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" But you who ſeek to give and merit Fame,
" And juſtly bear a Critic's noble name—
— — — — — — — — —
" Be niggards of advice on no pretence,
" For the worſt avarice is that of Senſe.
" With mean complacence ne'er betray your truſt,
" Nor be ſo civil as to prove unjuſt.
" Fear not the anger of the Wiſe to raiſe;
" Thoſe beſt can bear reproof, who merit praiſe." POPE.

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THE

ABSTRACT

OF THE

PREMIUMS

OFFERED BY THE

SOCIETY,

INSTITUTED AT LONDON FOR THE ENCOURAGEMENT OF ARTS, MANUFACTURES AND COMMERCE.

LONDON: PRINTED, BY ORDER OF THE SOCIETY, BY JOHN NICHOLS, RED LION PASSAGE, FLEET STREET.

M,DCC,LXXXIX.

To the PUBLICK.

THE CHIEF OBJECTS of the attention of the SOCIETY, in the application of their REWARDS, are all ſuch uſeful inventions, diſcoveries, or improvements (though not mentioned in the Book of Premiums), as appear to have a tendency to promote the arts, manufactures, and commerce, of this kingdom; and, in purſuance of this plan, the Society have already been enabled, by the voluntary ſubſcriptions of its members, and by benefactions of the nobility and gentry, to expend for ſuch uſeful purpoſes a ſum amounting to near *forty thouſand pounds*.

Whoever attentively conſiders the benefits which have ariſen to the Publick ſince the inſtitution of this Society, by the introduction of new manufactures, and the improvements of thoſe formerly eſtabliſhed, will readily allow, no money was ever more uſefully expended; nor has any nation received more real advantage from any publick body whatever, than has been derived to this country from the rewards beſtowed by this Society; and this obſervation will be confirmed by inſpecting a general account of the effects of the rewards beſtowed by the Society, annexed to a work in folio, printed in 1778, intituled, "A Regiſter "of the Premiums and Bounties given by the Society, inſtituted at *London*, for the Encou"ragement of Arts, Manufactures, and Commerce, from the Original Inſtitution in 1754, "to 1776, inclusive;" which work is ſent to every Member on his election, and may be ſeen by any perſon, applying to the Secretary, or other officers of the Society, at their houſe in the *Adelphi*.

In order ſtill further to promote the laudable views of this inſtitution, and to enable the Society to proſecute to greater effect the work ſo ſucceſsfully begun, it may not be improper to inform the Publick, by what mode, and on what terms, Members are elected.—Peers of the realm, or Lords of Parliament, are, on their being propoſed at any meeting of the Society, immediately ballotted for; and the name, with the addition and place of abode, of every other perſon propoſing to become a Member, is to be delivered to the Secretary, who is to read the ſame, and properly inſert the name in a liſt of candidates, to be hung up in the Society's room until the next meeting, at which ſuch perſons ſhall be balloted for; and if two-thirds of the Members then voting ſhall ballot in his favour, he ſhall be deemed a Perpetual Member, upon payment of *twenty guineas* at one payment, or a Subſcribing Member, upon payment of any ſum, not leſs than *two guineas*, annually.

Every Member is equally entitled to vote, and be concerned in all the tranſactions of the Society.

The meetings of the Society are held every *Wedneſday*, at ſix o'clock in the evening, from the fourth *Wedneſday* in *October*, to the firſt *Wedneſday* in *June*. And the ſeveral Committees, to whoſe conſideration the various objects of the Society's attention are referred, meet on the other evenings in every week during the ſeſſion.

All candidates are to take notice, that no claim for a premium will be attended to, unleſs the conditions of the advertiſements are fully complied with.

The ſeveral candidates and claimants, to whom the Society ſhall adjudge premiums or bounties, are to attend at the Society's office in the Adelphi, on the laſt Tueſday in *May*, 1790, at twelve o'clock at noon, to receive the ſame, that day being appointed by the Society for the diſtribution of their rewards; before which time no premium or bounty will be delivered.

The Seventh volume of the Tranſactions of this Society is now in the preſs, and will ſpeedily be publiſhed, when it may be had, by Members *only*, at the Society's houſe in the Adelphi; and *by all other perſons*, of the principal bookſellers in England and Wales; in which book will be found the particulars of each premium inſerted in the following Abſtract, and the methods to be purſued by thoſe who intend to become candidates; together with many papers communicated to the Society, in the ſeveral branches of Arts, Manufactures, and Commerce, which are the immediate objects of their attention and encouragement.

It is required, that the matters for which premiums are offered, be delivered in without names, or any intimation to whom they belong; that each particular thing be marked in what manner each claimant thinks fit, ſuch claimant ſending with it a paper ſealed up, having on the outſide a correſponding mark, and on the inſide the claimant's name and addreſs.

Adelphi, May 15, 1789. By Order, SAMUEL MORE, Secretary.

PREMIUMS FOR PLANTING AND HUSBANDRY.

CLASS.

1. ACORNS. For having ſet ten acres, between October, 1788, and April, 1789; the gold medal.

2. For five acres; the ſilver medal.

Certificates to be produced on the firſt Tueſday in November, 1789.

9. RAISING OAKS. Not fewer than five thouſand, from plants, or acorns, in woods that have been long under timber; the gold medal.

10. For three thouſand; the ſilver medal.

Certificates to be produced on the firſt Tueſday in January, 1790.

15. OBSERVATIONS ON OAK. For obſervations and experiments on the obſtructions to the growth of oaks, with remedies for them, and aſcertaining the proper time for felling the trees; the gold medal, or twenty guineas.

Accounts to be produced on the third Tueſday in December, 1789.

17. SPANISH CHESNUTS. For ſetting ſix acres between the 1ſt of October, 1788, and April, 1789, mixed with ſeeds or cuttings of other trees; the gold medal.

18. For four acres; the ſilver medal.

Certificates to be produced on the firſt Tueſday in November, 1789.

25. ENGLISH ELM. For eight thouſand, planted between June, 1788, and June, 1789; the gold medal.

26. For five thouſand; the ſilver medal.

27. For four thouſand; the ſilver medal.

Certificates to be delivered on the firſt Tueſday in November, 1789.

34. LARCH. For planting, from June, 1788, to June, 1789, five thouſand, to be between two and four years old; the gold medal.

35. For three thouſand; the ſilver medal.

Certificates to be delivered on the laſt Tueſday in November, 1789.

40. SILVER FIR. For not fewer than two thouſand, planted between June, 1789, and June, 1790, in a mixed plantation of foreſt trees; the gold medal.

41. For one thouſand; the ſilver medal.

Certificates and *accounts* to be delivered on the laſt Tueſday in December, 1793.

44. HUNTINGDON WILLOW. For three acres planted in the year 1788, at leaſt one thouſand cuttings on each acre; the gold medal.

Certificates to be produced on the laſt Tueſday in December, 1789.

46. UPLAND or RED WILLOW. For not leſs than three acres, planted before the end of April, 1788, twelve hundred on each acre; the gold medal.

Certificates to be produced on the laſt Tueſday in April, 1790.

48. ALDER. For ſix acres, planted in the year 1788, at leaſt one thouſand on each acre; the gold medal.

Certificates to be produced on the laſt Tueſday in December, 1789.

51. ASH. For ſix acres planted in 1788, intermixed with ſeeds or cuttings of other plants; the gold medal.

52. For not leſs than four acres; the ſilver medal.

Certificates to be produced on the laſt Tueſday in December, 1789.

59. MIXED TIMBER TREES. For having incloſed, and planted or ſown, ten acres with Foreſt trees for timber, between October, 1785, and May, 1787; the gold medal.

Certificates to be produced on the firſt Tueſday in November, 1789.

63. MULBERRY CUTTINGS, or TREES. For not fewer than three hundred, planted in 1787; the gold medal, or twenty pounds.

64. For one hundred and fifty; the ſilver medal, or ten pounds.

Certificates to be produced on the firſt Tueſday in November, 1789.

69. MULBERRY TREES IN HEDGE ROWS. For one hundred, planted in 1788; ten pounds.

70. For fifty; five pounds.

Certificates to be produced on the firſt Tueſday in October, 1789.

☞ *The candidates for planting all kinds of trees are to certify, that the reſpective plantations are properly fenced and ſecured, and particularly to ſtate the condition the plants were in at the time of ſigning ſuch certificates.*

Any information which the candidates for the foregoing premiums may chuſe to communicate, relative to the methods made uſe of in forming the plantations, or promoting the growth of the ſeveral trees, or any other obſervations that may have occurred on the ſubject, will be thankfully received.

73. TREES FOR USE WHEN EXPOSED TO THE WEATHER. For the beſt account, to determine which of the following trees is of the greateſt utility for timber, when expoſed to the weather, viz. Larch,

Larch, black poplar, aſh, Spaniſh cheſnut, willow, alder, Lombardy poplar, beech, or ſilver fir; the gold medal.

To be produced on the ſecond Tueſday in December, 1789.

75. PLANTING BOGGY OR MORASSY SOILS. For the beſt experiments to aſcertain the advantages of planting boggy or moraſſy ſoils; the gold medal, or twenty guineas.

Certificates to be produced on the firſt Tueſday in January, 1792.

80. COMPARATIVE CULTURE OF WHEAT. For the beſt ſet of experiments made on eight acres, to determine the comparative advantages of cultivating wheat, by ſowing broad-caſt or drilling; the gold medal, or ſilver medal and twenty guineas.

The *account* to be produced on the firſt Tueſday in February, 1790.

82. COMPARATIVE CULTURE OF WHEAT. For the beſt ſet of experiments made on eight acres, to determine the comparative advantage of cultivating wheat, by broad-caſt or dibbling; the gold medal, or ſilver medal and twenty guineas.

The *accounts* to be produced on the firſt Tueſday in February, 1790.

84. BEANS AND WHEAT. For planting or drilling, between December, 1786, and March, 1787, ten acres, with beans, and for ſowing the ſame land with wheat in the year 1788, twenty guineas.

Certificates to be produced on the firſt Tueſday in November, 1789.

86. TURNEPS. For experiments made on ſix acres, to determine the comparative advantages of the drill, or broad-caſt method in the cultivation of turneps; the gold medal, or ſilver medal and ten guineas.

To be delivered on the third Tueſday in April, 1790.

88. GREEN VEGETABLE FOOD. For the beſt account of vegetable food, that will moſt increaſe the milk in mares, cows, and ewes, in March and April; the gold medal.

Certificates to be produced on the ſecond Tueſday in November, 1789.

90. COMPARATIVE CULTURE OF TURNEP-ROOTED CABBAGE. For ſatisfactory experiments, on the drill and broad-caſt culture of turnep-rooted cabbage, made on four acres of land; the ſilver medal and ten pounds.

Certificates to be produced on the firſt Tueſday in October, 1791.

93. TURNEP-ROOTED CABBAGE. For raiſing in the year 1788 not leſs than ten acres, and for an account of the effects on cattle or ſheep fed with it; the gold medal.

94. For not leſs than five acres; the the ſilver medal and ten guineas.

Certificates to be produced on the laſt Tueſday in October, 1789.

97. CURE OF CURLED POTATOES. For diſcovering the cauſe, and pointing out the cure, of the diſeaſe, verified by experiments; the gold medal, or thirty pounds.

Accounts to be produced on the third Tueſday in November, 1789.

99. POTATOES FOR FEEDING CATTLE AND SHEEP. For cultivating, in 1788, not leſs than four acres, for the ſole purpoſe of feeding cattle and ſheep; the gold medal, or twenty guineas.

Certificates to be produced on the ſecond Tueſday in November, 1789.

102 CULTIVATING ROOTS AND HERBAGE FOR FEEDING SHEEP AND BLACK CATTLE. For experiments made on two acres of land, between Michielmas, 1788, and May, 1789, to aſcertain which of the following plants can be ſecured for winter fodder to the greateſt advantage, viz.

Turnep-rooted cabbage, carrots, turnep cabbage, parſneps, turneps, potatoes.

The accounts to be produced on the firſt Tueſday in November, 1789; the gold medal.

104. FEEDING HORSES. For an account of not leſs than four horſes kept on green vegetable food in the ſtall or ſtable; the ſilver medal and ten guineas.

The *accounts* and *certificates* to be produced on the ſecond Tueſday in February, 1790.

105. STOCKS OF BEES. For not fewer than thirty ſtocks of bees, and giving an account of the manner of ſupporting them; the gold medal, or twenty pounds.

The *accounts* to be delivered on the firſt Tueſday in November, 1789.

109. CULTIVATING THE TRUE RHUBARB. For raiſing, in the year 1789, not leſs than three hundred plants of the true rhubarb; the gold medal.

110. For two hundred plants; the ſilver medal.

Certificates to be produced on the ſecond Tueſday in February, 1790.

113. RHUBARB. For rhubarb of Britiſh growth, twenty pounds weight; the gold medal.

Certificates, and five pounds weight, to be produced on the firſt Tueſday in November, 1789.

114. For

124. For ten pounds weight; the ſilver medal.

117. ASCERTAINING THE COMPONENT PARTS OF ARABLE LAND. For the moſt ſatisfactory experiments, to aſcertain the due proportion of the ſeveral component parts of arable land, by an accurate analyſis of it; the gold medal.

The *accounts* to be produced on the laſt Tueſday in November, 1789.

122. IMPROVING LAND LYING WASTE. For a method of improving ſoils lying waſte or uncultivated; the gold medal, or ſilver medal and twenty guineas.

123. For the next in merit, the ſilver medal.

The *accounts* to be produced on the ſecond Tueſday in December, 1789.

128. MANURES. For the beſt account on what ſoil the application of marle, chalk, lime, or clay, as manures, be moſt beneficial; the gold medal, or ſilver medal and twenty guineas.

The *account* to be delivered on the firſt Tueſday in January, 1790.

130. MANURES. For the beſt ſet of experiments to aſcertain the comparative advantage of ſoot, coal-aſhes, wood-aſhes, lime, or night-ſoil; the gold medal, or ſilver medal and twenty guineas.

The *account* to be produced on the firſt Tueſday in December, 1789.

132. IMPROVING WASTE MOORS. For the improvement of not leſs than one hundred acres of waſte moor land; the gold medal.

Certificates to be produced on the firſt Tueſday in February, 1790.

136. GAINING LAND FROM THE SEA. For an account of the beſt method of gaining from the ſea not leſs than twenty acres of land; the gold medal.

Certificates to be produced on the firſt Tueſday in October, 1789.

140. MACHINE TO REAP OR MOW CORN. For a machine to reap or mow grain, by which it may be done cheaper than by any method now practiſed; ten guineas.

The machine, with *certificates*, to be produced on the ſecond Tueſday in December, 1789.

142. IMPROVED HOE. For the moſt improved horſe or hand hoe, for cleaning the ſpaces between corn ſown in equidiſtant rows, and earthing up the plants; the gold medal, or twenty guineas.

To be produced, with *certificates* of its work, on the firſt Tueſday in December, 1789.

144. DESTROYING THE GRUB OF THE COCKCHAFER. For diſcovering a method of deſtroying the grub of the cockchafer; the ſilver medal and ten guineas.

The *accounts* to be delivered on the firſt Tueſday in January, 1789.

PREMIUMS FOR DISCOVERIES AND IMPROVEMENTS IN CHEMISTRY, DYING, AND MINERALOGY.

145. KELP. For four tons of kelp, containing much more alkaline ſalt than any now made for ſale; twenty pounds.

One hundred weight to be produced on the firſt Tueſday in January, 1790.

146. BARILLA. For half a ton of merchantable barilla, made from Spaniſh kali raiſed in Great Britain; the gold medal.

Twenty-eight pounds, with a *certificate*, to be produced on the firſt Tueſday in January, 1790.

147. DISSERTATION ON ALKALI. For the beſt diſſertation on vegetable and mineral alkalies; the gold medal, or fifty pounds.

To be produced on the firſt Tueſday in March, 1790.

148. PRESERVING SEEDS OF VEGETABLES. For a method of preſerving the ſeeds of plants fit for vegetation; the gold medal.

To be communicated on the firſt Tueſday in December, 1789.

149. DESTROYING SMOKE. For an account of a method of deſtroying the ſmoke of fires belonging to large works; the gold medal.

To be produced on the firſt Tueſday in January, 1790.

151. CANDLES. For diſcovering a method of making candles of reſin, fit for common uſe; the gold medal, or thirty guineas.

To be delivered on the firſt Tueſday in December, 1789.

152. REFINING FISH OIL. For diſcloſing a method of purifying fiſh oil from glutinous matter; the gold medal, or fifty guineas.

The proceſs to be delivered on the ſecond Tueſday in February, 1790.

153. SUBSTITUTE FOR OR PREPARATION OF YEAST. For diſcovering a ſubſtitute for, or preparation of yeaſt, that may be preſerved two months; the gold medal, or twenty pounds.

Specimens to be produced on the laſt Tueſday in November, 1789.

154. INCREASING STEAM. For a method of increaſing the quantity or the force

ſorce of ſteam, in ſteam engines, with leſs fuel than is now employed; the gold medal, or thirty guineas.

To be communicated on the firſt Tueſday in January, 1790.

156. PREVENTING THE DRY ROT IN TIMBER. For diſcovering the cauſe of the dry rot in timber, and diſcloſing a method of prevention; the gold medal, or ſilver medal and ten guineas.

The *accounts* to be produced on the ſecond Tueſday in December, 1789.

158. FINE BAR IRON. For making ten tons with coak from coak pigs, in England or Wales, equal to Swediſh or Ruſſian iron; the gold medal.

One hundred weight to be produced on the firſt Tueſday in January, 1790.

160. WHITE LEAD. For diſcovering a method of preparing white lead, in a manner not prejudicial to the workmen; fifty pounds.

Certificates that a ton has been prepared, and the proceſs, to be produced on the ſecond Tueſday in November, 1789.

162. SUBSTITUTE FOR BASIS OF PAINT. For the beſt ſubſtitute for baſis of paint, equally proper as white lead; thirty pounds. Fifty pounds weight to be produced on the ſecond Tueſday in November, 1789.

164. REFINING BLOCK TIN. For diſcloſing a method of purifying block tin, ſo as to fit it for the purpoſes of grain tin; the gold medal, or fifty pounds. The proceſs, and one hundred weight of the tin, to be produced on the firſt Tueſday in November, 1790.

PREMIUMS FOR PROMOTING THE POLITE ARTS.

165. HONORARY PREMIUMS FOR DRAWINGS. For the beſt drawing by ſons or grandſons of peers or peereſſes of Great Britain or Ireland, to be produced on the firſt Tueſday in March, 1790; the gold medal.

166. For the ſecond in merit; the ſilver medal.

167, 168. The ſame premiums will be given to daughters, or grand-daughters, of peers or peereſſes of Great Britain or Ireland.

169. HONORARY PREMIUMS FOR DRAWINGS. For the beſt drawing of any kind, by young gentlemen under the age of twenty-one.

To be produced on the firſt Tueſday in March, 1790; the gold medal.

170. For the next in merit; the ſilver medal.

171, 172. The ſame premiums will be given for drawings by young ladies.

N.B. Perſons profeſſing any branch of the polite arts, or the ſons or daughters of ſuch perſons, will not be admitted candidates in theſe claſſes.

173. SCULPTURE. For the model of the buſt of his Royal Highneſs the Prince of Wales, as large as the life; a ſilver medallion, in conformity to the will of John Stock, of Hampſtead, Eſq.

To be produced on the third Tueſday in February, 1790.

174. PORTRAIT. For a copy in oil colours of a portrait of the late John Stock, of Hampſtead, Eſq. a ſilver medallion.

To be produced on the third Tueſday in February, 1790.

175. DRAWINGS OF OUTLINES. For an outline after a group or caſt in plaſter of human figures, by perſons under the age of ſixteen, to be produced on the laſt Tueſday in February, 1790, the greater ſilver pallet.

176. For the next in merit, the leſſer ſilver pallet.

177. DRAWINGS OF MACHINES. For the beſt drawing, by perſons under the age of twenty-one years, of a crane by Mr. Bunce, in the Society's Repoſitory, the greater ſilver pallet; to be produced on the third Tueſday in February, 1790.

178. DRAWINGS OF LANDSCAPES. For the beſt drawing after Nature, by perſons under twenty-one years of age, to be produced on the third Tueſday in February, 1790, the greater ſilver pallet.

179. For the next in merit, the leſſer ſilver pallet.

180. HISTORICAL DRAWINGS. For the beſt original hiſtorical drawing of five or more human figures, to be produced on the third Tueſday in February, 1790, the gold pallet.

181. For the next in merit, the greater ſilver pallet.

182. ENGRAVING IN THE LINE MANNER. For the beſt engraved plate in the line manner, twenty inches by ſixteen, containing three human figures, the gold pallet and twenty-five guineas.

To be produced on the firſt Tueſday in February, 1790.

184. SURVEYS OF COUNTIES. For an accurate ſurvey of any county in England or Wales, the gold medal.

To be begun after the firſt of June, 1787, and produced on the laſt Tueſday in January, 1792.

186. NATURAL HISTORY. To the author

gather who ſhall publiſh the natural hiſtory of any county in England or Wales, the gold medal, or fifty pounds. The work to be produced on or before the laſt Tueſday in January, 1790.

PREMIUMS FOR ENCOURAGING AND IMPROVING MANUFACTURES.

188. SILK. For five pounds of ſilk, produced by one perſon in England, in the year 1789; the gold medal.

One pound, with certificates, to be delivered to the Society on the firſt Tueſday in January, 1790.

189. For two pounds; the ſilver medal.

190. MACHINE FOR CARDING SILK. For a machine for carding waſte ſilk, to be produced on the firſt Tueſday in November, 1789; the gold medal, or twenty pounds.

191. WEAVING FISHING NETS. For the beſt ſpecimen of netting, for fiſhing nets, twenty yards long, and ſix feet deep, woven in a machine, to be produced on the ſecond Tueſday in January, 1790; fifty guineas.

192. CLOTH FROM HOP-STALKS, OR BINDS. For not leſs than twenty-five yards, made in England, the gold medal, or twenty pounds; to be produced on the ſecond Tueſday in December, 1789.

195. PAPER FROM RAW VEGETABLES. For fifty reams of uſeful paper from raw vegetable ſubſtances; twenty guineas.

One ream and certifieates to be produced on the firſt Tueſday in November, 1789.

PREMIUMS FOR INVENTIONS IN MECHANICKS.

196. TRANSIT INSTRUMENT. For a cheap and portable inſtrument, for the purpoſe of finding the latitudes and longitudes of places, the gold medal, or thirty guineas; to be produced on the laſt Tueſday in January, 1790.

197. GUN HARPOON. For every whale taken by the gun harpoon, to the perſon who firſt ſtrikes ſuch fiſh therewith; three guineas.

Certificates of the taking ſuch whales in the year 1789, to be delivered on the laſt Tueſday in December, 1789.

198. GUN FOR THROWING HARPOONS. To the perſon who ſhall produce the beſt gun for throwing harpoons; the ſilver medal, or ten guineas.

To be delivered on the firſt Tueſday in December, 1789.

199. HARPOON TO BE THROWN BY A GUN. To the perſon who ſhall produce the beſt harpoon to be thrown by a gun; the ſilver medal, or ten guineas.

To be delivered on the firſt Tueſday in December, 1789.

200. INSTRUMENT FOR THROWING HARPOONS. To the perſon who ſhall produce the beſt inſtrument for throwing harpoons; the ſilver medal, or ten guineas.

To be delivered on the firſt Tueſday in December, 1789.

201. HARPOON. For every whale taken by a harpoon ſhot from any other inſtrument than a gun, to the perſon who firſt ſtrikes ſuch fiſh therewith; three guineas.

Certificates of the taking ſuch whales in the year 1789, to be delivered on the laſt Tueſday in December, 1789.

202. DRIVING BOLTS INTO SHIPS. For a model of a machine for driving bolts, particularly copper, into ſhips, ſuperior to any in uſe; twenty guineas.

To be produced on the firſt Tueſday in February, 1790.

203. IMPROVEMENT OF THE HAND VENTILATOR. For a portable ventilator to be worked by hand, better than any now in uſe; the gold medal, or twenty guineas.

To be produced on the laſt Tueſday in February, 1790.

204. CRANES FOR WHARFS. For a model of a crane for wharfs, ſuperior to any in uſe; the gold medal, or twenty guineas.

To be produced on the firſt Tueſday in February, 1790.

205. METAL ROPE OR CHAIN. For a metal rope or chain to work over pullies, and anſwer the purpoſe of a hempen rope, of at leaſt two inches diameter; fifty pounds.

Certificates of its uſe, and a ſample ten yards long, to be produced on the firſt Tueſday in November, 1789.

206. HORIZONTAL WINDMILL. To the perſon who ſhall produce a model of a horizontal windmill on a ſcale not leſs than one inch to a foot, ſuperior to any in uſe; the gold medal, or twenty guineas.

To be produced on the firſt Tueſday in February, 1790.

207. HANDMILL. For the beſt-conſtructed

ſtructed handmill for general purpoſes; the ſilver medal, or ten guineas.

To be produced on the laſt Tueſday in December, 1789.

208. MACHINE FOR RAISING ORE. To the perſon who ſhall invent a machine and produce a model for raiſing ore, &c. from mines, at a leſs expence than any in uſe; the gold medal, or twenty guineas.

To be produced on the ſecond Tueſday in February, 1790.

209. MACHINE FOR RAISING WATER. For a machine for raiſing water out of deep wells, ſuperior to any in uſe; thirty guineas.

Certificates and a model to be produced on the firſt Tueſday in February, 1790.

210. MACHINE FOR CLEARING RIVERS. For the beſt model of a machine, ſuperior to any now in uſe, for clearing navigable rivers from weeds, at the leaſt expence; ten guineas.

To be produced on the firſt Tueſday in February, 1790.

211. METHOD OF EXTINGUISHING FIRES. For an effectual method of extinguiſhing fires in buildings; the gold medal, or thirty guineas.

To be produced on the ſecond Tueſday in February, 1790.

PREMIUMS OFFERED FOR THE ADVANTAGE OF THE BRITISH COLONIES.

212. NUTMEGS. For five pounds weight of nutmegs, the growth of his Majeſty's dominions in the Weſt Indies; the gold medal, or one hundred pounds.

Certificates to be produced on the firſt Tueſday in December, 1789.

214. CINNAMON. For twenty pounds weight, the growth of his Majeſty's iſlands in the Weſt Indies, imported in 1790. Samples to be produced on the firſt Tueſday in January, 1791.

215. BREAD FRUIT TREE. For conveying, in the year 1789, from the iſlands in the South Sea to the iſlands in the Weſt Indies, ſix plants of one or both ſpecies of the bread fruit tree in a growing ſtate; the gold medal.

Certificates to be delivered on the ſecond Tueſday in October, 1790.

218. OIL FROM COTTON SEED. For one ton of oil and five hundred weight of cake from the ſeed; the gold medal.

Certificates to be produced, with two gallons of oil and two dozen of cakes, on the laſt Tueſday in November, 1789.

219. For half a ton of oil and two dozen of cakes; the ſilver medal.

220. SENNA. For two hundred weight imported in 1789, the growth of any of the Britiſh iſlands in the Weſt Indies; the gold medal.

Certificates to be produced on the firſt Tueſday in February, 1790.

222. KALI FOR BARILLA. For cultivating five acres of land with Spaniſh kali for making barilla; the gold medal.

223. For three acres, the ſilver medal.

Certificates to be produced on the ſecond Tueſday in November, 1789.

228. CASHEW GUM. For importing into London, in the year 1789, half a ton of the gum; the gold medal, or thirty guineas.

Twenty pounds to be produced on the ſecond Tueſday in January, 1790.

THE

MONTHLY REVIEW,

For JANUARY, 1789.

ART. I. *Lectures on Hiſtory and General Policy*; to which is prefixed, An Eſſay on a Courſe of Liberal Education for Civil and Active Life. By Joſeph Prieſtley, LL.D. F.R.S. &c. &c. 4to. 1l. 1s. Boards. Johnſon. 1788.

IT is a maxim of *ancient wiſdom*, not the leſs valuable, whether we derive its authority from Ariſtippus or from common ſenſe, that young perſons ought to be inſtructed in ſuch things as will be uſeful to them when they become men. Had this obvious rule been followed by our anceſtors, they would have tranſmitted to us more perfect plans of education; or were it attended to, at preſent, as it deſerves, our modern inſtitutions for this purpoſe would ſoon undergo material alterations. Futile ſpeculations would be wholly diſmiſſed from the ſchools; real ſcience would ceaſe to be proſecuted beyond the line of utility; and ſeveral branches of knowlege, which modern ingenuity and induſtry have diſcovered or improved, would be admitted into our circle of inſtruction.

In a plan of *uſeful education*, it cannot be doubted that the ſtudy of hiſtory will be allowed a principal place. It ſeems deſirable that this ſtudy ſhould be purſued in different methods, at different periods of inſtruction. At a very early age, when the memory alone can be advantageouſly employed, a brief epitome of hiſtory may be learned; and by means of a general chart, and other artificial helps, a ſtrong impreſſion of the great outline of facts may be fixed on the mind, which will be eaſily retained, and may be applied to many uſeful purpoſes. At a later period, the ſtudent ſhould be taught ſomething more than mere names, dates, and facts; he ſhould be aſſiſted to exerciſe his judgment on the great tranſactions which are exhibited before him in the field of hiſtory. But, as it is impoſſible that ſo large a field can be ſucceſsfully explored during the ſhort term of education, the preceptor can do little more than intereſt his pupil in this branch of ſtudy, by repreſenting to him the important uſes to which it is capable of being applied, and afford him a clue for his future reſearches, by pointing out to him the ſources

of hiſtory, the moſt eaſy and advantageous method of ſtudying it, and the ſeveral objects which principally demand his attention.

It is for this latter and more important period of hiſtorical inſtruction that theſe Lectures are deſigned: and the ingenious and indefatigable author has fully, and, as will appear in the ſequel, very judiciouſly provided the ſtudent with ſuch preparatory information, as may ſerve to render the ſtudy of hiſtory pleaſant, intereſting, and uſeful.

Dr. Prieſtley opens his courſe of hiſtorical inſtruction with a brief illuſtration of the tendency of hiſtory to amuſe the imagination and intereſt the paſſions, to improve the underſtanding, and to ſtrengthen our ſentiments of virtue. He then diſtinctly examines the nature and value of the ſeveral ſources of hiſtory, both direct and indirect. Out of a great variety of juſt and uſeful remarks which occur in this part of the work, we ſhall ſelect the following concerning law:

'As every new law is made to remove ſome inconvenience the ſtate was ſubject to before the making of it, and for which no other method of redreſs was effectual, the law itſelf is a ſtanding, and the moſt authentic, evidence we can require of the ſtate of things previous to it. Indeed, from the time that laws began to be written in ſome regular form, the preamble to each of them is often an hiſtorical account of the evil intended to be remedied by it, as is the caſe with many of our ſtatutes. But a ſagacious hiſtorian has little occaſion for any preamble to laws. They ſpeak ſufficiently plain of themſelves.

'When we read that a law was made by Clothaire King of France, that no perſon ſhould be condemned without being heard, do we need being told that before the time of the enacting that law the adminiſtration of juſtice was very irregular in that country, and that a man could have little ſecurity for his liberty, property, or life? Is it not a proof that the ſpirit of hoſpitality began to decline among the Burgundians as they grew more civilized, when there was occaſion for a law to puniſh any Burgundian who ſhould ſhew a ſtranger to the houſe of a Roman, inſtead of entertaining him himſelf?

'It is but an unfavourable idea that we form of the ſtate of paternal and filial affection among the Romans, from the tenor of their laws, which ſhew an extreme anxiety to reſtrain parents from doing injuſtice to their own children. Children (ſay their laws) are not to be diſinherited without juſt cauſe, chiefly that of ingratitude; the cauſe muſt be ſet forth in the teſtament; it muſt be tried by the judge, and verified by witneſſes, if denied. Whereas among other nations natural affection, without the aid of law, is a ſufficient motive with parents to do no injuſtice to their children. A knowledge of another part of the political conſtitution of the Romans will probably help us to a reaſon for the uncommon defect of natural affection among them. The *Patria Poteſtas* was in reality the power of a maſter over a ſlave, the very knowledge, and idea, of which, though it were not often exerciſed, was enough to produce ſeverity in

in parents, and fear and diffidence in children, which muſt deſtroy mutual confidence and affection.

'Cuſtoms, and general maxims of conduct, being of the nature of unwritten laws, give us the ſame inſight into the ſtate of things in a country. The high eſteem in which hoſpitality is held by the Arabs, and the religious, and even ſuperſtitious practice of it by them, and by other ſavage nations, ſhews the great want there is of that virtue in thoſe countries, and that travelling is particularly dangerous in them.

'The laws and cuſtoms of a country ſhew clearly what was the manner of living and the occupation of the original inhabitants of it. Thus where we find that the eldeſt ſons ſucceed to the whole, or the greateſt part of the eſtate, we may be ſure that we ſee traces of feudal nations, of a military life, and a monarchical government; in which a prince is better ſerved by one powerful vaſſal than by ſeveral weak ones. Where the children ſucceed equally, it is a mark of a ſtate having been addicted to huſbandry, and inclined to a popular equal government. And where the youngeſt ſucceeds, we may take it for granted that the people formerly lived a paſtoral and roving life, in which it is natural for the oldeſt to be provided for, and diſpoſed of, the firſt, and the youngeſt to take what is left; a manner of life which requires, and admits of, little or no regular government.

'The change of manners, and way of living, may be traced in the changes of the laws. Thus the change from a military to a commercial ſtate may be traced in England by the progreſs of our laws, particularly thoſe relating to the alienation of landed property; a thing abſolutely inconſiſtent with ſtrict feudal notions, and for a long time impracticable in this country; but which took place by degrees, as the intereſts of commerce were perceived to require, that every thing valuable ſhould circulate as freely as poſſible in a ſtate. It muſt, however, be conſidered, that the change of laws does not keep an equal pace with the change of manners, but follows ſometimes far behind. In almoſt every caſe, the reaſon and neceſſity of the thing firſt introduces a change in the *practice*, before the authority of *law* confirms and authoriſes it. This too is eaſy to be traced in a great many of our Engliſh laws, and particularly thoſe which relate to the eaſy transferring of property, for the purpoſe of trade and commerce.

'Without entering into particular laws, we may obſerve of the ſtate of laws in general, as was obſerved with regard to language, that copiouſneſs and refinement in them, and even intricacy and tediouſneſs in the adminiſtration of them, is an indication of freedom, and of improvements in civilized life; and that few laws, and an expeditious adminiſtration, are marks either of the connexions of perſons being very few, and little involved (which is a neceſſary conſequence of improvements), that the rights of perſons have not been attended to, and that the nation is but little advanced in the knowledge or poſſeſſion of thoſe things on which their happineſs and ſecurity chiefly depend; or that too arbitrary a power is lodged in ſome hands or other; it being well obſerved by Monteſquieu, that the tediouſneſs and expence of law-ſuits is the price of liberty.'

The tenth, eleventh, and twelfth Lectures, which contain an accurate explanation, and, in our judgment, a full vindication of the Newtonian Chronology, might, we think, have been more properly introduced in the *third* part of this courſe, in which the author treats of what is neceſſary or uſeful to be known previous to the ſtudy of hiſtory. After ſome general remarks on the manner in which other branches of ſcience may be applied to hiſtory, Dr. P. explains the chief heads of chronology. As an article of information very uſeful in reading hiſtory, he relates the ſucceſſive changes which have taken place in the value of nominal ſums of money, and lays down rules for eſtimating the proportion between money and the neceſſaries of life. On the ſubject of money, he chiefly follows the accurate Arbuthnot. The article might have been materially improved by conſulting Clarke's Connexion of Roman, Saxon, and Engliſh Coins—a work of claſſical correctneſs, and profound erudition.

In the fourth Part of theſe Lectures, Dr. P. treats of various methods for facilitating the ſtudy of hiſtory. Here he propoſes ſeveral mechanical modes of aſſiſting the memory, particularly chronological tables, Grey's Method of recollecting Dates by technical Lines, and charts of hiſtory and biography. The author's own charts are here very properly introduced to the ſtudent's attention, as there is no doubt, that they may be uſed with great advantage in reading hiſtory. The *Biographical Chart*, particularly, is a very ingenious and uſeful invention. We are ſurpriſed that no notice is taken, in this place, of Playfair's Chronology.

The author next proceeds to point out a method in which the principal hiſtorical writers of antiquity may be read, ſo as to collect from them a tolerably regular ſeries of facts; and adds a few ſtrictures on the characters of the principal ancient hiſtorians, and a chronological ſeries of original authors, with an account of other authentic documents, on the Engliſh hiſtory. Both theſe articles, in which Dr. P. chiefly follows Wheare and Nicholſon, are, in our opinion, carried farther into detail than is deſirable in a courſe of academical inſtruction. The lecturer's buſineſs is to open the door of hiſtory to the ſtudent, not to conduct the writer into its receſſes.

If however the peruſal of this part of the work ſhould be thought tedious, the reader will be amply repaid when he arrives at the fifth Part, in which upward of thirty Lectures are ſpent in pointing out the moſt important objects of attention in hiſtory. Here the author treats diſtinctly of the ſeveral ſources of population, ſecurity and happineſs, ſuch as Government, Law, Agriculture, Manufactures, Commerce, Finances, Manners, and Religion.

Of

Of the great variety of uſeful information, and judicious obſervations, contained in this part of the Courſe of Lectures now before us, it is impoſſible, within the limits to which we are obliged to confine our ſtrictures, that we ſhould give our readers any adequate idea: we muſt therefore content ourſelves with laying before them a ſingle ſpecimen, in the following obſervations on the Advantages and Diſadvantages of National Debts:

'It ſeems not very difficult briefly to point out the principal advantages and diſadvantages attending theſe national debts. The capital advantage of them is, that they afford relief in great emergencies, and may thereby give a greater permanency to ſtates, which in former times, for want of ſuch great occaſional reſources, were liable to be overturned without remedy. And if the taxes neceſſary to pay the intereſt of theſe debts be not immoderate, they are, as was obſerved before, of no diſſervice to a nation upon the whole.

'Some have repreſented the national debt as having the ſame operation with the addition of ſo much capital ſtock to the nation, encouraging the induſtry of it, &c. But whatever money is iſſued in the form of paper by the government, it is firſt depoſited in the form of caſh by the individual. The man who pays the tax gives up ſo much of his property, ſo that it ceaſes to be productive to him, and it is generally expended by government in army and navy expences, revenue of officers, gratuities, &c. which yield no return. It is like a man giving his ſon a ſum of money which he expends in eating and drinking. The money, no doubt, is employed, and thereby induſtry is encouraged; but it is only that kind of induſtry which raiſes the price of conſumable goods. If any man, or any nation, ſhould give *all* their property in this manner, they would certainly be impoveriſhed, though thoſe to whom their money was transferred would be gainers.

'Some perſons have paradoxically maintained that there can be no inconvenience whatever attending any national debt; that by this means the price of every thing is indeed raiſed, but that this affecting all perſons alike, they will be as well able to pay the advanced prices, as they were the lower ones. The fallacy of this reaſoning may perhaps be moſt eaſily expoſed by the following ſtate of the caſe.

'Let us ſuppoſe a ſociety to conſiſt of a thouſand labourers, and a thouſand perſons juſt able to employ them. If this ſociety be loaded with any debt, and conſequently be obliged to pay a tax; ſince all the labourers muſt ſtill ſubſiſt, and their employers can give them no more than they do, ſome of theſe muſt become labourers themſelves, ſo that the price of this additional labour ſhall be equal to the amount of the tax. It is evident, therefore, that the whole power of the ſociety will be exhauſted when the thouſand, who firſt employed the labourers, ſhall be all brought into the ſame ſtate with them; and when the price of their labour ſhall be limited by the market to which it is brought. The tendency of a public debt, therefore, is to encreaſe the quantity of labour in a country; and to a certain degree this may be favourable, by promoting induſtry, but when carried to an extreme, the country muſt be diſtreſſed.

'So long as the labourers can raiſe the price of their labour, no tax can hurt *them*. If, for inſtance, each of them be obliged to pay one ſhilling a week, and their wages have been twelve, they muſt demand thirteen ſhillings; for their wages muſt be ſufficient to ſubſiſt them. But when the wages they muſt abſolutely have, in order to pay all the demands upon them, cannot be given, the proceſs muſt ceaſe.

'We ſhall always deceive ourſelves when we imagine that the caſe of a country is, in this reſpect, at all different from that of an individual, or of a number of individuals, and that though debts may ruin the latter, they will not hurt the former. The only difference is, that a ſtate cannot be compelled to pay its debts. But when its credit is exhauſted, it will not only be unable to contract any more debts, but may not have it in its power even to pay the intereſt of thoſe already contracted; and in that caſe it muſt neceſſarily be expoſed to all the inconveniences attending the numerous inſolvencies which muſt be occaſioned by its own. And if the inſolvency of one great merchant, or banker, produce great diſtreſs in a country, how dreadful muſt be the conſequence attending the inſolvency of ſuch a nation as England! It muſt be ſo extenſive and complicated as no politician can pretend to deſcribe *a priori*.

'The inconvenience of ſuch a debt as the Engliſh have now contracted, and which they rather ſeem diſpoſed to increaſe than diminiſh, is great, and may be fatal. If foreigners ſhould become poſſeſſors of the greateſt ſhare of our funds, we are in fact tributary to them, and the difference is very little if they be natives. For ſtill the people are debtors to another body than themſelves, though they may, in ſome reſpects, have the ſame intereſt. But the moſt we have to fear from the accumulation of the national debt will begin to be felt when the intereſt of it comes to be ſo great, that it cannot be defrayed by the taxes which the country is able to raiſe, and when, conſequently, the monied people, notwithſtanding their intereſt in keeping up the national credit, will not venture to lend any more. Then one of theſe two conſequences muſt follow, which I ſhall introduce in the words of Mr. Hume. "When the new created funds for the expences of the year are not ſubſcribed to, and raiſe not the money projected; at the ſame time that the nation is diſtreſſed by a foreign invaſion, or the like, and the money is lying in the Exchequer to diſcharge the intereſt of the old debt; the money muſt either be ſeized for the current ſervice, and the debt be cancelled, by the violation of all national credit; or, for want of that money, the nation be enſlaved."

'What we have moſt to fear from the accumulation of our national debt is not perhaps a ſudden bankruptcy, but the gradual diminution of the power of the ſtate, in conſequence of the increaſe of taxes, which diſcourage induſtry, and make it difficult to vend our manufactures abroad. The private revenue of the inhabitants of Great Britain, Dr. Smith ſays *, is at preſent as much incumbered in time of peace, and their ability to accumulate as much impaired, as it would have been in the time of the moſt expenſive war, had the

* Wealth of Nations, vol. iii. p. 528.

pernicious

pernicious ſyſtem of funding never been adopted. The practice of funding, he ſays, has gradually enfeebled every ſtate which has adopted it. The Italian republics ſeem to have begun it. Genoa and Venice, the only two remaining which can pretend to an independent exiſtence, have both been enfeebled by it. Spain ſeems to have learned the practice from the Italian republics; and (its taxes being probably leſs judicious than theirs) it has in proportion to its natural ſtrength been ſtill more enfeebled. The debts of Spain are of very old ſtanding. It was deeply in debt before the end of the ſixteenth century, about an hundred years before England owed a ſhilling. France, notwithſtanding its natural reſources, languiſhes under an oppreſſive load of the ſame kind. The republic of the United Provinces is as much enfeebled by its debts as either Genoa or Venice. Is it likely then, he adds, that in Great Britain alone a practice, which has either brought weakneſs or deſolation into every other country, ſhould prove altogether innocent?

'When debts have been contracted, and a fund appointed for paying the intereſt of them, it is generally contrived to be ſo ample, as to do ſomething more than this, and the ſurplus is made a fund for *ſinking*, or paying off, the debt; and is therefore called *a ſinking fund*. And as diſcharging the debt diſcharges the intereſt of the debt at the ſame time, it neceſſarily operates in the manner of compound intereſt, and therefore will in time annihilate the debt. But the temptation to apply this ſinking fund to other purpoſes is ſo great, that it has been of little uſe in this country.

'To facilitate the payment of theſe debts, it is cuſtomary with ſome nations to borrow upon lives, viz. either to give the lender an annuity for his own life, or an annual ſum to a number of perſons to expire with the laſt life. This laſt method is called a *tontine*. Both theſe methods have ſucceeded better in France than with us.

'Mr. Poſtlethwaite makes an eſtimate of what taxes theſe kingdoms may be ſuppoſed to bear, in the following manner. People who live in plenty, as in England, may part with a tenth of their income; but ſo poor as Scotland and Ireland in general are, a twentieth to them would be as much as a tenth to the Engliſh. By which, conſidering the number of the people, and their incomes, computed at a medium, he puts the amount of all that can be drawn from the three kingdoms annually at eight millions three hundred and ſeventy-five thouſand pounds.

'Experience has taught us that we are able to bear a much greater burden than this, or than any perſon, even the moſt ſanguine among us, had imagined we ever could bear; our national debt at preſent being about two hundred and forty millions, the intereſt of which is twelve millions. However, without naming any particular ſum, if the national debt ſhould be raiſed ſo high that the taxes will not pay the intereſt of it, and at the ſame time defray the ordinary expences of government, one or other of the conſequences above mentioned muſt enſue. And in the mean time our manufactures muſt be burdened, and conſequently our ability to pay taxes muſt be diminiſhed, by every addition to the national debt.

'Inſtead of paying off any part of the national debt, ſome think it would be better, as ſoon as the produce of any tax would enable

the ſtate to do it, to take off ſome of the other more burthenſome taxes, eſpecially ſuch as tend to check manufactures, and thereby to diminiſh the power of acquiring wealth. For if the country grow more wealthy, the debt, though nominally the ſame, becomes in reality leſs, in proportion to the greater ability to diſcharge it. Thus a perſon in a good way of trade does not always find it his intereſt to pay his debts, becauſe he can employ that ſurplus by which he could diſcharge them to a better account. For it is poſſible that with an hundred pounds, by which he might have diminiſhed his debts, he may acquire a thouſand.

'It can hardly be expected, however, that miniſters of ſtate will have the magnanimity, or the judgment, to act upon this plan. Otherwiſe, by adding to ſome taxes, as thoſe on land and houſes, acquired by wealth, and diminiſhing thoſe on manufactures, by which wealth is acquired, a nation might become ſo wealthy, as that its debts would be of little conſequence to it. But till mankind are cured of the expenſive folly of going to war, it is not even deſirable that nations ſhould have any large ſurplus of wealth at the diſpoſal of their governors; as it would be ſure to be ſquandered in ſome miſchievous project. Wiſe nations therefore, not being ſure of a ſucceſſion of wiſe governors, will be content to be juſt able to pay the intereſt of their debts, as the only ſecurity for peace, and indeed the only guard againſt deſtruction.'

Though we cannot entirely agree with our author in ſeveral of the opinions which he advances, particularly in his ideas of religious eſtabliſhments, we make no ſcruple of recommending theſe Lectures to our readers, eſpecially to young perſons; who will find them of great uſe, not only to aſſiſt them in the ſtudy of hiſtory, but to awaken their attention to important objects, and lead them to a habit of reflection and inquiry.

Theſe Lectures were drawn up many years ago, when the author was a Tutor in the Academy at Warrington. The introductory Eſſay was firſt publiſhed in the year 1764.

ART. II. *Sketches of Society and Manners in Portugal.* In a Series of Letters from Arthur William Coſtigan, Eſq. late a Captain of the Iriſh Brigade in the Service of Spain, to his Brother in London. 8vo. 2 Vols. 10s. 6d. Boards. Vernor. 1788.

THESE entertaining Letters are given to the world, as the genuine correſpondence of an officer, who wrote from obſervation and experience; but they frequently breathe ſo much of the ſpirit of romance, and of fictitious diſguiſe, that a ſuſpicious reader will be apt to queſtion the authenticity of the whole. We have, however, no doubt as to the truth of the general repreſentation here given of the character of the Portugueſe nation, and of the contracted genius and illiberal maxims of their government. Much pains have evidently been taken to give us a moſt unfavourable idea both of the politics and morals of our Luſitanian

Luſitanian friends; and it is to be *feared* that in many particulars, the author, or authors [for we ſuſpect a plurality of writers —the name given in the title having the appearance of a *nom-poſtiche*, to conceal the real origin of theſe volumes], come very near the truth: though not a few of them ſeem rather *outrés*. The characters, or pictures, may have ſome reſemblance, though certain parts may be over-charged, or revengefully caricatured; or, the amiable ſide may have been carefully concealed, while the deformities are expoſed to our deriſion and abhorrence. We all know how eaſy it is to enlarge any feature that is already of remarkable prominence, or to deepen the colouring, where the complexion is naturally dark. Had the gentlemen been liberal enough to point out the proper remedies to thoſe diſorders which they are ſo induſtrious to diſplay, and which they, poſſibly, in ſome inſtances may have magnified; it might have helped to cover, or excuſe, the appearance of prejudice, which may be deemed rather too predominant throughout this publication. The holding out to public view, private names and characters, together with confidential converſations, is a moſt miſchievous kind of writing, and worthy of the ſevereſt reprehenſion; eſpecially when an author's prudence and caution induce him to conceal his name. Anonymous reporters of facts may think themſelves at liberty to diſguiſe, conceal, or exaggerate, as they pleaſe; but what credit can the Public afford to their repreſentations? to whom ſhall the doubtful apply for an explanation? and, above all, where ſhall the injured character reſort for redreſs? The caſe is different with reſpect to matters of *opinion*; for thoſe are eternal ſubjects of controverſy. In a word, the conduct here reprehended, is ſuch as manifeſtly tends to ruin the liberty of the preſs, and drive the lettered world back to barbariſm!

The writer of this article has ſome actual knowlege of Portugal, and other parts of Europe; concerning which he has often met with the very queſtionable repreſentations of thoſe diſappointed adventurers with which many nations abound. In moſt countries, indeed, we generally find, among the ſtrangers occaſionally reſiding, or even thoſe that are ſettled there, the moſt diſcontented people,—ever ready to give unfavourable accounts of the country, and of thoſe governments under which they, after all, enjoy protection. But how much eaſier is it to do harm than good,—to pull down than to build,—to kill than to cure!

The Letters under conſideration muſt, however, have juſtice rendered to them.—Notwithſtanding the intermixture of romantic ſtories and love-adventures, which give to a book of travels too much of the air of a novel, they contain a very conſiderable portion of uſeful and pleaſing information: we here refer, particularly, to the hiſtorical and travelling anecdotes, which may

aſſiſt us in forming juſt ideas of the country and people deſcribed; and though theſe details may not be always ſtrictly true; though the ſketch may not afford a very exact reſemblance; yet they are better than no drawing at all.—In the delineation given, in theſe Letters, of civil and eccleſiaſtical tyranny, it was impoſſible to exaggerate. Theſe evils, ſo deſtructive to human happineſs, the bane of every ſociety in which they prevail, are truly and juſtly preſented to our abhorrence; though the remedy here pointed out, by a *code of laws*, or by the *reduction of the kingdom of Portugal to a Spaniſh province*, might prove very inadequate;—and the latter would be certainly worſe than the diſeaſe.

The Letters afford us likewiſe very good pictures of Portugueſe life and manners; though, in many inſtances, the portraiture ſeems conſiderably over-charged,—the outline caricatured,—and the colouring too much heightened: the amiable ſide of a character is, we apprehend, too frequently forgotten in the deſcription; and perhaps the merits of many of their gentlemen and officers may have been ſometimes overlooked. Among both theſe claſſes, we know that there are not wanting individuals as truly eſtimable, in reſpect of principles and conduct, as any in Europe.

But ſome ſpecimen will be expected, in which the work may ſpeak for itſelf. The following paſſages are ſelected from the account of the preſent ſtate of Portugal, with reference to matters both eccleſiaſtical and political.

'This little country preſents a ſtriking inſtance of how far the human mind and character may be depraved and corrupted, by the baneful influence of a domineering and fictitious mode of worſhip, which has entirely baniſhed and ſuppreſſed every ſentiment of virtue, or almoſt any attempt towards the goodneſs of a moral action, which (to uſe ſuch an expreſſion) can with difficulty be committed here without being cenſured by the active and dangerous ſpies and miniſters of a jealous and worthleſs religion. Here the practice and exerciſe of thoſe ſentiments of piety, gratitude, generoſity, benevolence, and univerſal charity, which I am perſuaded would often ariſe naturally in the breaſts of moſt men, if only left to themſelves, are diverted, and another and moſt pernicious direction is given to their effects. The ardour of the pious and devout is directed to adore at the ſhrine of the Saint in the neighbourhood, moſt famous for having performed ſome wretched miracle, too ridiculous to detain the attention even of an old woman or an infant, and it is here alſo where Generoſity and Gratitude are taught to leave their preſents and make their offerings. The firſt and great object of charity all over this country and Spain, is the relieving of the ſouls in Purgatory, by laviſhing money on Churches and Convents, for Maſſes to be ſaid on that account; and ſuch an influence has the belief of that ideal place of torment, that it will ſqueeze hard caſh from between the fingers of many a miſer, when

no

no other conſideration could have produced that effect; nay, ſo depraved are the underſtandings of the beſt intentioned people, by the perverſe leſſons of their ſpiritual directors, that their charitable donations to perſons in diſtreſs, are unaccompanied with thoſe liberal and diſintereſted motives of relieving the neceſſitous and comforting the afflicted, which are, in my opinion, the beſt ſtimulatives to ſuch actions, and are diveſted of their principal merit, by being beſtowed from ſelfiſh and perſonal conſiderations: for as the interceſſions of others, eſpecially of perſons who have once addreſs enough to be looked on by the multitude as of extraordinary ſanctity, are reckoned of the greateſt avail, ſo wherever ſuch a perſon or perſons appear, they are frequented by all the people round, whoſe conſciences accuſe them of any deadly vices or irregularities, who load ſuch devotees with alms and charitable gifts, charging them at the ſame to intercede earneſtly in their favour with the Virgin, or with their particular Saint or Angel; and the prayers of ſuch perſons are eſteemed by all as of the moſt ſalutary effect: even in many forms of private prayers which the grave directing Fryars preſcribe for the uſe of their penitents, theſe are taught to repreſent to their Saint, or to the Divinity (if they addreſs him, which ſeldom happens), their own good works, the charities they have done, or the ſickneſs, diſorders and afflictions they have ſuffered, and to requeſt that, in conſideration of theſe, ſo much may be diſcounted from the degree of puniſhment their ſins may be found to deſerve, eſtabliſhing, by this means, a ſort of account current of debtor and creditor, between themſelves and the Almighty or his agents. And ſo univerſal is this notion among the people, that when they give charity to a common beggar in the ſtreets, they charge that beggar to pray for them, that ſuch charity may be admitted in diſcount of their tranſgreſſions, and which you may believe the beggar faithfully engages to do.

'Thus by the illiberal and noxious principles of the religion eſtabliſhed in this peninſula, the divine ſpirit of godlike charity itſelf is ſtripped of its brighteſt ornament; I mean, the ſolacing and delightful conſideration of relieving the diſtreſſed part of our fellow-creatures, and of embracing all our brethren of mankind in the arms of friendſhip and affection, without the ſmalleſt regard to the mean and degrading notions of ſelf-intereſted motives or intentions.——

'The nature of this Government may be fairly pronounced the moſt deſpotic of any kingdom in Europe; and I believe I have hinted to you in former epiſtles, that the eſtabliſhed law is generally a dead letter, excepting where its decrees are carried into execution by the ſupplementary mandates of the Sovereign, which are generally employed in defeating the purpoſes of ſafety and protection, which law is calculated to extend equally over all the ſubjects.

'Conſidering the incredible degree of ignorance in which the Sovereign Princes of Portugal have been educated, at leaſt ever ſince the raſh and unfortunate King Sebaſtian, conſidering the ſingular degree of imbecility, and want of talents, which have ſo remarkably diſtinguiſhed the reigning family of Bragança, from the firſt King

Don John the Fourth (who would not have dared to accept the Crown his people held out to him, had not his wife, a high-ſpirited Spaniard, urged him on to that act of rebellion againſt her native country), to the preſent moment, in which any hopes of bettering their ſituation, by the favourable proſpect of the future, are ſadly precluded, by the diſpoſition of the Heir Apparent, the preſent Prince of the Braſils, not to ſay a word of the two Royal Perſonages who actually fill the throne, and with the utmoſt deſpotiſm reign over, and have three millions of people ſubmit to their weak government.

'I will take upon me roundly to affirm, that no cauſe purely of this world, could have ever been able to produce ſuch a monſtrous effect, and that it became neceſſary to have recourſe to the terrors of the next, in order to rivet the chains of deſpotiſm and abſolute power.

'In ſuch a ſituation of Prince and people, how happy were it for this nation, were there to be found in it a certain rank of citizens, privileged by their profeſſion, and reſpectable to the Deſpot himſelf, who ſhould intercede in behalf of their oppreſſed fellow-ſubjects, who ſhould, on the part of Heaven, reprimand his inſolence, and ſtipulate with him for the injured rights of mankind? Such a noble and godlike employment appears to belong particularly to that profeſſion of men, who here ſo inſolently give themſelves out as the depoſitaries of the divine Oracles, and the diſpenſers of the precepts of a juſt and terrible God. How would ſuch men be adored by their countrymen, ſo much prejudiced in their favour, even as things now ſtand, were they but to ſerve them as a ſhield and ſafeguard againſt the tyranny and oppreſſion of the Prince? What real and voluntary reſpect would they not have ſoon acquired, if, inſtead of feeding their audiences with froth, uſeleſs reveries, dreams, and the unavailing [repetition of ſenſeleſs and impoſſible miracles, their numerous preachers were vigorouſly to inſiſt from the pulpit upon the beauty and neceſſity of charity, humanity, equity and juſtice, and if they were to ſecond and ſupport the rights of mankind by the mandates of Heaven, from whence they pretend to derive ſuch unlimited authority? then no man would ever think of reproaching them with the exorbitancy of their power, their prerogatives, or riches, were they to make uſe of them for the good of ſociety, and for the purpoſe of reſtraining the paſſions of thoſe mercileſs tyrants, which no power on earth has yet been able to keep within bounds: even the philoſopher himſelf might be induced to forgive them their dreams, their fables, and the falſehood of their dogmas, did they but make uſe of them to terrify into a ſenſe of their duty thoſe Princes, whom ignorance, joined to the uncurbed force of all the noxious paſſions, keeps with regard to the knowledge of good government in a ſtate of perpetual infancy.

'But the uniform experience of all nations is more than ſufficient to convince the greateſt ſceptic that ſuch was never the diſpoſition of the Prieſthood, and that the Church has always found it the ſhorteſt and eaſieſt road to riches, power, and independence, by flattering the vices of the tyrant of the day or place, by joining the ſpiritual to the temporal power, and by trampling thus united upon the rights of the people, ſo that the intereſts of deſpiſed humanity have been baſely ſacrificed to the unbounded avarice and ambition of civil and eccleſiaſtical tyranny.'

From

From the free and liberal ſentiments interſperſed in the foregoing extracts, our Readers will be enabled to form a judgment of the Writer's general opinions on theſe important ſubjects—Subjects ſo highly intereſting to every reader, and every citizen, of whatever country, whether Chriſtian, Mohammedan, or Hindoo.

ART. III. *A Syſtem of Surgery*. By Benjamin Bell, Member of the Royal Colleges of Surgeons of Ireland and Edinburgh, &c. &c. Vol. VI. Illuſtrated with Copper-plates. 8vo. 6s. 6d. Boards. Elliot, Edinburgh; Robinſons, London. 1788.

AT length we are able to congratulate the Public, but more eſpecially the ſtudents in ſurgery, on the completion of a work, which will afford them almoſt every neceſſary aſſiſtance in obtaining a competent knowlege of the theory and practice of the art. We would not, however, be underſtood to mean that Mr. Bell's Surgery is the *only* book that will be neceſſary for the ſtudent: much previous reading, and above all, a conſiderable ſhare of anatomical knowlege, will be abſolutely requiſite, not only to peruſe the work with advantage, but even, in many inſtances, to comprehend the meaning of the ingenious Author.

The extent of the art, and the improvements that have lately been made, both at home and abroad, have neceſſarily increaſed the bulk of *this* ſyſtem, perhaps more than the Author at firſt imagined; on which account, he hath moſt probably omitted minute anatomical deſcriptions;—rightly ſuppoſing his readers to be well grounded in a ſcience which is the only foundation of the practice of ſurgery, and without which little proficiency can be made in it.

This laſt volume begins with the 39th chapter of the work; in which the Author treats of *Fractures*. After ſome obſervations on the ſymptoms, nature, and treatment of fractures in general, Mr. Bell proceeds to conſider the fractures of different bones, and ſhews, in addition to what he advanced in common, how each is to be treated with reſpect to its particular ſituation, and the peculiar circumſtances with which it is attended.

In the general directions for reducing fractures of the limbs, Mr. Bell ſhews the great impropriety of violent extenſions, eſpecially when they are applied while the limb is on the ſtretch. He rightly obſerves, that the chief reſiſtance met with in reducing a fractured limb, ariſes from the action of the neighbouring muſcles; and that if the limb be put in ſuch a ſituation, that its muſcles may be as much as poſſible relaxed, the reduction will then be performed with the greateſt eaſe. For this

this material improvement the world is indebted to the late Mr. Pott, to whom Mr. Bell offers a juſt tribute of praiſe.

In the directions for treating the inflammation which uſually accompanies fractures, our Author recommends the 'early uſe of aſtringent * applications, ſuch as a ſolution of *Sacch. Saturn.* of *Sal Ammon.* or *Spt. Minderer.*' He inſiſts on the uſe of theſe applications, with a view rather to prevent the inflammation, than to remove it when formed. Inflammation is doubtleſs a ſymptom which of all others demands the ſurgeon's chief attention, as its conſequences are often fatal, frequently dangerous, and always troubleſome. That the Author ſhould, therefore, on ſo important a part of his ſubject, be diffuſe, is more pardonable, than that he ſhould be defective, or fail of giving full inſtructions for the management of that ſymptom, which, when preſent, is perplexing to the ſurgeon, and diſtreſsful to the ſufferer; and which, unleſs it be ſpeedily removed, produces, if the patient eſcape with his life, long-continued pains reſembling rheumatiſm, contractions of the tendons, exuberancy of the callus, deformity of the limb, perpetual weakneſs and lameneſs, which are frequently attributed to the ignorance of the ſurgeon, or miſmanagement in the reduction of the fracture. Topical bleeding is the only effectual remedy for ſuppreſſing the inflammation ariſing from the bruiſe of the ſoft parts; and Mr. Bell prefers leeches to the lancet; which he applies in large quantities all over the contuſed part. There is, however, another kind of inflammation, which ariſes, not from any external injury done to the ſoft parts, but from the irritations of ſharp ſplinters of the bone which are not properly replaced, or which are perhaps wholly detached: in ſuch caſes, leeching is of no ſervice; and as they ſeldom happen except in compound fractures, the ſharp ends of the bones can be ſawn off, or the detached parts entirely removed; and in ſimple fractures, the detached parts of the bone frequently preventing an union, an inciſion may be made for extracting them; but this muſt be done with great caution, for fear of wounding the blood-veſſels; and it muſt never be attempted until other methods have failed.

Many cauſes are enumerated which tend to impede the union of the ends of fractured bones, and proper directions are given for the peculiar management of each caſe. As theſe cauſes are very various, and as it is impoſſible that the method of removing one ſhould ſucceed in all, the Author has beſtowed much labour in ſhewing how they are to be known from each other. This circumſtance is common to Mr. Bell, who is, as we have often

* *Diſcutient* or *repellent* is the uſual epithet.

had

had occaſion to remark in our review of his former volumes, peculiarly attentive to point out the diagnoſtics.

After having finiſhed his general directions, he proceeds to conſider the fractures of the noſe, of the bones of the face, of the inferior maxillary bone, the clavicles, the ribs, the *Sternum*, the *Vertebræ*, *Sacrum*, *Coccyx*, the *Oſſa Innominata**, the *Scapula*, the *Humerus*, the bones of the fore arm, wriſts, and hands; the thigh-bone, *Patella*, and the bones of the legs and feet.

Of compound fractures, and their management, Mr. Bell treats at large, in a ſeparate ſection. The firſt object in theſe caſes is, to reſtrain hemorrhages when they take place; the next is, to conſider whether the ſurgeon muſt attempt to ſave the limb, or to recommend amputation. This is an important enquiry; and the Author gives it all the attention which its importance ſeems to require. He ſtates the opinions of former writers; ſhews the impropriety of raſh determinations; and gives a number of excellent general directions for the ſurgeon's conduct. He diſſuades from immediate amputation in private practice, where patients can be kept quiet and perfectly at reſt, and where proper attention can be inſured on the part of the ſurgeon, as well as of experienced nurſes, unleſs when the bones are ſo ſhattered that they cannot reunite; or when, from the violence of the injury, the texture of the ſoft parts is completely deſtroyed: but in the navy and army, he thinks it may frequently be neceſſary to uſe immediate amputation, where the patient is expoſed to a variety of hardſhips which tend to aggravate his danger, and where no accommodation can be procured nor attention given to leſſen it. This practice, however, is ſtill farther reſtricted to fractures of the thigh and *humerus*, or where both the bones of the leg or fore-arm are broken.

When amputation is not performed immediately or ſoon after the injury, it ought not to be attempted for ſeveral days; different cauſes may then render it neceſſary. 1ſt, Hemorrhages under certain circumſtances: 2d, Extenſive mortification: 3d, The ends of the bones remaining diſunited, while a copious diſcharge of matter endangers the ſinking of the patient's ſtrength. Each of theſe heads is diſtinctly treated, and directions are given for determining when and how the operation may be performed.

In the 40th chapter, on luxations, Mr. Bell firſt deſcribes thoſe ſymptoms that are common to all diſlocations, and gives the uſual general directions for reducing them. The ſubſequent parts of this chapter are allotted to particular luxations, and their method of cure. The Author here proceeds in his uſual

* We wiſh that this term was aboliſhed.

manner,

manner, giving ample directions, on the moſt approved principles, for reducing the diſlocations, and retaining the bone in its proper place.

The next two chapters are on diſtorted bones; in which Mr. Bell ſhews how diſtortions are produced, how they may be prevented, and the means that are moſt likely to ſucceed in order to remove them.

The 43d chapter is allotted to the conſideration and deſcription of amputation; an operation which ought never to be performed where it can poſſibly be avoided; yet as it is often the only means of preſerving life, it is frequently neceſſary, although it may be repugnant to humanity, diſtreſsful to the unfortunate ſufferer, and in ſome circumſtances ſo fraught with danger, that nothing but a full and clear conviction of its neceſſity can warrant the propoſing it in any caſe. As to the operation itſelf, it is by no means difficult, and may be eaſily performed by any perſon accuſtomed to handle inſtruments; but to diſtinguiſh with preciſion the caſes which require it, from thoſe which might ſucceed under a different treatment; and to determine the particular period when it ought to be performed, are circumſtances which demand more deliberation than perhaps any other in the whole practice of ſurgery. Mr. Bell therefore enumerates the caſes where amputation may be neceſſary, all of which are comprehended under the following heads. 1. Bad compound fractures. 2. Extenſively lacerated, or contuſed wounds. 3. Limbs ſhattered by a cannon-ball. 4. Mortifications. 5. White ſwellings. 6. Large and increaſing exoſtoſes. 7. Caries. 8. Cancers and inveterate ulcers. 9. Various kinds of tumours. 10. Diſtortions of limbs. In the preceding caſes, circumſtances often occur which render amputation the only means of preſerving life; and in pointing out thoſe circumſtances, in determining when, and in deſcribing how, the operation ought to be performed, the Author appears in the ſeveral characters of a judicious director, an expert operator, and a beneficent man.

To be able to alleviate the miſeries of thoſe who are obliged to ſubmit to dangerous operations, affords the higheſt gratification to the operator; and as pain is in general the moſt dreadful part of any operation to the patient, Mr. Bell has given a chapter containing the moſt effectual methods 'of preventing or diminiſhing pain in ſurgical operations.'

Midwifery being now conſidered as a diſtinct branch of practice, Mr. B. ſuppoſes that a minute account of it will not be expected in a ſyſtem of ſurgery. For particular information on this ſubject, he refers to thoſe authors who have profeſſedly written on it; he hath nevertheleſs delineated the inſtruments uſually employed in midwifery, and deſcribed two operations, which,

which, although immediately connected with this branch, are yet more frequently performed by the ſurgeon than the *accoucheur*; viz. the Cæſarian ſection, and the diviſion of the *ſymphyſis pubis*. With reſpect to this laſt operation, we have frequently had occaſion to condemn it; and the arguments which we brought againſt it in our 70th volume, pag. 205—208, will apply to Mr. Bell's opinions: we ſhall not therefore repeat them; but we are ſorry, on account of the general excellency of the work, that this *Syſtem of Surgery* ſhould recommend an operation which every man of profeſſional knowlege and humane diſpoſition muſt neceſſarily condemn.—We wiſh Mr. Bell had conſidered this ſubject more minutely.—He ſeems to have been influenced by the ſpecious accounts of the French writers.

The remaining three chapters are on the opening of dead bodies, on embalming, and on bandages; in which nothing new occurs.

Of the general merit of the work we have ſpoken in the beginning of this article: the merits and defects of its ſeveral parts will beſt appear from what we have advanced in our accounts of the former volumes *.

The Author aſſures the Public, that no attention ſhall be wanting on his part to render the work as complete as it can be; he means to inſert in the ſubſequent editions to which it may extend, whatever improvements future experience adds to our preſent ſtock of ſurgical knowlege; and that the purchaſers of the firſt edition may not be affected by ſuch improvements as may be inſerted into any future edition, he will afford them an opportunity of procuring ſuch additions, or alterations, *ſeparately*.

We ought not to conclude this article without informing our Readers, that the engravings which accompany this work are accurately expreſſive of what they are intended to repreſent. They are contained in 99 plates, neatly executed. The figures are generally on a reduced ſcale. In moſt caſes this circumſtance is immaterial, but in ſome it may lead to error. The figures of the inſtruments, eſpecially, ought to appear in their proper ſize: this objection, however, is ſomewhat removed by the very exact and minute deſcription which the Author uſually gives of his inſtruments, particularly if they are new, or any way materially different from thoſe in ordinary uſe.

* See Review, vol. lxix. p. 442. lxxi. 348. lxxvi. 35. lxxvii. 218.

ART. IV. *Tranſactions of the Society inſtituted at London for the Encouragement of Arts, Manufactures, and Commerce*; with the Premiums offered, in the Year 1788. Vol. VI. 8vo. 4s. Boards. Dodſley, &c. 1788.

EVERY volume of *theſe Tranſactions* brings additional proofs of the benefits derived to the Public from this patriotic inſtitution; and we are glad to find that the number of its members is daily encreaſing, which will naturally add freſh vigour to their exertions.

The propagation of timber was one of the firſt objects that attracted the attention of this Society; and it muſt afford pleaſure to every Engliſh reader, who is a well-wiſher to his country, to find that the Public have ſo cheerfully contributed to forward the Society's views in this reſpect. From the memoirs in the volume now before us, we are cheered with a gleam of hope, that notwithſtanding the general complaints of the decreaſe of oak timber for ſhip-building in the ſouthern parts of the iſland, where it has hitherto moſt abounded, a ſupply will be raiſed in the northern parts of it that may in time ſupply the demand. We have had occaſion to mention, more than once, with juſt applauſe, the extenſive plantations made by Mr. White, at Buttsfield, in the county of Durham, which we here learn continue to proſper abundantly, ſo as to encourage that worthy cultivator to extend his plantations there more and more, from year to year; and that, in particular, in the laſt ſeaſon, he planted no fewer than FIFTY THOUSAND OAKS; which have ſucceeded in a ſurpriſing degree. We here alſo find that the Rev. Mr. R. Lloyd, of Aſhton, in the county of Salop, planted (in the autumn of the year 1784) SIXTY-FIVE THOUSAND FOUR HUNDRED and FORTY OAKS, and ſowed, beſide, near ten buſhels of acorns. Theſe plantations, which are all well fenced, and thriving, may come in time to be of great *national* importance; beſide the benefit that will accrue to the proprietors of the barren ſpots on which theſe improvements have generally been made.

But theſe plantations in England, though of importance, appear comparatively ſmall when mentioned with thoſe of much greater extent in Scotland. We have frequently heard ſurmiſes that extenſive plantations of timber-trees are often made in that almoſt unknown part of the country, and have heard our old friend Dr. Johnſon blamed for not only having neglected to notice this circumſtance, but for having even inſinuated, in his famous TOUR, that no ſort of attention was there paid to the raiſing of timber; but never did we obtain ſo ſatisfactory a proof of the contrary as is here afforded by accounts of the extenſive and thriving plantations made by the Earl of Fife, in the counties

of

of Banff and Murray. It appears, that in the courſe of fifteen years, his Lordſhip has planted in all 3005½ acres, which have been all well incloſed with walls, the total meaſurement of which is 68,656 ells; and that theſe extenſive plantations are all at preſent in a very thriving condition. The kinds of trees planted, and the number of each ſort are as under:

Oaks	196,973
Larch	181,813
Aſh	57,500
Elms	55,600
Sweet Cheſnut	64,100
Beech	192,679
Sycamore	50,000
Birch	231,813
Alder	31,500
Hazle	47,200
Laburnum	51,100
Poplar	10,000
Willows	15,000
Spruce Fir	10,000
Silver Fir	10,500
Common Scotch Fir	3,668,420
Total	4,874,198

Theſe are princely plantations! yet they form only a part of thoſe that have been made by Lord Fife; for it is now, as his Lordſhip informs the Society, above thirty years ſince his plantations commenced; and 'from their infancy,' he adds, 'to the preſent period, I have nurſed them with care, regularity, and perſeverance; every ſucceeding year has enlarged the old, or has given birth to a new planted incloſure. By theſe means, about SEVEN THOUSAND acres, of bleak and inhoſpitable moors, have been clothed with riſing and flouriſhing trees, in Aberdeenſhire, Banffſhire, and Moray.' It is with pleaſure that we regiſter theſe important improvements, which we hope will ſtimulate others who have ſuch 'bleak and inhoſpitable moors' on their eſtates to follow ſo laudable an example. That they may ſee what ſucceſs has attended theſe efforts, we ſubjoin the following table of meaſurement, the circumference taken at three feet from the ground, in different parts of the plantation. The ſpecification of ſoil, we preſume, is intended to ſhew what ſoils were deemed the moſt favourable to the different kinds of trees. The trees were planted about twenty-five years ago.

		Length of the Trunk. Feet.	Height. Feet.	Circumference. Feet. Inches.
Loam, and clay bottom,	Oaks,	12	25 to 30	2 9½
Light black earth,	Elm,	13	30 35	5 4
Heavy wet ground,	Aſh,	20	35 40	3 9
Dry ſandy ſoil,	Beech,	14	30 35	3 0
Good heavy loam,	Larch,		46	6 3
	Silver Fir,		44½	6 8

It will be remarked that the larch and *ſilver fir* greatly outgrow the other trees; but we regret that no meaſurement was made of the *common fir*, with which they might be compared. The common firs, we are told, are planted merely as nurſes to the other trees, the plants being bought in that country, at a proper ſize for planting, at the very moderate price of ten pence per thouſand.

We had occaſion to take notice, a few months ago, on the authority of the *Preſident de la Tour d'Aigues*, that beams of larix wood were of exceeding great durability. This fact is farther confirmed in the preſent volume. Mr. Francis Denniſon writes from Peterſburg, that the larch wood is there ſolely appropriated to ſhip-building, for which uſe it anſwers perfectly well; and that line of battle ſhips are built of it at Archangel. Mr. Ritchie, his Majeſty's *Chargé des Affaires* at Venice, alſo writes that it is there likewiſe employed in ſhip-building; to which there appears to be no other objection than its weight on ſome occaſions. It is certainly lighter than oak; but, on account of the ſhoals in the Adriatic, the Venetians are obliged to build with very light wood. It reſiſts, he ſays, the intemperature of the air more than any other wood known in this country, and therefore it is much uſed in making outer gates, pales, &c. which are conſtantly expoſed to the open air. It is no leſs durable within doors, and in ſome of the very old palaces here, there are beams of larix as ſound as when firſt placed there. In a word, wherever ſtrength and durability are required, this is reckoned here the moſt choice and valuable wood; and it may be applied to a great number of uſes. We are glad to collect authentic information concerning the uſes of this valuable and ornamental tree, with a view to introduce the culture of it more generally into this country. As a maritime nation, we cannot pay too much attention to every article that may prove ſerviceable in the conſtruction of ſhips, and at a moderate price, which this ſpecies of timber promiſes effectually to do. It flouriſhes in a great variety of ſoils, and on the bleakeſt expoſures.

In our account of the fifth volume of theſe Tranſactions, we had occaſion to notice the recovery from the ſea, by embankment, of a whole iſland in the mouth of the Thames; in the preſent

preſent volume, we are alſo favoured with an account of another ſucceſsful attempt to rob old Neptune of part of his domains. The Rev. Mr. Henry Bate Dudley, in the pariſh of Bradwell (near the ſea) in Eſſex, "did, in the year 1786, ſecurely incloſe, by an embankment of ſoil only, a tract of land meaſuring forty-five acres, one rood, and twenty-five poles; which land, until ſuch encloſure, had been, from time immemorial, overflowed by the ſea from the German ocean." Theſe are the words of an atteſtation ſigned by the miniſter, churchwardens, and overſeers of the pariſh, who thus proceed to atteſt, that "the ſea wall, now encloſing this recovered land, contains in length one hundred and eighty-three poles; that its baſe is thirty-two feet, its height ſeven feet, and the top five feet wide: That it is the general opinion, the land ſo gained is worth twenty ſhillings an acre on a leaſe of twenty-one years." They alſo certify, that the expence of this improvement was as under, viz.

	£	s	d
144½ rods (of 21 feet each) of walling at 30 ſhillings per rod, and five guineas extra —	221	12	6
One new ſea gutter five feet clear run —	60	0	0
Removing and altering another — —	10	0	0
Hilling up rills — — —	50	0	0
Planks, barrows, and other tools —	15	0	0
Carting ditto, and *extra's* — —	6	0	0
Total —	362	12	6

A ſmall price for ſuch a valuable purchaſe.

Mr. Profeſſor Roſs, of Aberdeen, informs us, that the turnip-rooted cabbage had been cultivated with ſucceſs in that remote part of the country, by being ſown broad-caſt, and hoed like turnips; and recommends that plant as valuable ſpring food for cattle. This confirms the more extenſive experiments of Sir Thomas Beevor, concerning this article.

Mr. John Boote, having found the practice of drilling all ſorts of grain, as mentioned in the fifth volume of theſe Tranſactions, extremely profitable, has carried it into practice on a ſtill more extenſive ſcale, having drilled no leſs than four hundred and fifty acres, in the year 1787, by means of Mr. Cooke's drill machine, and has had the ſatisfaction to find the crops in every caſe better than thoſe that were ſown broadcaſt on land of the ſame quality; ſo that he computes he has been benefited by that practice, in one year, to the amount of five hundred pounds at leaſt—and therefore reſolves to continue it. His letter is written in a high flow of ſpirits, and gives a pleaſant account of the obſervations of his neighbours on that practice, with their final conviction of its proving highly beneficial. Nothing is wanting to render theſe experiments altogether ſa-

tisfactory, except that he has omitted to mention the width between the drills, and to aſcertain what is the moſt favourable diſtance—From Mr. Winter's experiment (ſee our account of Ben. Bramble's pamphlet in Rev. for Nov. laſt, p. 461.) intervals of ſeven inches appear to produce weightier crops than either nine or eleven inches. Mr. Boote's experiments, however, clearly evince that the practice of ſowing grain in *narrow* drills, ſo as to admit of the hand hoe, is highly beneficial in moſt ſituations; and it would appear that the drill machine which he employed has anſwered the purpoſe of ſowing very well. He finds that graſs ſeeds ſucceed perfectly well with drilled crops, if they be ſown over the field immediately before the laſt hoeing be given to the grains:—he has not, however, yet been able to aſcertain what is the exact expence of hoeing theſe drilled crops.

Such of our agricultural readers as have not an opportunity of ſeeing this volume, will perhaps be glad to be informed of the reſult of two comparative experiments between broadcaſt and drilled wheat on the ſame ſoil, by Mr. Boote.

	Produce per acre. Buſh.	Gal.	Pint.
1ſt. Wheat drilled upon poor clay, after clover	25	4	1
Wheat ſown broadcaſt on part of the ſame field	13	7	2
Difference —	11	4	7

2d. Wheat drilled by Mr. Boote on part of his farm, adjoining to a field of ground of the ſame quality belonging to a neighbouring farmer, which was ſown broadcaſt, and was in equally good order before, and had dung to the wheat, while Mr. Boote's had none.—The crops, while growing, were compared by an impartial neighbour, who eſtimated Mr. Boote's crop to exceed the other in the proportion of three to two, at leaſt.

Theſe are important experiments.

We are glad to find that the Chineſe hemp, mentioned in the former volume, has been found to ſucceed perfectly well in this climate, and promiſes to be a valuable addition to the liſt of uſeful vegetables. The Rev. Dr. Hinton, at Northwold, having accidentally ſaved ſome ripe ſeeds, ſowed them on the 10th of May 1787, on a ſmall patch of good land—They came up well, and attained as much perfection as ordinary hemp. The produce, when dreſſed, weighed at the rate of ninety five ſtone ſeven pounds and twelve ounces per acre—(the uſual crop of hemp in that neighbourhood, we are alſo informed, ſeldom exceeds ſixty ſtone)—and at the rate of three buſhels, two pecks and half a pint of ſeed per acre, were ſaved. Dr. Hinton ſuppoſes that the ſeeds which were brought from China have failed merely by having been two years old, at which age

hemp ſeed ſeldom vegetates. Now that it is found to ripen with us, freſh ſeeds can always be obtained.

Dr. Hinton alſo communicates the reſult of three comparative trials between wheat ſown broadcaſt, and drilled; each on the ſame field, and under the ſame management, in every other reſpect. In theſe trials the advantage was invariably in favour of the drilled crop.

In experiment 1ſt, the exceſs was, per acre, 5 buſh. 16 quarts.
In experiment 2d, — ditto — 4 — 9
In experiment 3d, — ditto — 2 — 8

No. 1, we are told, was hand-hoed three times; No. 2 and 3 hand-hoed twice. The expence of theſe operations from 16 to 18 pence per acre (each hoeing, we preſume). The broadcaſt was carefully weeded *by hand*, at the expence of from ſeven to ten ſhillings per acre. We mention theſe experiments thus particularly, as they lead to important concluſions in agriculture. Dr. Hinton has alſo omitted to ſpecify the diſtance of the drills from each other.

Theſe are all the articles that relate to the ſubject of agriculture in the preſent volume; and had thoſe belonging to the other branches of ſcience which have engaged the attention of the Society, been equally numerous and valuable, our review of this volume would have furniſhed a larger article than uſual.

Under the head *Chemiſtry* there is only one article—It is an account of a native foſſil alkali, found in the neighbourhood of Bombay—which Mr. Hellenus Scott ſays may be afforded in a refined ſtate for the price of 300 rupees, (about 37 pounds 10 ſhillings) per ton, and could be obtained in large quantities. From an accurate analyſis of this ſpecimen of the ſalt, by Mr. Keir, of Birmingham, it was found to conſiſt of the following materials, in the proportions expreſſed:

Gr.	Dec.	
58	8	of dry mild mineral alkali
24	0	of water
17	2	common ſalt
100	0	grains of crude ſalt.

This is rather purer than good barilla—but as the heterogeneous matter in barilla is different from that in this native foſſil alkali, it may have very different effects in ſome manufactures.

Mr. Jeſſe Ruſſel, of London, briefly ſtates the comparative purity of this ſalt as oppoſed to others, thus:

Refined native foſſil alkali (the ſpecimen) — 9
Rough native ditto — — — 7
Ruſſia pearl aſh — — — 9

Good barilla — — — 7
Rough Eſſex potaſh, the very beſt — — 5½

He alſo mentions that the average price of barilla, for three years paſt, was twenty-ſeven pounds ten ſhillings per ton.

We fear, that unleſs the Bombay alkali could be afforded at a lower rate than Mr. Scott mentions, it has little chance of becoming an article of commerce to this country.

We have heard of a kind of ſoap that is manufactured in India, which may be employed in waſhing with ſea water, with the ſame effect as common ſoap has with good *ſoft* water. It would be a matter of ſome importance to a maritime and commercial nation to have the nature of this compoſition aſcertained.

Polite Arts.

Mr. *William Yates*, ſurveyor, having, at his own expence, made a new ſurvey of the county of Lancaſter, and preſented a copy of it, with an atteſtation of its accuracy by a conſiderable number of the inhabitants of that county, obtained the Society's premium.

Manufactures.

Under this head, Mr. Thomas Greaves, near Warrington, tranſmits to the Society ſome ſpecimens of paper made from the bark of withens, i. e. willow twigs. The bark was ſtripped from the twigs in autumn, which muſt have been attended, we ſhould think, with a conſiderable expence. Had they been pulled off in the month of April, juſt after the ſap begins to flow, as is commonly done by thoſe who carry on the buſineſs of fine baſket-making to a great extent, it could have been done at a much ſmaller charge.—As great quantities of this bark are thrown away as entirely uſeleſs, it would ſeem that it might furniſh materials for a conſiderable quantity of paper, at a very low price. For Mr. Greaves has proved experimentally, that it can be eaſily converted into paper without any addition—and that it is by no means neceſſary it ſhould either be previouſly dried, or freed from its leaves, before it be applied to that uſe. We ſhould think hop-binds would anſwer this purpoſe ſtill better.

We have here ſome farther atteſtations of the goodneſs of Engliſh-made paper for the purpoſe of taking impreſſions from copper plates, ſo that, it is probable, this branch of manufacture will ſoon be fully eſtabliſhed in Great Britain.

As it appears probable that the breeding of ſilk worms may in time be introduced into this country, the Society beſtow a due degree of regard to every obſervation that may tend to give uſeful information on this point. In the preſent volume, the public are favoured with an intelligent letter on that ſubject from Mr. *Peter Noaille*, of Greatneſs, Kent. It relates to the proper mode

mode of winding off ſilk from the cocoons. It ſtates, that if a thread be formed of 18 or 20 cocoons, the value of ſuch ſilk may be eſtimated at 20 ſhillings per pound, of 16 ounces, while a pound of ſilk compoſed of the very ſame materials, conſiſting of only ſix or eight cocoons, would be worth 30 ſhillings; and if four or five cocoons only, it might vie with the moſt ſuperlative produce of Italy, that would be worth 40 ſhillings per pound. He then eſtimates the expence at which this ſuperior ſort may be obtained. With this view, he ſtates that one woman and a girl can eaſily wind off one pound of ſilk, of the fineſt quality, in a day; and that the ſame woman and girl could wind, of the coarſeſt ſort of ſilk, ſix, eight, or more (ſay ten) pounds in a day. Let the wages of the woman and her girl be ſtated at one ſhilling per day.

The coſt of winding 10 pounds of ſilk of the fineſt ſort, would therefore be — — —				0	10	0
The price of it at 40 ſhillings per pound —				20	0	0
Net price —				19	10	0
The coſt of winding 10 pounds of the coarſeſt ſort would be —	0	1	0			
The price of it at 20 ſhillings per pound — — —	10	0	0			
Net price — — — —				9	19	0

So that the profit by winding it off fine would be 9 11 0.

An attempt had been made to ſpin the ſilk directly from the cocoons, without having been previouſly reeled, which he ſhews to be, in all circumſtances, a very un-œconomical practice.

Mechanics.

Under this head, we find a deſcription of a new machine for meaſuring angles, invented by Mr. Matthew Hill, of Scarborough.—A ſector, and tool for ſetting wheels and pinions in watch work, invented by Mr. Joſeph Ridley.—And a carriage for conveying timber over ſoft or boggy land, by Mr. John Beſant, Weſtminſter; of none of which can we convey an accurate idea, without the plates.

The volume concludes with the uſual liſts of rewards beſtowed—preſents received—premiums propoſed, and the preſent members of the Society.

Art.

ART. V. *Experiments and Observations on Animal Heat, and the Inflammation of combuſtible Bodies:* Being an Attempt to reſolve the Phenomena into a general Law of Nature. By A. Crawford, M. D. F. R. S. L. & E. and Member of the Philoſophical Societies of Dublin and Philadelphia. The Second Edition, with very large Additions. 8vo. 7s. Boards. Johnſon. 1788.

THE theory of animal heat and combuſtion, as delivered by Dr. Crawford in the former edition of his work, is now more fully eſtabliſhed by the reſults of many new experiments which appear to have been made, with the moſt ſcrupulous attention to accuracy, in order to aſcertain ſome new facts, and to correct ſome miſtakes in the concluſions drawn from thoſe that were before preſented to the public.

It ſeems now to be the prevalent opinion, that experiments, and inductions from them, are the only means by which we are permitted to interpret the characters impreſſed by the Deity on his works; and the philoſopher, who is thus employed in cultivating natural knowlege, is well aware that this method of ſearching after truth, neceſſarily demands much labour, and patient inveſtigation, aided by ſagacity, and directed with judgment.

Dr. Crawford pleads, in excuſe for the late appearance of this ſecond edition (containing new diſcoveries, and the correction of errors), the difficulty in purſuing, and the time requiſite for making, experimental reſearches. He is convinced, as indeed every true philoſopher muſt be, that to correct errors is the beſt method of apologizing for them; and that though the free communication of diſcoveries is eſſential to the progreſs of knowlege, yet it is of much greater importance to the intereſts of ſcience, that facts ſhould be well aſcertained, than that they ſhould be ſpeedily publiſhed. He does not, however, mean to inſinuate that the facts which he has now ſubmitted to the public are free from error; miſtakes may eaſily ariſe in every attempt, where ſo much nicety is required, to determine the relations between the ſubtle elements of fire and air; and he hopes, that ſuch of them as may be found in his work, will, by the candid public, be aſcribed to the imperfections of our ſenſes, or the inſtruments employed in the courſe of the experiments.

The abſtruſeneſs of the ſubject, and the novelty of Dr. Crawford's theory *, were probably the reaſons why his doctrine met with ſome oppoſition, on its firſt appearance; eſpecially by Mr. Morgan †, who made many pertinent reflections on Dr. Crawford's opinions. As an amicable contention, ſuch as Mr. Morgan's with Dr. Crawford really was, always promotes ſcience,

* For an abridgment of which ſee Rev. vol. lxi. p. 378.

† See Review, vol. lxiv. p. 350.

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we hoped that the Doctor would be incited to repeat, diverſify, and extend his experiments. This he hath now done, and his theory, not materially altered, has received much additional ſupport.

As we have before given an abſtract of our ingenious Author's theory of animal heat, and of the inflammation of combuſtible bodies, it is unneceſſary that we ſhould repeat it. We ſhall therefore only endeavour to refreſh the memory of our readers, by informing them that according to the reſults of Dr. Crawford's experiments, it appears that pure air, containing a large portion of elementary fire, is, by inſpiration, received into the lungs; and that the blood, impregnated with phlogiſton, is returned from the extremities. Now the attraction of air to phlogiſton being greater than that of blood, the phlogiſton quits the blood, and unites with the air; the air at the ſame time depoſiting part of its elementary fire: and the capacity of the blood for receiving heat being increaſed by the change it undergoes in loſing its phlogiſton, the elementary fire before depoſited by the air will be abſorbed by the blood. The blood in its paſſage through the capillaries is again impregnated with phlogiſton, in conſequence of which, its capacity for heat is diminiſhed, and therefore, in the courſe of the circulation, it will give out, and diffuſe over the whole ſyſtem, the heat acquired in the lungs: or, in a word, in reſpiration, the blood is continually diſcharging phlogiſton, and abſorbing heat, and on the contrary, during its circulation, it is continually imbibing phlogiſton, and emitting heat.

With reſpect to the inflammation of combuſtible bodies, it appears, by Dr. Crawford's experiments, that when atmoſpherical air is converted into fixed air and aqueous vapour, a great part of its heat is detached: it appears alſo that the capacities of bodies for containing heat are increaſed by parting with their phlogiſton in the proceſs of combuſtion. Hence in the act of inflammation, the phlogiſton that is ſeparated from the inflammable body unites with the pure air, which, at the ſame time, being converted into fixed air, and aqueous vapour, gives off a large portion of its abſolute heat; this abſolute heat, thus extricated, produces an intenſe degree of ſenſible heat, and if the extrication be ſudden, the heat will burſt forth into flame.

The explanation which this theory affords to the ſeveral phenomena attendant on animal heat, and combuſtion, is a ſtrong confirmation of its truth, independently of the eaſy ſolution which it gives of a great variety of facts. The phyſiologiſt will here find ſome of thoſe parts of the animal economy explained which hitherto have been unaccounted for: the natural phi-

philoſopher and chemiſt will alſo find many facts elucidated which could ſcarcely be ſolved, on any other hypotheſis.

With reſpect to the nature of heat, whether it be a *ſubſtance* or a *quality*, our Author's doctrine is totally unconnected with any hypotheſis concerning it, being founded on this ſimple fact deduced from experiment, viz. that the changes which are produced in the temperatures of different bodies by the application of given quantities of heat, are different. He has, indeed, in many places, uſed expreſſions which ſeem to favour the *materiality* of heat; but his ſole motive for adopting ſuch language was, as he ſays, becauſe it appeared more conſonant to the facts which he had eſtabliſhed by experiment. He is nevertheleſs perſuaded that it will be extremely difficult to reconcile many phenomena with the ſuppoſition that heat is a quality. It is not eaſy to comprehend on this hypotheſis, how heat can be abſorbed in the proceſſes of fuſion, evaporation, or combuſtion; or how the quantity of heat in the air can be diminiſhed, and that in the blood increaſed, by reſpiration: but the opinion that heat is a diſtinct ſubſtance, or an element *ſui generis*, being adopted, the phenomena admit an eaſy and obvious interpretation. Fire, the Doctor thinks, will, on this ſuppoſition, be conſidered as a principle which is diſtributed in various proportions throughout the different kingdoms of nature; he ſuppoſes the mode of its union with bodies, to reſemble that particular ſpecies of chemical union, wherein the elements are combined by the joint forces of preſſure and attraction, ſuch as the combination of fixed air with water. If, however, fire be a ſubſtance, ſubject to the laws of attraction, the mode of its union with bodies ſeems to be different from that which takes place in chemical combinations; for in theſe, the elements, as Dr. Crawford obſerves, acquire *new* properties, and loſe thoſe by which they were characterized before the union: but he has ſhewn that fire does not, in conſequence of its union with bodies, loſe its diſtinguiſhing properties; conſequently, we have no direct proof of its materiality. Dr. Crawford's concluſions are, however, as we hinted above, not in the leaſt affected by the nature of heat or fire; they are ſimply the facts reſulting from experiments and the teſtimony of the ſenſes, and they muſt be admitted notwithſtanding any adopted hypotheſis. The ſubject is, doubtleſs, extremely intricate; and much time, a long ſeries of accurate experiments, and the moſt minute obſervations, are perhaps ſtill requiſite to complete the inveſtigation of the nature of this ſubtle principle. Few years, indeed, have elapſed, ſince philoſophers have turned their attention, in a proper manner, to the ſubject; and from the progreſs that is already made, we may hope that a few more years will unfold what is now wrapt in obſcurity, or involved in error.

To

To this edition, a large appendix is added, containing the relation of ſome farther experiments, in order to ſhew the differences between the heats imparted by pure and common air; alſo a long ſeries of experiments communicated by Mr. Gadolin, profeſſor of chemiſtry at Abo, on the abſolute heat of bodies, which confirm Dr. Irvine's opinion concerning the point of total privation; and a general view of the diſcoveries made by Dr. Black and Dr. Irvine. Here Dr. Crawford vindicates himſelf againſt the inſinuations which he ſays had been thrown out ſoon after the publication of the firſt edition of his work, that he had publiſhed Dr. Irvine's diſcoveries without acknowleging the author; the copy of a letter from Dr. Irvine ſufficiently proves the falſehood of the report.

At the end of the book, Dr. Crawford has given a general view of the reſults of all his experiments in the form of a table, exhibiting the comparative heats of different bodies to water, as the ſtandard.

ART. VI. *An Account of ſome of the moſt remarkable Events of the War between the Pruſſians, Auſtrians, and Ruſſians*, from 1756 to 1763: and a Treatiſe on ſeveral Branches of the Military Art, with Plans and Maps. Tranſlated from the 2d Edition of the German Original of J. G. Tielke, by Capt. C. Craufurd, of the Queen's Regiment of Dragoon Guards, and Capt. R. Craufurd, of the 75th Regiment, late of the 101ſt. Volume II. large 8vo. 15 s. Boards. Walter. 1788.

IN a former number of our Review *, we announced the firſt volume of this uſeful and elegant work. The articles in this ſecond volume, as recited in the title-page, are divided into four ſections. The firſt ſection contains details of various marches of the troops of both armies, with divers ſkirmiſhes, attacks of poſts, and other movements of detachments and parties, previouſly to the grand operations of the campaign. Although theſe are neither very important nor inſtructive, yet they are, in many places, rendered intereſting by the valuable notes of the tranſlators, explaining the nature and eſtabliſhment of the Coſſacks, and other irregulars in the Ruſſian army; together with a deſcription of ſome pieces of artillery peculiar to that ſervice.

Section the ſecond, gives a circumſtantial account of the battle of Zorndorff, and a critical examination of the diſpoſitions of the two armies; whence we learn, that the valour of the Ruſſian ſoldiers was not employed to the greateſt advantage, but that, on the contrary, they were ſo injudiciouſly formed,

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* See Vol. lxxviii. January 1788, p. 55.

as to be, in ſeveral parts, *enfiladed* by the Pruſſian artillery, with ſuch effect, that one ball is ſaid to have killed forty-two men. Many circumſtances, both before and after this battle, do not ſeem to place the Ruſſian general, Fermer, in a very advantageous point of view, either for vigilance or ſkill.—The predilection of the Ruſſians for the hollow ſquare is here noticed, and juſtly cenſured.

Section the third, gives a minute journal of the ſiege of Colberg, for which neither the beſieged nor the beſiegers appear to have been properly furniſhed; the garriſon of that fortreſs conſiſting chiefly of militia and burghers, almoſt without engineers or artillery officers; the number of the beſiegers was much too ſmall for carrying on the neceſſary works; and they were alſo deſtitute of a proper train of artillery, having only ſix twelve-pounders, and three or four guns of a lighter nature: they were likewiſe ſcantily provided with ammunition. The event was, the Ruſſians were forced to raiſe the ſiege, with the loſs of between four and five hundred men; while that of the beſieged is ſaid, in their account, to have been only ſix ſoldiers and two burghers. The defence of this place does great honour to the commandant; and the like is due to the Ruſſian general for the ſtrict diſcipline obſerved by his troops, with reſpect to the inhabitants of the environs of this place.

Section the fourth, contains the author's plan for taking the fortreſs by a *coup de main*; a variety of reaſons (he ſays) prevented him from laying it before the Ruſſian generals, but that his knowlege of its ſtate confirms him in the opinion that it might have been carried into execution in the latter end of 1758, or the beginning of 1759, but not later; for, after that period, the whole was ſtrengthened, and the garriſon reinforced.

The different articles are illuſtrated by ten well engraved plans and maps.

We are extremely ſorry to learn, from an advertiſement at the concluſion of this volume, that the ſubſcriptions have not been ſufficient to defray the expences of the publication; and that the Captains Craufurd do not think it adviſable to proceed with the work, till they have firſt aſcertained whether there will be a ſufficient number of ſubſcribers; they, therefore, requeſt that thoſe who wiſh to ſubſcribe, will ſignify their intentions to Mr. Walter, the bookſeller; who is directed not to receive any ſubſcriptions, but only to make memorandums of the names.

ART.

ART. VII. *An Eſſay towards a Syſtem of Mineralogy.* By Axel Frederic Cronſtedt, Mine-Maſter, or Superintendant of the Mines in Sweden. Tranſlated from the original Swediſh, with Annotations; and an additional Treatiſe on the Blow-pipe, by Guſtav von Engeſtrom, Counſellor of the College of Mines in Sweden. The ſecond Edition; greatly enlarged and improved by the Addition of the modern Diſcoveries, and by a new Arrangement of the Articles. By John Hyacinth de Magellan, Talabrico-Luſitanus, Reg. Soc. Lond. Acad. Imp. Petro. &c. &c. Socius. 8vo. 2 Vols. 14s. Boards. Dilly. 1788.

AS moſt of our mineralogical Readers are acquainted with Cronſtedt's ſyſtem, and as thoſe who are not will find an epitome of it in our account of Engeſtrom's tranſlation, Rev. vol. xlii. p. 312, we ſhall now chiefly confine ourſelves to a detail of the additions and valuable notes for which the public is indebted to Mr. Magellan.

The order adopted by the Author, in his ſyſtem, muſt neceſſarily be ſomewhat altered in the preſent edition, to make it ſuitable to the improved ſtate of the ſcience. Mr. Magellan juſtifies himſelf in this reſpect, by the authority of the great Bergman, who, ſpeaking of this ſyſtem, ſays, "If the author had lived longer, for the benefit of the ſciences, he would no doubt have rectified the diſpoſition of his mineralogical ſyſtem."

The claſſes of minerals remain the ſame as in the original work, viz. 1ſt Earths, 2d Salts, 3d Inflammables, and 4th Metals.

The firſt claſs was divided into nine orders, one for each of the primitive earths; later diſcoveries and exporiments, however, have now determined that all earths are reducible to theſe five, viz. Calcareous, Ponderous, Magneſian, Siliceous, and Argillaceous; to which Mr. Magellan has referred all the *genera* of Cronſtedt. Among the additions to this claſs, are ſome juſt obſervations on marle, and arable ſoil, and on the ſeveral compounds of calcareous earth. Ponderous earth, or barytes, was unnoticed in the former edition, as was alſo magneſia. Under this laſt mentioned earth, Mr. Magellan has placed Epſom ſalt, p. 97; and under the order of neutral ſalts, we obſerve vitriolated magneſia, p. 384; thus placing the ſame ſubſtance in two different claſſes. Similar duplicates alſo occur; but they refer to each other,—as muriatic chalk among the ſalts, p. 380, and muriatic calcareous earth among the earths, p. 39—as *Vitriolum Veneris* among the metals, p. 695, and among the ſalts, p. 401; with ſome others. This circumſtance, however, could not be avoided, and is of no conſequence where the reference is made; it is agreeable to the general ſyſtem, which claſſes bodies according to their component parts.

To

To enumerate all the additions which Mr. Magellan has made, would increaſe our article too much. His notes are the moſt valuable, being partly compiled from our beſt authors, and partly original; of theſe laſt, thoſe on diamonds and precious ſtones contain much real information. The note on clay gives an abridged account of Mr. Wedgwood's thermometer, with a comparative view of his and Fahrenheit's ſcale.

Among the ſalts, many additional ſections are introduced, one of which is allotted to the aerial acid. This is not the only air that is claſſed in the mineral kingdom; inflammable and hepatic airs have places allotted to them in the 3d claſs, in the notes to which Mr. Magellan gives a conciſe view of the phlogiſtian and antiphlogiſtian doctrines. The plumbago, compounded of phlogiſton and aerial acid, is ſeparated from the molybdena, and claſſed among the inflammables, while molybdena is retained among the ſemi-metals.

The notes to the fourth claſs are more numerous than thoſe which Mr. Magellan has given with the other three. The utility of metals in common life, and the variety of forms under which they appear, afford much room for enlarging on the ſubject. Gold, as in moſt ſyſtems, holds the firſt rank. The editor, like other writers on the ſubject, gives ſeveral inſtances of its ductility. We ſhould not have mentioned this circumſtance but for the ſake of correcting ſome typographical errors in the note at page 513, in the laſt paragraph of which 3.3 *ſquare inches* ought to be 3.3 *inches ſquare*; 272.23 ought to be 272.25; and 56.718, 56.7175. Theſe however are ſmall defects, and are amply counterbalanced by the great fund of chemical and metallurgical knowlege which the notes contain.

Quickſilver is brought from the place in which it was formerly arranged, and numbered with the perfect metals. Mr. Magellan concludes his long but valuable notes on this metal, with the following paragraph—the ſubject on which he expatiates being the different ſpecific gravity of different parcels of quickſilver:

'Before I diſmiſs the ſubject, I muſt beg leave to give a ſpecimen or two of the enormous blunders committed by various philoſophers and numerous pretenders, who have been extremely buſy in our times, to determine the heights of mountains, and the relative poſition of places above the level of the ſea, by means of barometrical obſervations, without paying any particular attention to the ſpecific gravity of the mercury, with which their barometers were made. If the two barometers were both at 30 inches high, and equally circumſtanced in every other reſpect, excepting only the ſpecific gravity of their quickſilver; ſo that one be filled with the firſt kind I have tried, viz. whoſe ſpecific gravity was = 13.62, and the other = 13.45; in this caſe, and in all probability many of this kind have often occurred, the error muſt have been no leſs than 327 feet; becauſe the heights of the mercurial columns in each barometer

ſheter muſt be in the inverſe ratio of their ſpecific gravities, viz. 13.45 : 13.62 :: 30 : 30.379.

Now the Logarithm of 30 = 4771.21
And of 30.379 = 4825.73

The difference = 54.52 fathoms,

which difference ſhews that there are 54.52 fathoms between one place and another, or 327 * feet; though in reality both places are on the ſame level.'

This is a juſt remark, and ought to be obſerved by inſtrument-makers when they conſtruct barometers for meaſuring heights. The ſpecific gravity of the mercury may be marked on ſome part of the inſtrument, and will be uſeful for other purpoſes beſide meaſuring heights.

The notes to the baſer metals contain, like the reſt, a variety of uſeful obſervations relative to ſmelting, preparing, purifying, and combining the metals for various purpoſes: deſcribing the uſes to which they may be conveniently applied, and the danger attending them when not properly manufactured. Beſide theſe practical obſervations, Mr. Magellan introduces no ſmall ſhare of philoſophy; the ſubject indeed requires it: and though his notes do not abound with what was before altogether unknown, yet by collecting, from various authors, the later diſcoveries and improvements, and bringing them together in a regular manner, he hath rendered ſcience a material ſervice. Where he has diſcovered errors, he hath corrected them; and where the opinions of former writers have been apparently oppoſite or contradictory to each other, he has, by philoſophical inveſtigation, pointed out the cauſe of theſe diſagreements, and reconciled them.

By way of *Appendix*, he has added a deſcription of two portable laboratories for aſſaying minerals, and making chemical experiments on a ſmall ſcale. The apparatus is ingeniouſly contrived, and ſeems well calculated for making the intended trials.

A *ſecond* Appendix contains ſeveral particulars uſeful to mineralogical enquirers, eſpecially the method of analyſing earths and ſtones, as given by Mr. Kirwan;—the deſcription of an inſtrument for finding ſpecific gravities, by the very ingenious Mr. Nicholſon; and an eaſy method of procuring accurate original weights.

The Eſſay on the Blow-pipe, by Mr. Engeſtrom, is alſo added, and enriched with many notes, on the reſults of experiments made with that inſtrument, and the proper mode of uſing it.

* Theſe are all French meaſure.

As Mr. Magellan is a foreigner, a criticiſm on his language might be thought improper; yet we cannot cloſe this article without remarking that, in ſome caſes, the Engliſh reader will meet with difficulties that may perplex him. We will mention two or three inſtances. In the courſe of the work we frequently meet with the word *Dalarne*, as a province in Sweden, where certain minerals are native; at page 361 we are told '*ſal fontanum* is found in the province of *Dal*;' and in pages 118, 119, 237, and others, certain minerals are deſcribed as natives of *Dalecarlia*. Now *Dalarne*, *Dal*, and *Dalecarlia*, are one and the ſame province. In page 123, *Cryſtals* and *Criſtals* occur; this may be the fault of the printer. In page 287 the word *prealable* is uſed: this is a French word, and means foregoing, or rather, previous. *Cold ſhort* and *red-ſhort* iron, though uſed by our ſmiths, &c. do not clearly convey the ideas of the original Swediſh *Kall-breckt* and *Röd-breckt*; this defect muſt be attributed to Mr. Engeſtrom.

Theſe blemiſhes, however, are of no great conſequence: they are mentioned in order that they may be corrected in a future edition of this excellent work, which, in its preſent improved ſtate, cannot fail of being gratefully received by the Adept, and of being highly uſeful to the Tyro in mineralogy.

ART. VIII. *A View of Ancient Hiſtory*; including the Progreſs of Literature and the Fine Arts. By William Rutherford, D. D. Maſter of the Academy at Uxbridge. Vol. I. 8vo. 7s. Boards. Murray. 1788.

AFTER all the details and abridgments which have been given of ancient hiſtory, there is ſtill ample ſcope for inquiry and ſpeculation: not indeed for the purpoſe of aſcertaining the truth, the order, or the date of facts;—on theſe reſearches learned diligence has perhaps been employed with as much ſucceſs as is to be expected;—but with the deſign of exhibiting intereſting views of ancient events, manners, and opinions, and deducing from them ſuch obſervations and concluſions, as admit of an uſeful application. Several modern writers have attempted this union of hiſtory and philoſophy; but few, in our opinion, more ſucceſsfully than the author of the work now before us. From the imperfect and often obſcure accounts of the moſt remote period of human ſociety, which are ſcattered through the writings of the ancients, Dr. Rutherford, with much good ſenſe and ſtrength of judgment, has brought into one connected view, ſuch particulars as are moſt deſerving of attention. Without burdening his reader with the detail of critical inveſtigation, he has given the reſult of his own inquiries, in a maſterly ſketch, in which probable events are happily detached from fable, and

the

the relation of hiſtorical incidents is judiciouſly combined with a view of the progreſs of government, religion, ſcience, arts, manners, and cuſtoms, in each country. The whole is written with ſtrength, perſpicuity, and elegance.

This firſt volume treats of the affairs of Egypt, Aſſyria, Perſia, Phœnicia, and Judea, and of thoſe of Greece, to the cloſe of the firſt Perſian war.

The following account of the extenſion of the trade of Phœnicia will ſerve to ſhew how much may be done by a judicious ſelection and arrangement of materials:

'The hiſtory of this people furniſhes a remarkable proof of the wonders which induſtry can perform, and of the opulence to which commerce can raiſe a nation which applies to it with ardour.

'The firſt voyages which they performed were in the Mediterranean, of which they frequented all the ports. Coaſting along the ſhores of this ſea, they made ſettlements in the iſles of Cyprus and Rhodes, and extending their navigation, paſſed ſucceſſively into Greece, Thrace, Italy, Sicily, and Sardinia. Penetrating into the extremities of Europe, they viſited the Gauls, diſcovered the ſouthern part of Spain, and gave a name to that kingdom, which it ſtill retains *.

'Hitherto their navigation, like that of all the ancient nations, had been confined to the Mediterranean; and the ſouth of Spain was the boundary of their voyages. Paſſing the ſouthern point of that country, the Phœnician ſailors perceived that the Mediterranean communicated by a narrow channel with another ſea. The dread of encountering unknown latitudes, and the perils which preſented themſelves in croſſing this unexplored and formidable paſſage, long deterred the Phœnician pilots: but incited by the love of gain, and encouraged by their perpetual ſucceſſes, about 1250 years before the Chriſtian era they ventured beyond the boundaries of ancient navigation, and paſſing the ſtraits of Gades, entered the ocean. Succeſs crowned the boldneſs of the enterpriſe. They landed on the weſtern coaſt of Spain. This firſt voyage was followed by others; and the Phœnicians ſoon ſent colonies into the country, founded cities there, and formed permanent ſettlements. Their lucrative traffic to theſe regions induced them to erect, on an iſle, known at preſent by the name of Cadiz, a fortified place, which they might employ as a repoſitory or warehouſe for the Spaniſh trade. To ſecure the poſſeſſion of that iſle, they built a city, to which, from the purpoſes of its erection, they gave the name of Cadiz †.

'The advantages which the Phœnicians derived from this trade were ſudden and extraordinary. Spain preſented the ſame ſpectacle to its firſt viſitants, that America preſented to the Spaniards in the ſixteenth century. The ancient Spaniards, like the Americans, were deſtitute of arts and induſtry. Their country abounded with gold and ſilver; but the inhabitants, unacquainted with the value of theſe

* 'Spaniza, which the Romans have changed into *Hiſpania*, and we into Spain, ſignifies, in the Hebrew language, little different from the Phœnician, *full of rabbits.*' † 'Refuge, incloſure.'

precious metals, applied them to common uſes. The Phœnicians availed themſelves of this ignorance. In exchange for oil, glaſs, and trinkets, ſo much coveted by barbarians, they received ſuch a quantity of ſilver, that their ſhips could not contain the treaſure. They were obliged to take out the lead with which their anchors were loaded, and put the ſilver in its place.

'The wealth which the Phœnicians drew from Spain was not confined to the precious metals. Wax, honey, vermilion, iron, lead, copper, and above all, tin, were valuable articles of traffic. This laſt metal was unknown to other nations till it was introduced by the Phœnicians.

'Spain was not the only country beyond the pillars of Hercules into which the Phœnicians had penetrated. Accuſtomed to the navigation of the ocean, they extended their diſcoveries to the left of the ſtraits of Gades, as far as to the right; and viſiting the weſtern coaſts of Africa, formed ſettlements there, a little after the Trojan war.

'While the Phœnicians poſſeſſed the trade of the North and the Weſt, they drew to themſelves the commerce of the South and the Eaſt, which is ſaid to have been opened by the Egyptians. Having become maſters of ſeveral commodious harbours towards the bottom of the Arabian Gulph, they eſtabliſhed a regular intercourſe with Arabia and the continent of India on the one hand, and with the eaſtern coaſt of Africa on the other. They landed the valuable cargoes which they brought from theſe opulent regions at Elath, the ſafeſt harbour in the Red Sea towards the north. Thence they were carried by land to Rhinocolura, the neareſt port in the Mediterranean to the Arabian Gulph; and being re-ſhipped in that harbour, were tranſported to the Phœnician capital. Thus the wealth of Perſia, India, Africa, and Arabia, centered in Tyre, and thence was diſtributed over the weſtern parts of the world.

'In order to ſecure the commerce of theſe countries which they had diſcovered or viſited, the Phœnicians founded colonies and cities, in the moſt commodious ſituations, as far as their voyages extended. About eighty years after the Trojan war they founded the city of Gades, on a ſmall iſland near the weſtern coaſt of Andaluſia, and ſoon afterwards thoſe of Adrymetum, Leptis, Utica, and Copſa, in Africa. In their voyages to Greece, Thrace, and Italy, they built cities and planted colonies in Cittium, Thera, Argos, Thebes, Samothrace, and Thaſus. Soon after this we find Phœnician colonies on every iſland of the Mediterranean, in the Balearic iſles, in Sardinia, Corſica, Sicily, Malta, and many parts of the northern coaſts of Africa. The revolution which the conqueſts of Joſhua made in the countries of Canaan was favourable to the colonization of the Phœnicians. After the irruption and devaſtation of the Hebrew tribes, the greater part of the ancient inhabitants of Palæſtine, finding themſelves threatened with immediate deſtruction, endeavoured to ſave themſelves by flight. Sidon offered them an aſylum; but the territory of that city not ſufficing to ſupport the multitude of exiles, they were under a neceſſity of exploring unknown countries, and ſeeking new ſettlements. The Phœnicians lent them their ſhips, and employed this acceſſion of ſubjects to extend their trade and to people their diſtant cities.

cities. Hence that vaſt number of colonies which, taking their departure from Phœnicia, ſoon after diffuſed themſelves through all the ſkirts of Africa and countries of Europe.

'No event is more remarkable in the Phœnician hiſtory, than the foundation of a new ſtate on the African coaſt about 890 years before the Chriſtian era. The foundation and growth of *Carthachadta* *, or the New Town, have been adorned by poetical fiction; but its conſequent greatneſs made an important figure in the hiſtory of the world. Situated on a bold projection of the African coaſt, in the very center of the Mediterranean, Carthage comprehended within her view the Eaſt, as well as the Weſt, and embraced, by the extent of her commerce, all the ſeas, and all the countries of the known world. An excellent port offered a ſecure aſylum to ſhips: the natural fertility of the adjacent ſoil; the happy ſite of the town, ſurrounded by a cluſter of iſlands and countries conveniently ſituated for commerce; the adventurous ſpirit of the merchants and mariners; the ſkill and induſtry of the artiſans; together with the wiſdom of the government, which was never ſhaken by ſeditions, nor oppreſſed by tyranny, till the later periods of the commonwealth; all contributed to the ſudden increaſe and rapid improvement of the Carthaginian colony. From the enlargement of its territory it became a ſeparate ſtate, which ſoon rivalled and afterwards ſurpaſſed the mother country; and, in a duration of ſeven hundred years, comprehended within its dominion the fineſt portion of Africa, as well as a great part of Spain, Sicily, Corſica, Sardinia, Malta, with the Baleario, and the Fortunate Iſlands.

'From the enumeration of the countries to which the Phœnicians traded, of the cities which they built, and the colonies which they planted, in the various and diſtant parts of the world, an idea may be formed of the greatneſs and extent of their commerce. As in ancient times the nations of the earth had little intercourſe or connection with each other, the Phœnicians were employed as factors and carriers to all their neighbours, and became maſters of all the trade that was carried on in the known world. Their ſhips conveyed the productions of every climate; and the empire of the ſea was in their poſſeſſion. Other nations applied to them when any great maritime enterpriſe or diſtant expedition was to be undertaken. The fleets which Solomon fitted out, to ſail from the Red Sea to Ophir and Tarſhiſh, probably on the eaſtern coaſt of Ethiopia, were conducted by Phœnician pilots, who had been accuſtomed to viſit theſe countries before the time of Solomon. It was to Phœnician mariners that Necho, King of Egypt, above 610 years before Chriſt, gave the extraordinary commiſſion to circumnavigate Africa. That prince ſent a Phœnician fleet from the borders of the Red Sea, with injunctions to keep along the African coaſts, to make the tour of them, and to return to Egypt by entering the Mediterranean at the Pillars of Hercules, or Straits of Gibraltar. The Phœnicians taking their departure from the Red Sea, entered the Southern Ocean, and conſtantly followed the coaſts. After having employed two ſeaſons in this navigation, they doubled the ſouthern promontory of Africa,

* 'Abbreviated into Karchedon by the Greeks, and pronounced Carthago by the Romans.'

and arriving at the Pillars of Hercules, entered the Mediterranean, and reached the mouths of the Nile in the third year of their voyage.'

In a work ſo well executed as the preſent, to ſearch for trifling inaccuracies would be faſtidious: the author will eaſily correct them in a ſubſequent edition. We ſhall only remark *, that it would have much increaſed the value of his book, if Dr. R. had been leſs ſparing of his references. Deciſive aſſertions, on points which have been the ſubject of diſpute, or concerning which an inquiſitive reader may be ſuppoſed to wiſh for farther information, ought to be ſupported by authorities.

ART. IX. *The Parian Chronicle.* (Concluded from our Review for October, p. 357.)

DICENDUM eſt mihi ad ea quæ a te dicta ſunt, ſed ita, nihil ut affirmem; quæram omnia, dubitans plerumq; et mihi ipſe diffidens.

Having already given a conciſe account of this learned and ingenious work, we ſhall briefly ſtate ſuch doubts as have ariſen in our minds, on reviewing Mr. Robertſon's arguments; and ſubmit them to his impartial conſideration. If we before omitted any obſervation of moment, from a deſire of contracting our article into as ſmall a compaſs as poſſible, we ſhall now endeavour to compenſate for the neglect.

Objection I. *The characters have no certain or unequivocal marks of antiquity.* This ſeems rather to be an anſwer to a defender of the inſcription, than an objection. If a zealous partizan of the marble ſhould appeal to its characters and orthography, as deciſive proofs of its being genuine, it would be proper enough to anſwer, that theſe circumſtances afford no certain criterion of authenticity. But in this word *certain*, ſculks an unlucky ambiguity. If it means demonſtrative, it muſt be allowed that no inſcription can be proved to be *certainly* genuine, from theſe appearances; but if it means no more than *highly probable*, many inſcriptions poſſeſs ſufficient internal evidence to give their claims this degree of *certainty*. The true queſtion is, Has not the Parian Chronicle every mark of antiquity that can be expected in a monument claiming the age of 2000 years? The letters Γ and Ϟ are, by Mr. R.'s own confeſſion, ſuch as occur in genuine inſcriptions, and to ſay in anſwer, that an impoſtor might copy the forms of theſe letters from other inſcriptions, is already to ſuppoſe the inſcription forged, before it is rendered probable by argument. The learned author of the Diſſertation ſeems to betray ſome doubt of his own concluſion; for he adds, p. 56, '*that the antiquity of an inſcription can never be proved by the mere form*

* Premiſing that, in the extract here given, we have omitted various references made by Dr. R.

of

of the letters, becauſe the moſt ancient characters are as eaſily counterfeited as the modern.' But this objection is equally applicable to all other ancient inſcriptions, and is not to the purpoſe, if the preſent inſcription has any peculiar marks of impoſture in its characters and orthography. '*The characters do not reſemble the Sigean, the Nemean, or the Delian inſcriptions.*' Mr. R. anſwers this objection himſelf by adding, '*which are ſuppoſed to be of a more ancient date.*' The oppoſite reaſon to this will be a ſufficient anſwer to the other objection, '*that they do not reſemble the Farneſian pillars or the Alexandrian MS.*' If '*they differ in many reſpects from the Marmor Sandvicenſe,*' they may be preſumed to agree in many. '*They ſeem to reſemble, more than any other, the alphabet taken by Montfaucon from the Marmor Cyzicenum.*' Thus it appears that the Parian Chronicle moſt nearly reſembles the two inſcriptions, to whoſe age it moſt nearly approaches.

When Mr. R. adds, that the letters '*are ſuch as an ordinary ſtone-cutter would probably make, if he were employed to engrave a Greek inſcription, according to the alphabet now in uſe,*' he muſt be underſtood *cum grano ſalis.* The engraver of a fac ſimile generally omits ſome nice and minute touches in taking his copy; but, even with this abatement, we dare appeal to any adept in Greek calligraphy whether the ſpecimen facing p. 56, will juſtify our author's obſervation. '*The ſmall letters* (O, Θ, Ω), *intermixed among the larger, have an air of affectation and artifice.*' Then has the greater part of ancient inſcriptions an air of affectation and artifice. For the O is perpetually engraved in this diminutive ſize, and Ω being of a kindred ſound, and Θ of a kindred ſhape, how can we wonder that all three ſhould be repreſented of the ſame magnitude? In the inſcription which immediately follows the marble in Dr. Chandler's edition, N° XXIV. theſe very three letters are never ſo large as the reſt, and often much ſmaller; of which there are inſtances in the three firſt lines. See alſo two medals in the ſecond part of Dorville's Sicula, Tab. XVI. Num. 7. 9.

'*From the archaiſms, ſuch as* ἐγ Λυκωρειας, ἐγ Κυβέλοις, ἐμ Πάρωι, &c. &c. *no concluſion can be drawn in favour of the authenticity of the inſcription.*' Yet ſurely every thing common to it with other inſcriptions, confeſſedly genuine, creates a reaſonable preſumption in its favour. '*But what reaſon could there be for theſe archaiſms in the Parian Chronicle? We do not uſually find them in Greek writers of the ſame age, or even of a more early date.*' The reaſon is, according to our opinion, that ſuch *archaiſms* were then in uſe; this we know from other inſcriptions, in which ſuch *archaiſms* (or, as our author afterward calls them, *barbariſms*) are frequent. Nothing can be inferred from the Greek writers, unleſs we had their autographs. The preſent ſyſtem of orthography in our printed Greek books is out of the

queſtion. Again, '*The inſcription ſometimes adopts and ſometimes neglects theſe* archaiſms, *as in lines* 4, 12, 27, 52, 63, 67.' This inconſiſtency either is no valid objection, or if it be valid, will demoliſh not only almoſt every other inſcription, but almoſt every writing whatſoever. For example, in the inſcription juſt quoted, N° XXIV. we find τὸN βασιλέα l. 20. and ὅταM πέμπτη, 24. A little farther, N° XXVI. l. 31. we have ἐΓ Μαγνησίας, 57. 73. 81. ἐK Μαγνησίας, and 106. 108. ἐKΓ Μαγνησίας. The Corcyrean inſcription (Montfaucon, Diar. Ital. p. 420.) promiſcuouſly uſes ἐKδανείζομαι and ἐΓδανείζομαι. In Engliſh, who is ſurpriſed to find *bas* and *hath*, *a hand*, and *an hand*, *a uſeful*, and *an uſeful*, in the works of the ſame author? We could produce inſtances of this inaccuracy from the ſame page, nay from the ſame ſentence.

'*The authenticity of thoſe inſcriptions, in which theſe archaiſms appear, muſt be eſtabliſhed, before they can be produced in oppoſition to the preſent argument.*' This is, we cannot help thinking, rather too ſevere a reſtriction. If no inſcription may be quoted, before it be proved genuine, the learned author of the Diſſertation need not be afraid of being confuted, for nobody will engage with him on ſuch conditions. Perhaps the reverſe of the rule will be thought more equitable: that every inſcription be allowed to be genuine, till its authenticity be rendered doubtful by probable arguments. We will conclude this head with two ſhort obſervations. In Selden's copy, l. 26. was written ΠΟΗΣΙΝ, which the later editors have altered to ΠΟΙΗΣΙΝ, but without reaſon, the other being the more ancient way of writing, common in MSS. and ſometimes found on inſcriptions. (See G. Koen's Notes on Gregorius de Dialectis, p. 30.) In l. 83. the Marble has Καλλέου, for which Palmer wiſhed to ſubſtitute Καλλίου. Dr. Taylor refutes him from the *Marmor Sandvicenſe*, obſerving at the ſame time, that this orthography occurs in no other place whatever, except in theſe two monuments. Is it likely that two engravers ſhould by chance coincide in the ſame miſtake, or that the forger of the Parian Chronicle (if it be forged) ſhould have ſeen the *Marmor Sandvicenſe*, and taken notice of this peculiarity with the intention of afterward employing it in the fabrication of an impoſture?

We will now conſider, more briefly, the other objections.

II. '*It is not probable that the Chronicle was engraved for private uſe.* 1. *Becauſe it was ſuch an expence, as few learned Greeks were able to afford.*' If only a *few* were able to afford it, ſome one of thoſe few might be willing to incur it. But let Mr. R. conſider how likely it is that a modern, and probably a needy Greek, ſhould be more able to afford it in the laſt century, than a learned Greek 2000 years ago! 2. '*A manuſcript is more readily circulated.*' Do men never preſer cumbrous ſplendour to cheapneſs and

and convenience? And if this compoſition, inſtead of being engraved on marble, had been committed to parchment, would it have had a better chance of coming down to the preſent age? Such a flying ſheet would ſoon be loſt; or, if a copy had, by miracle, been preſerved to us, the objections to its being genuine would be more plauſible than any that have been urged againſt the inſcription. What Mr. R. ſays about the errors to which an inſcription is liable, &c. will only prove that chronological inſcriptions ought not to be engraved; but not that they never were. We allow that the *common* method of writing in the reign of Ptolemy Philadelphus was NOT on STONES. But it was common enough to occur to the mind of any perſon who wiſhed to leave behind him a memorial at once of his learning and magnificence.

III. This objection, *that the marble does not appear to be engraved by public authority*, we ſhall readily admit, though Bentley (Diſſ. on Phalaris, p. 251.) leans to the contrary opinion. In explaining this objection, the learned Diſſertator obſerves, that though the expreſſion, ἄρχοντος ἐμ Πάρῳ, would lead us to ſuppoſe that the inſcription related to Paros, not a ſingle circumſtance in the hiſtory of that iſland is mentioned. But this expreſſion only ſhews that the author was an inhabitant of Paros, and intended to give his readers a clue, or PARAPEGMA, by the aid of which they might adjuſt the general chronology of Greece to the dates of their own hiſtory. '*It is as abſurd as would be a marble in Jamaica containing the revolutions of England.*' We ſee no abſurdity in ſuppoſing a book to be written in Jamaica, containing the revolutions of England. The natives of Paros were not unintereſted in events relating to the general hiſtory of Greece, particularly of Athens; and how can we tell whether the author were an *inquilinus* or a native of the iſland; whether he thought it a place beneath his care, or whether he had devoted a ſeparate inſcription to the chronology of Paros?

IV. *It has been frequently obſerved, that the earlier periods of the Grecian hiſtory are involved in darkneſs and confuſion.* Granted.

It follows then, that *an author who ſhould attempt to ſettle the dates of the earlier periods would frequently contradict preceding, and be contradicted by, ſubſequent writers: that he would naturally fall into miſtakes, and at beſt could only hope to adopt the moſt probable ſyſtem. But the difficulty of the taſk, or the impoſſibility of ſucceſs, are not ſufficient to prove that no man has been raſh or mad enough to make the attempt.* On the contrary, we know that many have made it. What a number of diſcordant opinions has Mr. R. himſelf given us from the ancients concerning the age of Homer? This conſideration will in part obviate another objection, that the Parian Chronicle does not agree with any ancient author. For if the ancients contradict one another, how could it follow more than one

one of them? and why might not the author, without any imputation of ignorance or raſhneſs, ſometimes depart from them all? If indeed he diſagrees with them when they are unanimous, it might furniſh matter for ſuſpicion; though even this would be far from a deciſive argument, unleſs the ancients were ſo extremely unlike the moderns, as never to be fond of ſingular and paradoxical poſitions.

V. This Chronicle is not once mentioned by any writer of antiquity. How many of thoſe inſcriptions, which are preſerved to the preſent day, are mentioned by claſſical authors? Verrius Flaccus compoſed a Roman calendar, which, as a monument of his learning and induſtry, was engraved on marble, and fixed in the moſt public part of Preneſte. Fragments of this very calendar were lately dug up at Preneſte, and have been publiſhed by a learned Italian. Now, if the paſſage of Suetonius, which informs us of this circumſtance, had been loſt, would the ſilence of the Latin writers prove that the fragments were not genuine remains of antiquity? It may be ſaid, that the caſes are not parallel, for not a ſingle author mentions the Parian Chronicle, whereas Suetonius does mention Verrius's Roman calendar. To this we anſwer, It is dangerous to deny the authenticity of any monument on the ſlender probability of its being caſually mentioned by a ſingle author. We ſhall alſo obſerve, that this fact of the Hemicyclium of Verrius will anſwer ſome part of the Diſſertator's ſecond objection: '*The Parian Chronicle is not an Inſcription that might have been concealed in a private library.*' Why not? it is of no extraordinary bulk; and might formerly have been concealed in a private library, or in a private room, with as much eaſe as many inſcriptions are now concealed in very narrow ſpaces. But unleſs this monument were placed in ſome conſpicuous part of the iſland, and obtruded itſelf on the notice of every traveller, the wonder will in great meaſure ceaſe, why it is never quoted by the ancients. Of the nine authors named in p. 109, had any one ever viſited Paros? If Pauſanias had travelled thither, and publiſhed his deſcription of the place, we might perhaps expect to find ſome mention of this marble in ſo curious and inquiſitive a writer. But though the inſcription exiſted, and were famous at Paros, there ſeems no neceſſity for any of the authors whoſe works are ſtill extant to have known or recorded it. If there be, let this learned antagoniſt point out the place where this mention ought to have been made. If any perſons were bound by a ſtronger obligation than others to ſpeak of the Parian inſcription, they muſt be the profeſſed chronologers: but alas! we have not the entire works of ſo much as a ſingle ancient chronologer; it is therefore impoſſible to determine whether this Chronicle were quoted by any ancient. And ſuppoſing it had been ſeen by ſome ancient, whoſe writings ſtill

remain,

remain, why ſhould he make particular mention of it? Many authors, as we know from their remains, very freely copied their predeceſſors without naming them. Others, finding only a collection of bare events in the Inſcription, without hiſtorical proofs or reaſons, might entirely neglect it, as deſerving no credit. Mr. R. ſeems to lay much ſtreſs on the *preciſe*, *exact*, and *particular* ſpecification of the events, p. 109. But he ought to reflect, that this abrupt and poſitive method of ſpeaking is not only uſual, but neceſſary, in ſuch ſhort ſyſtems of chronology as the Marble contains, where events only, and their dates, are ſet down, unaccompanied by any examination of evidences for and againſt, without ſtating any computation of probabilities, or deduction of reaſons. When therefore a chronological writer had undertaken to reduce the general hiſtory of Greece into a regular and conſiſtent ſyſtem, admitting that he was acquainted with this Inſcription, what grounds have we to believe that he would ſay any thing about it? Either his ſyſtem coincided with the Chronicle, or not: if it coincided, he would very probably diſdain to prop his own opinions with the unſupported aſſertions of another man, who, as far as he knew, was not better informed than himſelf. On the other hand, if he differed from the authority of the Marble, he might think it a ſuperfluous exertion of complaiſance, to refute, by formal demonſtration, a writer who had choſen to give no reaſons for his own opinion.—We ſhall paſs hence to objection

VII. With reſpect to the parachroniſms that Mr. R. produces, we ſhall without heſitation grant, that the author of the Inſcription may have committed ſome miſtakes in his chronology, as perhaps concerning Phidon, whom he ſeems to have confounded with another of the ſame name, &c. But theſe miſtakes will not conclude againſt the antiquity of the Inſcription, unleſs we at the ſame time reject many of the principal Greek and Roman writers, who have been convicted of ſimilar errors. We return therefore to objection

VI. *Some of the facts ſeem to have been taken from authors of a later date.* We have endeavoured impartially to examine and compare the paſſages quoted in proof of this objection; but we are obliged to confeſs, that we do not perceive the faineſt traces of theft or imitation. One example only deſerves to be excepted, to which we ſhall therefore pay particular attention.

'The names of ſix, and, if the lacunæ are properly ſupplied, the names of twelve cities, appear to have been engraved on the Marble, exactly as we find them in Ælian's Various Hiſtory. But there is not any imaginable reaſon for this particular arrangement. It does not correſpond with the time of their foundation, with their ſituation in Ionia, with their relative importance, or with the order in which they are placed by other eminent hiſtorians.'

The

The chance of ſix names, ſays Mr. R. being placed by two authors in the ſame order, is as 1 to 720, of twelve, as 1 to 479,001,600. '*It is therefore utterly improbable that theſe names would have been placed in this order on the Marble, if the author of the Inſcription had not tranſcribed them from the hiſtorian.*'

On this argument we ſhall obſerve, 1. That the very contrary concluſion might poſſibly be juſt, that the hiſtorian tranſcribed from the Inſcription. Yet we ſhall grant that in the preſent caſe this is improbable, eſpecially if the author of the Various Hiſtory be the ſame Elian, who, according to Philoſtratus, Vit. Sophiſt. II. 31. never quitted Italy in his life. But an intermediate writer might have copied the Marble, and Ælian might have been indebted to him. 2dly, We ſee no reaſon to allow, that the *lacunæ are properly ſupplied.* Suppoſe we ſhould aſſert, that the names ſtood originally thus, Miletus, Epheſus, Erythræ, Clazomenæ, Lebedos, Chios, Phocæa, Colophon, Myus, Priene, Samos, Teos. In this arrangement, only four names would be together in the ſame order with Elian; and from theſe Miletus muſt be excepted, becauſe there is an obvious reaſon for mentioning that city firſt. Three only will then remain, and ſurely that is too ſlight a reſemblance to be conſtrued into an imitation. For Pauſanias and Paterculus, quoted by our Author, p. 154, have both enumerated the ſame twelve cities, and both agree in placing the five laſt in the ſame order, nay, the ſix laſt, if Voſſius's conjecture, that TEUM ought to be inſerted in Paterculus after Myum TEM, be as true as it is plauſible. But who imagines that Pauſanias had either opportunity or inclination to copy Paterculus? 3dly, Allowing that the names were engraved on the Marble exactly in the order that Elian has choſen, is there no way of ſolving the phænomenon, but by ſuppoſing that one borrowed from the other? Seven authors at leaſt (Mr. R. ſeems to ſay more, p. 154, 5.) mention the colonization of the ſame cities; how many authors now loſt may we reaſonably conjecture to have done the ſame? If therefore the compoſer of the Chronicle, and Elian, lighted on the ſame author, the former would probably preſerve the ſame arrangement that he found, becauſe in tranſcribing a liſt of names, he could have no temptation to deviate, and the latter would certainly adhere faithfully to his original, becauſe he is a notorious and ſervile plagiariſt. Mr. R. indeed thinks, p. 158, that if a ſucceeding writer had borrowed the words of the Inſcription, he would not have ſuppreſſed the name of the author. This opinion muſt fall to the ground, if it be ſhewn that Elian was accuſtomed to ſuppreſs the names of the authors to whom he was obliged. Elian has given a liſt of fourteen celebrated gluttons, and, elſewhere, another of twenty-eight drunkards (from which, by the way, it appears, that

people were apt to eat and drink rather too freely in ancient as well as modern times); and both theſe liſts contain exactly the ſame names in the ſame order with Atheneüs. Now it is obſervable, that fourteen names may be tranſpoſed 87,178,291,200 different ways, and that twenty-eight names admit of 304,888, 344,611,713,860,501,504,000,000 different tranſpoſitions, &c. &c. Elian therefore tranſcribed them from Atheneüs; yet Elian never mentions Atheneüs in his Various Hiſtory. So that whether Elian copied from the Marble, or only drew from a common ſource, he might, and very probably would, conceal his authority.

VIII. *The hiſtory of the diſcovery of the Marbles is obſcure and unſatisfactory.*

In p. 169, it is ſaid to be '*related with ſuſpicious circumſtances, and without any of thoſe clear and unequivocal evidences which always diſcriminate truth from falſehood.*' The queſtion then is finally decided. If the Inſcription has not *any* of thoſe evidences, which truth *always* poſſeſſes, and which falſehood always wants, it is moſt certainly forged. The learned Diſſertator ſeems for a moment to have forgotten the modeſt character of a DOUBTER, and to perſonate the dogmatiſt. But waving this, we ſhall add, that, as far as we can ſee, no appearance of fraud is diſcoverable in any part of the tranſaction. The hiſtory of many inſcriptions is related in a manner equally unſatisfactory; and if it could be clearly proved that the Marble was dug up at Paros, what would be eaſier for a critic who is determined at any rate to object, than to ſay, that it was buried there in order to be afterward dug up? If the perſon who brought this treaſure to light had been charged on the ſpot with forging it, or concurring in the forgery, and had then refuſed to produce the external evidences of its authenticity, we ſhould have a right to queſtion, or perhaps to deny, that it was genuine. But no ſuch objection having been made or hinted, at the original time of its diſcovery, it is unreaſonable to require ſuch teſtimony as it is now impoſſible to obtain. '*There is nothing ſaid of it in Sir T. Roe's negotiations.*' What is the inference? That Sir Thomas knew nothing of it, or believed it to be ſpurious, or forged it, or was privy to the forgery? Surely nothing of this kind can be pretended. But let our Author account for the circumſtance if he can. To us it ſeems of no conſequence on either ſide. '*Peireſc made no effort to recover this precious relic, and from his compoſure he ſeems to have entertained ſome ſecret ſuſpicions of its authenticity.*' Peireſc would have had no chance of recovering it after it was in the poſſeſſion of Lord Arundel's agents. He was either a real or a pretended patron of letters, and it became him to affect to be pleaſed that the Inſcription had come into England, and was illuſtrated by his learned friend Selden. John F. Gronovius had with great labour and expence collated Anna Comnena's

Comnena's Alexiades, and intended to publiſh them. While he was waiting for ſome other collations, they were intercepted, and the work was publiſhed by another. As ſoon as Gronovius heard this unpleaſant news, he anſwered, that learned men were engaged in a common cauſe; that if one prevented another in any publication, he ought rather to be thanked for lightening the burthen, than blamed for interfering. But who would conclude from this anſwer, that Gronovius thought the Alexiades ſpurious, or not worthy of any regard?

Mr. R. calculates, that the venders of the Marble received 200 pieces. But here again we are left in the dark, unleſs we knew the preciſe value of theſe pieces. Perhaps they might be equal to an hundred of our pounds, perhaps only to fifty. Beſide, as they at firſt bargained with Samſon, Pereſc's ſuppoſed *Jew* agent, for fifty pieces only, they could not have forged the Inſcription with the clear proſpect of receiving more. Neither does it appear that they were paid by Samſon. It is fully as reaſonable to ſuppoſe fraud on the one ſide, as on the other; and if Samſon, after having the Marble in his poſſeſſion, refuſed or delayed to pay the ſum ſtipulated, he might, in conſequence of ſuch refuſal or delay, be thrown into priſon, and might, in revenge, damage the Marble before the owners could recover it.

We own this account of ours to be a romance; but it is lawful to combat romance with romance.

IX. *The world has been frequently impoſed upon by ſpurious books and inſcriptions, and therefore we ſhould be extremely cautious with regard to what we receive under the venerable name of antiquity.*

Much truth is obſervable in this remark. But the danger lies in applying ſuch general apophthegms to particular caſes. In the firſt place, it muſt be obſerved, that no forged books will exactly ſuit Mr. R.'s purpoſe, but ſuch as pretend to be the author's own hand-writing; nor any inſcriptions, but ſuch as are ſtill extant on the original materials, or ſuch as were known to be extant at the time of their pretended diſcovery. Let the argument be bounded by theſe limits, and the number of forgeries will be very much reduced. We are not in poſſeſſion of Cyriacus Anconitanus's book, but if we were governed by authority, we ſhould think that the teſtimony of Reineſius in his favour greatly overbalances all that Auguſtinus has ſaid to his prejudice. The opinion of Reineſius is of the more weight, becauſe he ſuſpects Urſinus of publiſhing counterfeit monuments. We likewiſe find the moſt eminent critics of the preſent age quoting Cyriacus without ſuſpicion (v. Ruhnken. in Timæi Lex. Plat. p. 10. apud Koen, ad Gregor. p. 140.) The doctrine advanced in the citation from Hardouin is exactly conformable to *that writer's uſual paradoxes.* He wanted to deſtroy the credit of all the Greek and Latin writers. But inſcrip-

tions hung like a millſtone about the neck of his project. He therefore reſolved to make ſure work, and to deny the *genuineneſs* of as many as he ſaw convenient; to effect which purpoſe, he intrenches himſelf in a general accuſation. If the author of the Diſſertation had quoted a few more paragraphs from Hardouin, in which he endeavours, after his manner, to ſhew the forgery of ſome inſcriptions, he would at once have adminiſtered the poiſon and the antidote. But to the reveries of that learned madman, reſpecting Greek ſuppoſititious compoſitions of this nature, we ſhall content ourſelves with oppoſing the ſentiments of a modern critic, whoſe judgment on the ſubject of ſpurious inſcriptions will not be diſputed:

MAFFEI, in the introduction to the third book, c. 1. p. 51. of his admirable, though unfiniſhed work *de Arte Criticâ Lapidariâ*, uſes theſe words: *Inſcriptionum Græce loquentium commentitias, ſi cum Latinis comparemus, deprehendi paucas: neque enim ullum omnino eſt, in tanta debacchantium falſariorum libidine, monumenti genus, in quod ii ſibi minus licere putaverint. Argumento eſt, pauciſſimas uſque in hanc diem ab eruditis viris, et in hoc literarum genere plurimum verſatis rejectas eſſe, falſique damnatas.*

We here finiſh our exceptions. Much praiſe is due to the Author of the Diſſertation for the learning and candour ſo conſpicuous throughout his work. Even thoſe who are moſt prejudiced againſt his hypotheſis, will read his book with pleaſure, as well for the taſte and erudition diſplayed in treating the main queſtion, as for the entertaining diſcuſſion of incidental matters. If we ſeem to have aſſumed more of the ſtyle and tone of controverſy than ſuits the impartiality of judges, we plead in excuſe, that we intended only to animate, in ſome degree, a ſubject, which, to the generality of readers, muſt appear dry and tedious. If the Author ſhould pay any attention to the hints which we have thrown out, and publiſh the reſult of his thoughts on them, we ſhall coolly reconſider his arguments,

Refellere ſine iracundia, et refelli ſine pertinacia parati.

In the emendations of the 11th and 78th lines of the Inſcription, the genius of the Greek language requires us to read, Παναθηναια and ἀνέβη, for Παναθηναικον and ανεβησε.

ART. X. *The Works of Nathaniel Lardner*, D. D. containing, Credibility of the Goſpel Hiſtory; Jewiſh and Heathen Teſtimonies; Hiſtory of Heretics; and his Sermons and Tracts; with general Chronological Tables, and copious Indexes. To the firſt Volume is prefixed the Life of the Author, by Andrew Kippis, D. D. F. R. S. and S. A. In 11 Vols. 8vo. Price to Subſcribers 3l. 3s. in Boards. Johnſon. 1788.

WE heartily congratulate the Public on the appearance of this COMPLETE EDITION of the Works of Dr. Lardner, who has not improperly been complimented as "the Prince of

of modern Divines," and whoſe *chief work* cannot fail of being held in the higheſt repute as long as the credibility of the Goſpel ſhall be deemed worthy of demonſtration. Uniting to an intimate knowlege of antiquity, candour, good ſenſe, and the moſt ſacred regard for truth, he has laboured with ſucceſs in winnowing the chaff of ſpurious evidence from thoſe genuine and ſolid teſtimonies which prove the verity of the Chriſtian Scriptures. He had none of that weak credulity which reſts ſatisfied with flimſy forgeries, pious frauds, and artful interpolations, or of that wretched timidity which trembles at removing thoſe reeds and ſtraws with which the ignorant and ſuperſtitious have endeavoured, and the artful pretended, to prop up the fortreſs of truth. Hence his writings are eminently valuable. None have been more highly or more juſtly praiſed. "It was the frequent ſaying of a very learned perſon, that if he were ſentenced to impriſonment for ſeven years, he would not deſire to take any books with him into his confinement, beſides the works of Jortin and Lardner *."

The ſeveral pieces contained in the eleven volumes before us, and now firſt collected together, have ſeparately been publiſhed, at different times; moſt of them by Dr. Lardner himſelf, and ſome few after his deceaſe; and accounts have been given of them in our Review, which may eaſily be found by conſulting our General Index †. A republication of them was now become neceſſary. His great work on the *Credibility of the Goſpel Hiſtory*, in 17 volumes octavo, was become very ſcarce, and ſold for as much as all his works originally coſt, unbound; and ſome of his tracts were not to be purchaſed. Theſe latter will have the recommendation of novelty; eſpecially the Eſſay *on the Moſaic Account of the Creation and Fall of Man*, almoſt the whole impreſſion of which was loſt, in conſequence of the misfortunes of the bookſeller.

Nothing, however, is abſolutely new in this edition, except *the Life of the Author*, written by Dr. Kippis, which, notwithſtanding it can furniſh no great amuſement to the mere lovers of anecdote, will be eſteemed by all rational Chriſtians as a proper tribute to the memory of Dr. Lardner, and an acceptable addition to the maſs of Britiſh biography. Sentiments of eſteem and veneration, combining with natural curioſity, prompt us to enquire into the hiſtory of thoſe men by whoſe writings we have

* Memoirs of T. Hollis, Eſq. vol. i. p. 254.

† Our firſt account of the *Credibility* is in vol. iv. p. 18. of the Review. Some account of the *Jewiſh and Heathen Teſtimonies* (entitled in our Index *On the Truth of the Chriſtian Religion*) is to be found in vol. xxxii. p. 1.; xxxiv. p. 31. and p. 430.; and vol. xxxvi. p 270. The laſt work of Dr. Lardner's noticed by us, was his *Hiſtory of Heretics*, ſee vol. lxiv. p. 33.

been

been improved in wiſdom and virtue. Can we therefore be ſurpriſed that many ſhould deſire a life of this excellent writer? for to whom among the moderns is the Chriſtian world under greater obligations? But againſt undertaking a taſk of this kind it has been objected, that the lives of ſcholars, paſſed for the moſt part in their libraries, can furniſh few incidents deſerving the biographer's attention; and that the works of ſuch men as Lardner contain by much the moſt valuable and amuſing part of their memoirs. This, in general, is true; and yet the *Lives* of the learned, if faithfully written, will always be coveted. Little perhaps is to be known, but there is a pleaſure in knowing that little. Add to this, that an acquaintance with their hiſtory and character often aſſiſts us in underſtanding their writings, and in aſcertaining the degree of credit to which they are entitled. For theſe reaſons, the life of Lardner ought to be held up to view. His induſtry, integrity, candour, and gentleneſs, ſhould be made known, as they ſerve to increaſe the value of his works, as well as to reflect a luſtre on human nature. Why the relations of ſuch a man ſhould object to his life being publiſhed, we cannot divine; but we think Dr. Kippis is to be applauded for perſiſting, notwithſtanding their objections, in his reſolution. He well knew that no diſgrace could accrue to him from the narrative with which he has enriched the preſent edition. The Doctor has made a good uſe of thoſe materials, which he appears to have collected with diligence; has drawn up the memoir in an eaſy and agreeable manner, and taken frequent opportunities of enlivening the narrative with thoſe ingenious ſtrictures and obſervations, in making which he is peculiarly happy.

The particulars of Dr. Lardner's life, independently of his being an author, lie in a very narrow compaſs. He was born at Hawkhurſt, in Kent, June 6, 1684. After a grammatical education, to which great attention muſt have been given, and in which a no leſs rapid progreſs muſt have been made, he was ſent firſt to a diſſenting academy in London, which was under the care of the Rev. Dr. Joſhua Oldfield; and thence, in his 16th year, to proſecute his ſtudies at Utrecht, under the celebrated profeſſors D'Uries, Grævius, and Burman. Here he remained ſomewhat more than three years, and then removed for a ſhort ſpace to Leyden. In 1703 he returned to England, continuing, at his father's houſe, to employ himſelf by cloſe and diligent preparation for the ſacred profeſſion which he had in view. Qualified as he was, it was not till 1709 that he preached his firſt ſermon, from Romans, i. 16.—'a text (his biographer remarks) than which there could not have been a more proper one for a man, who was deſtined in the order of Divine Providence to be one of the ableſt advocates for the authenticity and truth of the Chriſtian revelation, that ever exiſted.'

A few years after this, Lardner was received into Lady Treby's family, as domeſtic chaplain and tutor to her ſon, and continued in this comfortable ſituation till her Ladyſhip's death, in 1721. This event threw him into circumſtances of ſome perplexity, having preached to ſeveral congregations during his reſidence with Lady Treby, without the approbation or choice of any one congregation. Here we are told, 'that it reflects no honour on the Diſſenters, that a man of ſuch merit ſhould ſo long have been neglected.' But ſurely it caſts *no diſhonour*, when all circumſtances are conſidered. The pulpit was not the place in which Mr. L. was calculated either to convey improvement, or acquire reputation. Dr. Kippis afterward informs us, 'that his mode of elocution was very unpleaſant; that from his early and extreme deafneſs he could have no ſuch command of his voice, as to give it a due modulation; and that he greatly dropped his words.' It cannot then, as his biographer adds, be matter of ſurpriſe that he was not popular; and we may add to this, it cannot then be any reflection on the congregations to which he occaſionally preached, that they did not chooſe for their miniſter a man, who, notwithſtanding his great learning and amiable virtues, was ſo deficient as a public ſpeaker, that it was impoſſible to hear him with any pleaſure, and ſcarcely without pain.

Though Mr. Lardner had no church at which he officiated as Miniſter, he was engaged, with ſome of his diſſenting brethren, in preaching a Tueſday-evening lecture at the Old Jewry. Acquainted probably with the direction of his ſtudies, they appointed him to preach on the proof of the *Credibility of the Goſpel Hiſtory*. This he diſcuſſed, we are told, in three ſermons (p. 84, they are called *two ſermons*, which we believe to be right, as we find two ſermons with nearly this title in vol. x.), and proſecuting the ſubject which he had taken up in theſe diſcourſes, in Feb. 1727, he publiſhed, in two volumes octavo, *the firſt Part of* "The Credibility of the Goſpel Hiſtory, or the Facts OCCASIONALLY mentioned in the New Teſtament confirmed by Paſſages of ancient Authors who were contemporary with our Saviour, or his Apoſtles, or lived near their Time." An Appendix was ſubjoined, relating to the time of Herod's death.

Thus Mr. L. commenced author, and began his literary career with ſingular reputation.

'It is ſcarcely neceſſary to ſay (obſerves Dr. K.) how well this work was received by the learned world. Not only was it highly approved by the Proteſtant Diſſenters, with whom the author was more immediately connected, but by the clergy in general of the eſtabliſhed church; and its reputation gradually extended into foreign countries. It is indeed an invaluable performance, and hath rendered the moſt eſſential ſervice to the cauſe of Chriſtianity. Whoever peruſes this work (and to him that does not peruſe it, it will be

to

to his own loſs) will find it replete with admirable inſtruction, ſound learning, and juſt and candid criticiſm *.'

Theſe two, with the ſubſequent fifteen, volumes octavo, and the four thin quartos, entitled *Jewiſh and Heathen Teſtimonies*, occupied him, with the interruption ariſing from ſome ſmaller productions, during the ſpace of *forty-three years.*

Dr. Kippis gives us a particular account of the time when each volume was publiſhed, and of the ſubjects diſcuſſed in each, interſperſing his narrative with many pertinent and uſeful hints and obſervations; but our limits will not allow us to follow him through this detail. We agree with him in his remarks concerning *academical honours*, occaſioned by Mr. Lardner's receiving a diploma from the Mariſchal College of Aberdeen, conferring on him the degree of Doctor in Divinity, but we muſt not extract them. We are reſolved however to make room, whatever matter we may thruſt by, for that uſeful information which Dr. K. introduces, in ſpeaking of the *Supplement* to the Credibility.

'I cannot avoid ſtrongly recommending the Supplement † to the Credibility to the attention of all young divines. Indeed, I think that it ought to be read by every theological ſtudent before he quits the univerſity or academy in which he is educated. There are three other works which will be found of eminent advantage to thoſe who are intended for, or beginning to engage in, the Chriſtian miniſtry. Theſe are, Butler's Analogy, Biſhop Law's Conſiderations on the Theory of Religion, and Dr. Taylor's Key to the Apoſtolical Writings, prefixed to his paraphraſe on the Epiſtle to the Romans. Without agreeing with every circumſtance advanced in theſe works, it may be ſaid of them, with the greateſt truth, that they tend to open and enlarge the mind; that they give important views of the evidence, nature, and deſign of revelation; and that they diſplay a vein of reaſoning and enquiry which may be extended to other objects beſides thoſe immediately conſidered in the books themſelves.

'It muſt not be forgotten, that the Supplement to the Credibility has a place in the excellent collection of treatiſes in divinity which has lately been publiſhed by Dr. Watſon Biſhop of Landaff. For a collection which cannot fail of being eminently conducive to the inſtruction and improvement of younger clergymen, and for the noble, manly, and truly evangelical preface by which it is preceded, this great Prelate is entitled to the gratitude of the Chriſtian world.

'May I not be permitted to add, that there is another collection which is ſtill wanted; and that is, of curious and valuable ſmall tracts, relative to the evidences of our holy religion, or to ſcriptural difficulties, which, by length of time, and in conſequence of having

* Hereby (ſays Mr. Radcliffe, in his affixed Eulogium on Dr. L.) he has erected a monument to his great maſter and himſelf, which muſt laſt as long as the world endures.

† *N. B.* This, ſome years ago, was publiſhed ſeparately by the booksellers, under the title of *The Hiſtory of the Goſpels and Epiſtles.*

been ſeparately printed, are almoſt ſunk into oblivion, or, if remembered, can ſcarcely at any rate be procured? The recovery of ſuch pieces, and the communication of them to the public, in a few volumes, and at a reaſonable price, would be an acceptable, as well as an uſeful ſervice, to men of enquiry and literature.'

Applauded as Dr. Lardner's works were, he received little recompence for them. Some of the latter volumes of the Credibility were publiſhed at a loſs, and at laſt he ſold the copy-right and all the remaining printed copies, to the bookſellers, for the trifling ſum of 150 *l.* *Laudatur et alget.*

His object, however, was not private emolument, but to ſerve the intereſts of truth and virtue; and it pleaſed Divine Providence to ſpare his life, both to complete his extenſive plan, and to ſee the laſt volume, the 4th of the *Teſtimonies*, publiſhed. This was in 1767. He was ſeized with a decline in the ſummer following, and was carried off in a few days at Hawkhurſt, the place of his nativity, where he had a ſmall paternal eſtate, in the 85th year of his age. At his particular requeſt, no ſermon was preached on occaſion of his death. 'Thus (ſays his biographer) did his modeſty and humility accompany him to the laſt moment of his earthly exiſtence.'

Some poſthumous works were publiſhed, particularly his *Hiſtory* of *Heretics*, by the Rev. Mr. Hogg of Exeter; to our account of which we have already referred.

We ſhould be happy to extract the concluſion of the Memoir, in which is given at length, from various teſtimonies, the character of this great and amiable * man; this, however, may be unneceſſary, as the candid of all parties muſt agree in allowing, that *few names are more truly entitled to be remembered with veneration and applauſe.*

Subjoined to the narrative, is an Appendix containing letters which paſſed between Dr. Lardner and Dr. Waddington Biſhop of Chicheſter, Dr. Secker then Biſhop of Oxford and afterward Archbiſhop of Canterbury, Lord Barrington, Dr. Morgan, Dr. Chandler, and Dr. Doddridge, together with ſome valuable papers, particularly one, communicated by the Rev. Mr. Henley to Dr. Kippis, on the diſputed paſſage in Joſephus. Here we are entirely of opinion with Dr. K. that 'this paſſage ought to be for ever diſcarded from any place among the evidence of Chriſtianity, though it may continue to exerciſe the ingenuity and critical ſkill of ſcholars and divines.'

Before we diſmiſs this article, it ſhould be remarked, that Mr. Baxter Cole merits our commendation, for the fidelity, care, and

* The candour and moderation with which Dr. L. maintained his own ſentiments, conſtituted a prominent feature in his character. Theſe virtues were ſo eminent as even to excite the commendation of Dr. Morgan, the author of the Moral Philoſopher.

judgment

judgment which he has diſplayed in the department of Editor: Dr. Lardner's ſingular mode of ſpelling many words is very properly rejected, and he has adopted the orthography now moſt in uſe; but what is of more conſequence to the learned reader (and we Reviewers particularly thank him for it), he has paid great attention to Lardner's works, as books of reference. To facilitate our turning to any quotation, he has inſerted at the top of the pages the volume and page of the original edition; by means of which, the preſent edition may in all caſes be conſulted with nearly the ſame eaſe as any of the former. We highly applaud this method, and recommend it to the imitation of all thoſe who collect and give new editions of the works of valuable authors.

For the copious *Indices*, Mr. Cole likewiſe deſerves our thanks.

ART. XI. *Thoughts on the Divine Goodneſs*, relative to Moral Agents, particularly diſplayed in future Rewards and Puniſhments. Tranſlated from the French of Ferdinand Olivier Petitpierre. 8vo. 5s. 3d. Boards. Robinſons, &c. 1788.

THE ingenious, and pious author of this intereſting book is well known, by the talents which he diſcovered during the courſe of his miniſtry in Switzerland, and the virtues he diſplayed under the perſecution which he ſuffered for his particular opinions. Some mention was made of this when we announced the original French work, with the high commendations which it deſerves *. It is our buſineſs, at preſent, to ſpeak of the tranſlation, which, like the good copy of an excellent picture, is every way worthy to attract the attention of thoſe, who cannot ſtudy the original. The gentleman, or lady, who has favoured the Public with this tranſlation, has done juſtice to the author, by entering deeply into the benevolent feelings of his excellent heart, and often expreſſing them happily. The reader will find in ſome places, indeed, phraſes that ſeem to be caſt in a Gallic mould, and that deviate more or leſs from the eſtabliſhed mode of Engliſh diction: he will alſo find, here and there, epithets more pompous than thoſe that are uſually beſtowed by Engliſh writers on the objects which they are intended to characterize: but theſe phraſes, and theſe epithets, were deſignedly employed by the tranſlator, though as ſeldom as poſſible, with a view to preſerve the ſpirit and energy of the original, and we think this view does not ſtand in need of the apology that is made for it in the Preface to this tranſlation.—We wiſh that the punctuation of the work had been more correct, as accurate pointing makes the ſenſe of a period enter with fulneſs and facility into the conception of the reader.

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* See Review for March 1788.

A ſketch of the plan of this work was given, when the original was announced, and to this we refer our readers. We ſhall confine ourſelves at preſent to ſome ſpecimens of the tranſlation, which will enable them to judge, for themſelves, of its merit, and will, at the ſame time, ſerve as a farther ſpecimen of the original work. To ſhew that the *juſtice* of God, inſtead of ſtanding in any ſort of oppoſition to his *goodneſs*, is rather to be conſidered as an important branch of it, M. Petitpierre reaſons thus:

'The definition of Divine juſtice (that it is, *goodneſs directed by wiſdom*), however true upon the whole, has the defect of being too general, and of not determining, with preciſion, in what the particular character of Divine juſtice conſiſts, or the reaſons why the goodneſs of God is ſometimes called juſtice. Every act of Divine juſtice is, indeed, an act of his goodneſs directed by wiſdom; but every act of goodneſs, thus directed, cannot be called an act of juſtice. The gift that God made of his Son to a ſinful world cannot, with propriety, be called an act of juſtice, though it is the higheſt inſtance of his goodneſs and wiſdom.

'I therefore incline more to another received definition of Divine juſtice, which expreſſes with greater preciſion the ideas uſually attached to that term. *The infinite juſtice of God* (according to this definition) *conſiſts in his conſtant and immutable will*, or determination, *to diſpenſe to every one that which beſt correſponds with his moral ſtate.* The juſtice of one man towards another *is the conſtant and habitual will of rendering to every one that which is his due*; but as this manner of ſpeaking is improper, when applied to an independent Being, we ſubſtitute another in its place, and ſay, that as a man is called juſt, who gives to every one his due, ſo is the Divine Being called *juſt*, becauſe he diſpenſes to every one that which is moſt ſuitable to his moral ſtate, throughout the whole of his exiſtence.'

The author illuſtrates this idea of Divine juſtice, by conſidering the different ſtates, circumſtances, conſtitutions, and characters, of moral beings, and the various methods by which goodneſs, in perfect union with ſtrict rectitude and wiſdom, leads them to moral improvement and final happineſs.

After having endeavoured to prove, by a critical examination of many paſſages of Scripture, that our Saviour repreſents future puniſhment, as a *chaſtiſement* deſigned for moral improvement, and that the word *eternal*, when applied to puniſhment, ſignifies a *long* and *dreadful correction*;—after having ſhewn, moreover, that this chaſtiſement will be ſevere and terrible for the obſtinate workers of iniquity, he makes the following judicious obſervation:

'By conſidering this ſevere juſtice as a branch of goodneſs, we ſet the amiable attribute of goodneſs in its true light, and this will prevent us from falling into the dangerous illuſion of expecting nothing from Divine love but mercies and favours. We ſhould not only conſider the *end*, but alſo the *means* of felicity, and theſe will be ſevere *upon every ſoul of man that doeth evil.* The goodneſs of the Deity

Deity is inſeparable from wiſdom, and, conſequently, exempt from ſuch falſe compaſſion as ariſes from weakneſs: it is an inflexible goodneſs, which, without being influenced by our erroneous ſupplications, will complete its deſigns; and thus the ſufferings that are neceſſary to our chief happineſs are as certain, as the infinite goodneſs of God itſelf.'

In the courſe of his work, the Author ſhews frequently (and with great evidence and judgment) how truths which are miſunderſtood, lead to the moſt abſurd and pernicious conſequences. Among the truths ſo perverted in their meaning and application, we may reckon the ſupreme authority of God over his creatures, and his conſequent right of determining their condition, and requiring their ſubmiſſion and obedience. Thus the ſupreme authority of God has been appealed to as a principle, which juſtifies the condemnation of a great (and, in ſome ſyſtems, the greateſt) part of his creatures to endleſs miſery. But, according to M. Petitpierre, the ſupreme *authority* of God over his creatures is his *unlimited right* to confer happineſs on them in his own way; and he ſhews that the Divine authority can never be inconſiſtent with goodneſs, becauſe it is *founded* on goodneſs, as its proper baſis. We ſhall give his reaſoning on this ſubject in the words of his tranſlator:

'If the authority of God (as is generally and juſtly ſuppoſed) ariſes from the *act of creation*, let us conſider *what* there is in this act that lays a juſt foundation for unlimited authority. In the act of creation I can diſtinguiſh two things, the *power* which formed us, and the *will* which determined the Deity to put this power in execution. Now it is evident, that *power* alone cannot be the foundation of *authority*; the idea of *power* or ſtrength, and that of *authority* or right, have no natural connexion. A Being may have ſufficient power to ſubject me to his pleaſure; but this alone can never give him a right to my obedience: any real authority muſt be derived from another ſource. It is therefore in the *will* (which determined creation) that we are to ſeek for the foundation of that ſupreme authority, which the divine Being poſſeſſes over his creatures. Now *that will*, which brought us into exiſtence, was the firſt act of infinite goodneſs; it aroſe from the pure principle of benevolence and love; it conſtituted the Creator the *Parent* of all, and is the pledge of that happineſs, which, iſſuing from him, muſt finally complete the felicity of every intellectual nature. Ah! when I contemplate the Being of Beings, under the intereſting point of view in which Creation places him; when I view him as a benevolent Creator, an eternal and gracious Father, who gave me exiſtence that he might give me happineſs, I am no more at a loſs to diſcern the foundation of his ſupreme and unlimited authority: I ſee that his authority is the *right* to render me happy in the way beſt ſuited to my nature, and by the means the beſt adapted to that end. I then perceive the ſtrongeſt and the moſt eſſential obligation on my part, to ſubmit, implicitly and without reſerve, to his authority. I ſee the folly and extravagance of ever complaining of the diſpenſations or laws of an infinitely wiſe Being, and the preſumption,

ſumption, in a weak and ignorant creature, of deciding concerning the means by which its happineſs is to be procured. *Woe unto him that ſtriveth with his Maker!*'

We ſhall cloſe our ſpecimens of this tranſlation, by ſome paragraphs from that part of the work, in which the Author proves, that *the* GLORY *of God, inſtead of requiring any thing contrary to his infinite* GOODNESS, *is highly intereſted in its eternal exerciſe.* In the proof of this propoſition, which is full in evidence and beautiful and pathetic in expreſſion, M. Petitpierre ſhews, among other things, how the manifeſtation of *all* the Divine perfections (in which the *glory* of God properly and eſſentially conſiſts) is included in the diſplay of an unchangeable, univerſal, and eternal goodneſs to all his creatures. Thus he means to refute the opinion of thoſe theologiſts, who conſider the glory of the Divine *Juſtice* as requiring the endleſs torments of the wicked and reprobate. After ſhewing how Divine goodneſs ſhines forth pre-eminent and conſpicuous in *wiſdom* which directs, *power* which executes, *holineſs* which promulgates the moſt perfect laws for our *improvement*, *happineſs*, and *juſtice*;—whoſe chaſtiſements are deſigned to prepare and accompliſh the deſtruction of ſin, the great enemy of human felicity,—he calls out, in a kind of rapture,—'What heart can conceive, what tongue can expreſs, the praiſes due to ſuch exalted glory?—When all theſe adorable perfections ſhall be fully manifeſted to every creature, when ſin ſhall be conquered, and ſinners ſhall become holy, virtuous, and happy, then their hearts, penetrated with love and gratitude, will for ever adore the Author of their exiſtence and felicity, and the grateful homage of their thankſgiving and praiſe ſhall reſound through the manſions of celeſtial glory for ever and ever!'

It is a farther obſervation of the Author, that *the glory of the Creator reſults from the perfection of his creatures*, as the honour of the workman ariſes from the excellence and perfection of his work.

'But (adds M. Petitpierre), on this principle, can any thing be more contrary to the glory of God, than the endleſs miſery and ruin of the reprobate? A multitude of intelligent and immortal beings, whoſe nature and condition will be in eternal contradiction,—their nature ſuſceptible of happineſs and ardently deſiring it, while their everlaſting portion is horrid and unremitting agony! deſcription muſt fall infinitely ſhort of this terrible idea, but reaſon tells us, that it never can advance the glory of the Creator.—If we ſuppoſe that the reprobate remain for ever in an impenitent and obdurate ſtate, what then do we behold? a race of beings for ever devoted to crimes and ſufferings, and *that*, under the empire of almighty power and goodneſs.—If we admit that, by their ſufferings, the reprobate may be rendered capable of ſincere repentance, then the ſuppoſition of their eternal miſery repreſents penitent beings returning to God and for ever imploring his forgiveneſs, but eternally rejected by the Father

of

of Mercies.—In whatever way, therefore, we conſider the reprobate in eternal miſery, whether as obſtinate ſinners or as penitent offenders, we cannot help conſidering their ſtate, as in contradiction to the infinite goodneſs of the Divine nature, and, conſequently, as abſolutely impoſſible.

'In delightful contraſt with this painful object of contemplation ſtands that Infinite goodneſs, which will leave no being in the univerſe a *final* prey to wickedneſs and miſery. This goodneſs will accompliſh its work by enlightening their underſtanding, rectifying their will, rooting out every vicious habit, deſtroying every evil propenſity, and employing, for this purpoſe, every method of gentleneſs or ſeverity, that wiſdom ſhall deem neceſſary, till evil is baniſhed from the univerſe, and all its intelligent inhabitants are rendered good and happy.'

From theſe farther ſpecimens, our readers will be enabled to form a judgment of the ſpirit of this work, and the merit of the tranſlation.

ART. XII. *Sir Joſeph Banks and the Emperor of Morocco.* A Tale. By Peter Pindar, Eſquire. 4to. 1s. 6d. Kearſley. 1788.

PURSUING his blow, Peter aims a ſecond ſtroke at the Preſident of the Royal Society:—For the firſt attack here alluded to, ſee our laſt Month's Review, p. 555.

The poet ſeems to have taken the hint of this ſatirical piece from the humorous account of Sir Nicholas Gimcrack, in the Tatler; but in applying that character to our celebrated botaniſt, he ſeems to have run counter to all our ideas of "*the natural or moral fitneſs of things.*"—This application, however, and this fitneſs, are not points for our deciſion.—Of the poetry, and of the pleaſantry, take, reader, the following ſpecimen:

On a Butterfly Hunt, the hero of the piece ſtarts the *Emperor of Morocco*; and the purſuit is thus deſcribed:

'Lightly, with winnowing wing, amid the land,
His Mooriſh majeſty in circles flew!
With ſturdy ſtriding legs and out-ſtretch'd hand,
The virtuoſo did his prey purſue.

He ſtrikes, he miſſes, ſtrikes again—he grins,
And ſees in thought the monarch fix'd with pins;
Sees him on paper giving up the ghoſt,
Nail'd like a hawk or martyr to a poſt.

Oft fell Sir Joſeph on the ſlippery plain,
Like *patriot* Eden—fell to riſe again;
The Emp'ror, ſmiling, ſported on before:
Like Phœbus courſing Daphne was the chace,
But not ſo was the meaning of the race,
Sir Joſeph ran to kill, not kiſs the Moor.

To

To hold him pris'ner in a glaſs for ſhew,
Like Tamerlane (redoubtable his rage)
Who kept poor Bajazet, his vanquiſh'd foe,
Juſt like an owl or magpie in a cage.

* * * * *

A countryman, who, from a lane,
Had mark'd Sir Joſeph, running, tumbling, ſweating,
Stretching his hands and arms, like one inſane,
And with thoſe arms the air around him beating,
To no particular opinion leaning,
Of ſuch manœuv'ring could not gueſs the meaning.

At length the Preſident, all foam and muck,
Quite out of breath, and out of luck,
Purſued the flying monarch to the place,
Where ſtood this countryman, with marv'ling face.

Now through the hedge, exactly like a horſe,
Wild plunged the Preſident, with all his force,
His brow in ſweat, his ſoul in perturbation;
Mindleſs of trees, and buſhes, and the brambles,
Head over heels into the lane he ſcrambles,
Where Hob ſtood loſt in wide-mouth'd ſpeculation!

"Speak," roar'd the Preſident, "this inſtant—ſay,
"Haſt ſeen,—haſt ſeen, my lad, this way,
"The emperor of Morocco paſs?"
Hob to the inſect-hunter nought replied,
But ſhook his head, and ſympathiſing ſigh'd
"Alas!
"Poor Gentleman, I am ſorry for ye;
"And pity much your *upper ſtory!*"

Lo! down the lane alert the emp'ror flew,
And ſtruck once more Sir Joſeph's hawk-like view;
And now he mounted o'er a garden wall!
In ruſhed Sir Joſeph at the garden door,
Knock'd down the gard'ner—what could man do more,
And left him as he choſe to riſe or ſprawl.

O'er peerleſs hyacinths our hero ruſh'd;
Through tulips and anemonies he puſh'd,
Breaking a hundred necks at ev'ry ſpring:
On bright carnations, bluſhing on their banks,
With deſp'rate hoof he trod, and mow'd down ranks,
Such vaſt ambition urg'd to ſeize the king!

Bell-glaſſes, all ſo thick, were tumbled o'er,
And lo! the cries ſo ſhrill, of many a ſcore,
A ſad and fatal ſtroke proclaim'd;
The ſcarecrow all ſo red, was overturn'd;
His vaniſh'd hat and wig, and head, he mourn'd,
And much, indeed, the man of ſtraw was maim'd!

* * * * *

The

The gard'ner now for juſt revenge up ſprung,
O'erwhelm'd with wonderment and dung,
And fiercely in his turn purſued the knight!
From bed to bed, full tilt the champions rac'd,
This chac'd the knight, the knight the emp'ror chac'd,
Who ſcal'd the walls, alas! and vaniſh'd out of ſight;
To find the empreſs, p'rhaps, and tell her GRACE
The merry hiſt'ry of the chace.

At length the gard'ner, ſwell'd with rage and dolor,
O'ertaking, graſps Sir Joſeph by the collar,
And bleſs'd with fav'rite oaths, abundance ſhow'rs;—
"Villain," he cried, "beyond example!
"Juſt like a cart-horſe on my beds to trample,
"More than your ſoul is worth, to kill my flow'rs!
"See how your two vile hoofs have made a wreck—
"Look, raſcal, at each beauty's broken neck!"

Mindleſs of humbled flowers, ſo freely kill'd,
Although ſuperior to his ſoul declar'd,
And vegetable blood profuſely ſpill'd,
Superior, too, to all reward;
Mindleſs of all the gard'ner's plaintive ſtrains,
The emp'ror's form monopoliz'd his brains.

At length he ſpoke, in ſad deſpairing tones,—

* * * * *

"Gone is my ſoul's deſire, for ever gone!"—
"Who's gone?" the gard'ner ſtrait replied——
"The emp'ror, ſir," with tears Sir Joſeph cried—
"The Emp'ror of Morocco—thought my own!
"To unknown fields behold the monarch fly!—
"Zounds! not to catch him, what an aſs was I!"

His eyes the gard'ner, full of horror, ſtretch'd,
And then a groan, a monſtrous groan he fetch'd,
Contemplating around his ruin'd wares;
And now he let Sir Joſeph's collar go;
And now he bray'd aloud with bittereſt woe,
"Mad, madder than the maddeſt of March hares!

"A p—x confound the fellow's Bedlam rigs!
"Oh! he hath done the work of fifty pigs!
"The devil take his Keeper, a damn'd gooſe,
"For letting his wild beaſt get looſe."
But now the gard'ner, terrified began
To think himſelf too near a man
In ſo Peg-Nicholſon a ſituation;
And happy from a madman to eſcape,
He left him without bow, or nod, or ſcrape,
Like JEREMIAH, midſt his Lamentation.'

To Peter Pindar, Eſq. we acknowlege ourſelves indebted for a hearty laugh, while employed in the foregoing extract from this comic tale; and we are much miſtaken if Sir J. B. himſelf, had

had he been at our elbow, while we were tranſcribing the lines, would not have equally enjoyed the joke. It is ſaid that he is no enemy to a little harmleſs ridicule; and, if ſo, he would only have found himſelf tickled, not hurt: for *hurt* no individual can be, by a ſatire that applies, generally, to every collector of natural hiſtory, but not, with any peculiarity, to himſelf.

ART. XIII. *The Amicable Quixote*; or the Enthuſiaſm of Friendſhip. 12mo. 4 Vols. 10s. ſewed. Walter. 1788.

TO improve the virtues of the heart, and to give pleaſure to our feelings, are the principal objects which the writer of a novel ſhould keep conſtantly in view. Perhaps, indeed, the latter may be conſidered as the way which moſt certainly leads to the accompliſhment of the former. The ſame deſtination which Biſhop Lowth *, in his elegant Prelections, points out as ſubſiſting between the poet and the philoſopher, extends to the preacher, and to the noveliſt. The office of poetry is to perſuade, of philoſophy to convince. In the one caſe, the feelings are addreſſed; in the other, the underſtanding is the object. The philoſopher repreſents truth and virtue in their naked and unornamented ſtate, but delineates them with ſuch accurate juſtneſs and maſterly force, that reaſon immediately acknowleges their excellence, and judgment is ſatisfied with its deciſion. The poet embelliſhes them with all the decorations of fancy, and paints them in the moſt-faſcinating colours which the imagination can ſuggeſt, and thus allures the affections of the heart to cultivate and embrace them.

One of the offices of the preacher is to inculcate the duties of morality, to teach mankind what they owe to themſelves, and to their fellow-creatures; to deſcribe the exact point where virtue ceaſes, and where vice appears; to ſhew that the propriety of moſt feelings conſiſts in their moderation, in their maintaining an equal diſtance from the one, and the oppoſite extreme. All this the preacher endeavours to accompliſh by demonſtrating, in a cool didactic manner, the truth of his aſſertions; he addreſſes the underſtanding in ſuch a way as to render it impoſſible that it ſhould reſiſt his evidence, and thinks that the paſſive obedience of the affections is a neceſſary and unavoidable conſequence of the conviction produced on, and the aſſent beſtowed by, the judgment.

The noveliſt has a ſimilar duty to diſcharge; he likewiſe is to inſtruct us with reſpect to the conduct of life, to rectify our errors, to increaſe the number, and to enhance the value, of our

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* Vide "*Prælectionem primam de Poetica Fine & Utilitate.*"

virtues.

virtues. To gain this desirable end, he is entrusted with powers nearly as large and as ample as those of the poet; he may indulge in various flights of fancy, and excursions of genius; he is permitted "to collect, combine, amplify, and animate" every thing that will be subservient to his purpose. He is allowed to exhibit not only what has already happened, but what he can imagine, without violence to reason, may in future appear. Of the novelist, it may, with propriety, be said,

"Each change of many-colour'd life he drew,
Exhausted worlds, and then imagin'd new;"

He may personify the virtues which he wishes to recommend, and may illustrate them with examples; he may delineate interesting characters, and place them in interesting situations. Sometimes he may pourtray a faithful picture of human life,

"And catch the living manners as they rise:"

Sometimes his observation will furnish him with the power of giving instruction; sometimes his imagination will enable him to convey entertainment to the mind. He may introduce an assemblage of various characters; or he may shew united, in one character, both virtuous and depraved qualities; from a consideration of which, the reader may perceive and determine what is valuable to adopt, and what it will be safe to reject: from such a view he may be enabled to fashion his own mind, to introduce into his heart many amiable affections, and to banish from it those harsh and rugged feelings and propensities which may have taken root in it, like weeds in a rich soil.

The very singular work now before us, which produced the foregoing reflections, possesses considerable merit. Much ingenuity is displayed in the delineation of many of the characters. The author shews great experience in the ways of men; and there is humour in the manner in which some of the incidents are conducted. We observed, however, with regret, several puns, which, though fairly and aptly applied, add little to the merit of these volumes; and notwithstanding all the allowance that we can reasonably make for *Quixotism*, many situations into which some of the personages are introduced, are unnatural; and some of the characters partake more of caricatura than of real life. We must declare, at the same time, that the errors which we have noted, are not, in our opinion, the errors of a common writer; they proceed from an exuberance of imagination that hurries its possessor along, without permitting him to consult his judgment. Beside shrewd remark, which is the offspring of good sense, we discover much information and learning. With respect to the latter, perhaps, we may say,

"Something too much of this."

The

The author, however, poſſeſſes excellencies more than ſufficient to counterbalance ſuch partial defects, which in future may eaſily be avoided, as not reſulting from any deficiency of genius.

ART. XIV. *Obſervations on the pernicious Conſequences of the exceſſive Uſe of Spirituous Liquors*, and the ruinous Policy of permitting Diſtillation in this Country [Ireland]. 8vo. Pamphlet, printed at Dublin. 1788.

THE national grievance here complained of, with reſpect to the inhabitants of the kingdom of Ireland, appears, indeed, to be of moſt enormous magnitude, and ſuch as loudly and pathetically calls for redreſs. The lower ranks of people in that country, it is well known, are ſo extremely addicted to the uſe of their common, pernicious, dram, *whiſkey*, that it is become an evil of the moſt alarming and ruinous conſequence; and appears equally deſtructive to the health and to the morals of the populace. The dreadful effects of their fondneſs for this intoxicating ſpirit, and the prodigious exceſs to which this miſerable ſpecies of inebriation is carried, with all its horrid effects, are here painted in the moſt lively and glowing colours; and we do not doubt that the pencil of truth has alone been employed in the delineation.

To remedy ſuch fatal miſchief, by at once ſtriking at its root, the very ſenſible and patriotic Author of theſe Obſervations propoſes to the Parliament of Ireland, an entire and abſolute prohibition of the diſtillery; and, certainly, this meaſure would prove a radical cure for this political diſorder: for if no whiſky is made, *none can be drank*. He would not, however, deprive the labouring people of a proper and agreeable beverage: but inſtead of the baleful and poiſonous liquid to which they have been too long unhappily accuſtomed, he would ſubſtitute another, more innocent, more pleaſant, and more wholeſome—PORTER:—a liquor which gives pleaſure, health, and ſtrength, to the Engliſh labourer, without inebriety, and all thoſe terrible effects which are daily experienced in Ireland, from the madneſs and exceſſes of the whiſkey drinkers.

As a farther recommendation of his plan for encouraging the porter-brewery in Ireland, inſtead of their preſent ruinous diſtillery, he makes it appear, by proper eſtimates and calculations, that government would ſuſtain no injury by the loſs of the duty on that pernicious ardent ſpirit which he wiſhes to aboliſh; but that, on the contrary, the revenue would be greatly increaſed by the malt-duties: ſo that, in point of policy, as well as of patriotiſm (which, indeed, is *true policy*), there can be no reaſonable or ſolid objection to the ſcheme here ſo earneſtly and pathetically recommended.

If

If it be objected that *ſpirits* of another kind would ſtill be uſed, if whiſkey were annihilated, the Author ſhews that the importation of brandy from France, or of rum from the Weſt-Indies, would be attended with advantages to the revenue, which would amply compenſate for the former duties on the article which he hopes will be ſuppreſſed. He obſerves, that 'theſe ſpirits are imported in our own ſhips, which encourages navigation; and they are received in return for our manufactures exported; which excites commerce. We therefore conclude, that the diſtillation of whiſkey is a loſs to the country, becauſe the *material* would ſell for more than the manufacture; that it is injurious to revenue, becauſe it prevents the introduction of foreign ſpirits, which pay treble the duty; and that the importation of foreign ſpirits is highly advantageous, as it promotes navigation and commerce, and encreaſes revenue.'

Should it be imagined that the Author writes from intereſted views, we can only copy his own declaration, on this head, for the ſatisfaction of our readers:

'Neither ſelfiſh or partial views have contributed, in any degree, to the production of this diſcourſe; the Author writes not from mercenary ends, nor with a view of injuring any denomination of traders; his ſole motive is, to attempt the alleviation of miſery, and the diffuſion of happineſs; and he hopes that the purity of the intention will procure an indulgent eye to the defects of the compoſition.'

SWIFT gained immortal honour by his letters againſt Wood's half-pence; and we think that the unknown Author [*he is totally unknown to us*] of this well-deſigned tract is not leſs entitled to the grateful acknowlegements of his countrymen, for the very laudable exertion of his reſpectable talents, on a ſubject of infinitely higher importance to the welfare of the community to which he belongs.

ART. XV. *The Poetry of Anna Matilda:* Containing a Tale for Jealouſy, the Funeral, her Correſpondence with Della Cruſca, and ſeveral other poetical Pieces. To which are added Recollections, printed from an Original Manuſcript, written by General Sir William Waller. 12mo. 3s. 6d. ſewed. Bell. 1788.

WE expected, as the publication of this little volume was ſubſequent to that of *the Poetry of the World* *, to find in it *more laſt words of Anna Matilda*, notwithſtanding her former poems concluded with telling us, 'Her book was clos'd—her lyre was broke.' But we were agreeably diſappointed. The poems of this *fair incognita* which appear in this little col-

* See Review for November laſt, p. 449.

lection, have all, except one, been before the public, and their republication in the preſent form originated in a deſire of having her name more cloſely united to that of Della Cruſca. Proud of their poetical attachment, ſhe wiſhed to have it recorded in a diſtinct publication. Him ſhe looks up to as her friend, genius, and favorite bard; and we may conceive her addreſſing him in the elegant apoſtrophe of Pope to Lord Bolingbroke;

"Say, ſhall my little bark attendant ſail,
Purſue the triumph and partake the gale?"

Having, in a preceding article, given our opinion of the merit of the poetry of Anna Matilda, it is unneceſſary to enter into any diſcuſſion of it here. She is certainly not equal to Della Cruſca. But ſince our readers may wiſh for a ſpecimen of *her* muſe, as well as of *his*, we will take this opportunity of preſenting them with an entire poem. When we gave an account of the 'Poetry of the World,' we extracted the Elegy of Della Cruſca, written on *the plains of Fontenoy*; we ſhall now lay before them Anna Matilda's STANZAS *to Della Cruſca*, occaſioned by his elegy.

'Huſh'd be each ruder note!—ſoft ſilence ſpread,
With ermine hand, thy cobweb robe around;
Attention! pillow my reclining head,
Whilſt eagerly I catch the golden ſound.

Ha! What a tone was that, which floating near,
Seem'd Harmony's full ſoul—*whoſe* is the lyre?
Which ſeizing thus on my enraptur'd ear,
Chills with its force, yet melts me with its fire?

Ah dull of heart! thy Minſtrel's touch not know,
What Bard but DELLA CRUSCA boaſts ſuch ſkill?
From him alone, thoſe melting notes can flow—
He only knows adroitly thus to trill.

Well have I left the Groves, which ſighing wave
Amidſt November's blaſt their naked arms,
Whilſt their red leaves fall flutt'ring to their grave,
And give again to duſt May's vernal charms.

Well have I left the air-emboſom'd hills,
Where ſprightly Health in verdant buſkin plays;
Forſaken fallow meads, and circling mills,
And thyme-dreſs'd heaths, where the ſoft flock yet ſtrays.

Obſcuring ſmoak, and air impure I greet,
With the coarſe din that Trade and Folly form;
For here the Muſe's Son again I meet——
I catch *his* notes amidſt the vulgar ſtorm.

His notes now bear me, penſive, to the Plain,
Cloth'd by a verdure drawn from Britain's heart;
Whoſe heroes bled ſuperior to their pain,
Sunk, crown'd with glory, and contemn'd the ſmart.

Soft,

Soft, as he leads me round th' enſanguin'd fields,
The laurel'd ſhades forſake their graſſy tomb,
The burſting ſod its pallid inmate yields,
And o'er th'immortal waſte their ſpirits roam.

Obedient to the Muſe the acts revive
Which Time long paſt had veil'd from mortal ken,
Embattled ſquadrons ruſh, as when alive,
And *ſhadowy* falchions gleam o'er *ſhadowy* men.

Ah, who art thou, who thus with frantic air
Fly'ſt fearleſs to ſupport that bleeding youth;
Binds his deep gaſhes with thy glowing hair,
And dieſt beſide him to atteſt thy truth?

" His Siſter I; an orphan'd pair, we griev'd
" For Parents long at reſt within the grave,
" By a falſe Guardian of our wealth bereav'd——
" The little ALL parental care could ſave.

" Chill look'd the world, and chilly grew our hearts,
" Oh! where ſhall Poverty expect a ſmile?
" Groſs, lawleſs Love, aſſumed its ready arts,
" And all beſet was I, with Fraud and Guile.

" My Henry ſought the war, and drop'd the tears
" Of love fraternal as he bade farewel;
" But fear ſoon made me riſe *above* my fears—
" I follow'd——and Fate tolls our mutual knell."

Chaſte Maiden, reſt; and brighter ſpring the green
That decorates the turf thy bloom will feed!
And oh, in ſofteſt mercy 'twas I ween,
To worth like thine, a Brother's grave's decreed.

The dreadful ſhriek of Death now darts around,
The hollow winds repeat each tortur'd ſigh,
Deep bitter groans, ſtill deeper groans reſound,
Whilſt Fathers, Brothers, Lovers, Huſbands die!

Turn from this ſpot, bleſt Bard! thy mental eye;
To hamlets, cities, empires bend its beam!
'Twill there ſuch multiplying deaths deſcry,
That all before thee'll but an abſtract ſeem.

Why waſte thy tears o'er this contracted Plain?
The ſky which canopies the ſons of breath,
Sees the whole Earth one ſcene of mortal pain,
The vaſt, the univerſal BED OF DEATH!

Where do not Huſbands, Fathers, dying moan?
Where do not Mothers, Siſters, Orphans weep?
Where is not heard the laſt expiring groan,
Or the deep throttle of the deathful Sleep!

If, as Philoſophy doth often muſe,
A ſtate of war, is natural ſtate to man,
Battle's the SICKNESS bravery would chooſe——
Nobleſt DISEASE in Nature's various plan!

Let vulgar ſouls ſtoop to the Fever's rage,
Or ſlow, beneath pale Atrophy depart,
With Gout and Scrophula *weak* variance wage,
Or ſink, with ſorrow cank'ring at the heart;

Theſe, be to common Minds, th' unwiſh'd decree!
The FIRM ſelect an illneſs more ſublime;
By languid pains, ſcorn their high ſouls to free,
But ſeek the Sword's ſwift edge, and ſpurn at time.

ANNA MATILDA.'

There is ſomething very poetical in the third line of the firſt ſtanza, *Attention! pillow my reclining head:* but the compliment to *Della Cruſca* in the laſt line of the third ſtanza might, we think, have been more happily expreſſed: *He only knows adroitly how to trill.* The whole, however, will be read with pleaſure.

To make out this little volume, is added to the poetry, ſome curious *proſe*, written "in other times." This is a fragment from the *autograph* of the famous Sir William Waller, an important actor in the buſy drama of the laſt century. It is entitled RECOLLECTIONS; and introduced by an addreſs from Anna Matilda *to thoſe who read*.—Perhaps ſome of thoſe who read this addreſs may be inclined to queſtion the ſex of Anna Matilda. We have our doubts whether a lady wrote the following paſſage:

'That he (Sir William) had a mind capable of the tendereſt impreſſions, and alive to all the charms of love, appears from this, that he never lived unmarried. Three times he exulted in the flowery hymeneal chain; and ſpeaks of each lady with exalted fondneſs and affection. But thoſe, alas! were days in which the connubial paſſion was the only one tolerated!'

The *fragment* is written in that pious ſtyle which then pervaded almoſt every ſpecies of compoſition. It will amuſe; and one part of it reſpecting Cromwell, and *his quick inſight into characters*, will be deemed, by the hiſtorian, worthy of particular obſervation:

'THE BEATING UPP OF COLL. LONG'S QUARTERS, in which Cromwell's horſe did good ſervice. And here I cannot but mention the wonder which I have oft times had, to ſee this eagle in his eirey: he att this time had never ſhewn extraordinary parts, nor do I think that he did himſelf believe that he had them; for although he was blunt, he did not bear himſelf with pride, or diſdaine. As an oficer he was obedient, and did never diſpute my orders, nor argue upon them. He did, indeed, ſeeme to have great cunning, and whilſt he was cautious of his own words, not putting forth too many leſt they ſhould betray his thoughts, he made others talk, untill he had as it were ſifted them, and known their inmoſt deſigns. A notable inſtance was his diſcovering in one ſhort converſation with one Captain Giles (a great favorite with the Lord Generall, and whome he moſt

moſt confided in), that although his words were full of zeal, and his actions ſeemingly brave, that his heart was not with the cauſe: and in fine, this man did ſhortly after join the enemy at Oxford, with three and twenty ſtout fellowes. One other inſtance I will here ſett down, being of the ſame ſort, as to his cunning.

'When I tooke the Lord Piercy att Andover, having att that time an inconvenient diſtemper, I deſired Collonell Cromwell to entertaine him with ſome civility; who did afterwards tell me, that amongſt thoſe whom we tooke with him (being about thirty), their was a youth of ſo faire a countenance, that he doubted of his condition; and to confirm himſelf willed him to ſing; which he did with ſuch a daintineſs that Cromwell ſcrupled not to ſay to Lord Piercy, that being a warriour, he did wiſely to be accompanied by *Amazons*; on which that Lord, in ſome confuſion, did acknowledg that ſhe was a damſel; this afterwards gave cauſe for ſcoffe at the King's party, as that they were looſe and wanton, and minded their pleaſure, more than either their Country's ſervice, or their Maiſter's good.'

Thus has Mr. Bell, in his beautiful typography, given us both verſe and proſe, in a little volume of 139 pages, which will find many readers, and, probably, not a few admirers.

MONTHLY CATALOGUE,

For JANUARY, 1789.

INLAND NAVIGATION.

Art. 16. *A brief Review of the Arguments for and againſt the intended Canal*, from Cambridge to the River Stort, as produced at Cheſterford, Sept. 5, 1788. By Y. Z. 8vo. 6d. Scatcherd and Co.

EVERY ſcheme of this kind which hath, within our memory, been planned, hath met with oppoſition, from men who were, or fancied themſelves to be, intereſted in thoſe ſchemes *not* taking effect. Thus it has happened, in regard to the above-mentioned project. It has been oppoſed; but the weight of argument ſeems, as far as we can judge from hearing only one party, to lie all on the ſide of thoſe who have eſpouſed the undertaking. The reaſoning of the gentlemen who are friends to the deſign, appears, indeed, to be very cogent, clear, and irrefragable.

EDUCATION.

Art. 17. *Analecta Latina:* for the Uſe of Schools. 12mo. 1 s. 6d. bound. Dilly. 1788.

As it is well known that boys at ſchool ſeldom read the whole of their firſt books, it was thought that a ſelection might contribute both to convenience and œconomy. Such a reaſon is aſſigned for this publication; and we have only to add, that the ſelection is made from the Goſpels of Beza's Latin Teſtament, according to the direction of Dr. Anthony Blackwall, from the Colloquies of Corderry, the Fables of Phœdrus, and Garretſon's Preliminary Exer-

ciſes for making Latin, with the Latin ſupplied from the *Hermes Romanus*,—and that the book appears well calculated to anſwer the propoſed deſign.

Art. 18. *Analecta Græca Evangelica:* for the Uſe of Schools. 12mo. 1s. bound. Dilly. 1788.

This little work is of a ſimilar kind with the above mentioned. Some chapters are here ſelected from the Greek Goſpels, according to the direction of Dr. Blackwall; and appear to be ſuited to the purpoſe: though we rather think that the Greek ſcholar ſhould paſs *regularly* through the Greek Teſtament.

Art. 19. *A Dialogue betwixt a Maſter and his Scholar*, in which are diſcuſſed the following Subjects; by F. Wragg, Maſter of the Boarding School, Church Street, Stoke Newington, Middleſex: The Impropriety of the external Parade of ſome of the Clergy, and its Inconſiſtency with the ſacred Office they aſſume—The erroneous Ideas that many are too apt to form of an Univerſity Education, and the real Advantages there enjoyed by the Student—The Cauſe why ſome return as ignorant from College as when they firſt ſet out upon their Studies—A proper Exerciſe of our Reaſon in Matters of Religion—Why it ought, in many Inſtances, to give way to Divine Revelation; and a Plan laid down by which contending Parties in Chriſtianity may become more reconciled—The Exiſtence of the Deity, and his conſtant Government of the World, againſt the Attacks of Atheiſts and Infidels. 12mo. 1s. 6d. Hookham. 1788.

If the reader ſhould be led, by this long bill of fare, to promiſe himſelf much entertainment or inſtruction, he will be diſappointed. Had the piece been written with more coherence, correctneſs, and elegance, the writer would, with a better grace, have inveighed againſt an univerſity education.

NEGRO-SLAVERY.

Art. 20. *An Anſwer to the Rev. Mr. Harris's* "Scriptural Reſearches on the Licitneſs of the Slave-Trade." By the Rev. W. Hughes, M. A. The ſecond Edition. 8vo. 1s. Cadell. 1788.

In our Review for June laſt, p. 515, we noticed, with approbation, the firſt edition of Mr. Hughes's tract; which we are glad to ſee hath paſſed through the preſs a ſecond time. The following is the Author's prefatory advertiſement on this occaſion:

'When I firſt wrote an anſwer to the Reverend Mr. Harris's Reſearches, I thought it would be ſufficient to prove, that the arguments which he pretended to derive from Scripture, in vindication of the Slave-trade, were fallacious and abſurd, and founded ſolely on miſrepreſentation; I therefore took no notice of his *data*, or of his *corollaries*, which I conſidered as of no ſort of importance in themſelves. Others, however, have thought differently; and, in deference to their judgments, I have now taken a diſtinct notice of each of them, without omitting a reply to any argument that I conceived could be regarded by any one as of weight enough to require confutation.'

Mr.

Mr. Hughes appears to have conducted this farther proſecution of his ſubject with the ſame judgment and ability which we applauded in the former part of his undertaking; and after completing his refutation of Mr. Harris's defence of the practice of Negroe-ſlavery, he takes leave of the reverend and pious reſearcher with tartly adviſing him, 'when he writes his next defence of the African Slave-trade, to quote ſome authority better calculated for the ſupport of tyranny and injuſtice than his Bible.'

Art. 21. *Am I not a Man, and a Brother?* With all Humility addreſſed to the Britiſh Legiſlature. 8vo. 1s. 6d. Payne and Son. 1788.

This writer, who is a zealous advocate for the entire abolition of the negroe ſlave-trade, has added an elaborate tract to the conſiderable number of thoſe that have appeared on the ſame ſide of this very intereſting queſtion: in which he has included an *Anſwer* to Mr. Harris's *Scriptural Reſearches*, commonly ſtyled *the Liverpool Pamphlet*. Our anonymous Author has taken pains with his ſubject, in order to evince that negroes are *men*, that they are capable of an idea of *civil government*, of *moral diſtinctions*, of *religion*, of *a God*, and *a future ſtate of exiſtence*; and that as *men*, they have an abſolute right to life, limb, property, liberty, &c. In brief, his production, though it does not contain a great deal that is new, is not, on the whole, unworthy of the public attention.

LAW.

Art. 22. *A Treatiſe on the Law of Mortgages.* By John Joſeph Powell, Eſq. of the Middle Temple, Barriſter at Law. The ſecond Edition*, reviſed and corrected by the Author. 8vo. 6s. Boards. Whieldon. 1787.

The ſubject of this treatiſe is of very extenſive concern, as there are few eſtates in the kingdom, that have not, at one period or other, been held in the legal fetters of mortgage. Mr. Powell has, with great labour and aſſiduity, collected and arranged the various deciſions that have paſſed in the courts, reſpecting this complicated branch of juriſprudence.—This gentleman is likewiſe the author of the two following treatiſes.

Art. 23. *An Eſſay on the Learning reſpecting the Creation and Execution of Powers*; and alſo reſpecting the Nature and Effect of *Leaſing Powers*; in which the Doctrine and the Judgment delivered by the Court of King's-Bench, in the Caſe of Pugh and the Duke of Leeds, and the principal Authorities for and againſt it, are conſidered. By John Joſeph Powell, Eſq. Barriſter at Law, of the Inner Temple. 8vo. 8s. Boards. Whieldon. 1787.

Art. 24. *An Eſſay upon the Learning of Deviſes*, from their Inception by Writing, to their Conſummation by the Death of the Deviſor. By John Joſeph Powell, Eſq. Barriſter at Law. 8vo. 9s. Boards. Uriel, Whieldon, &c. 1788.

Each of the two foregoing treatiſes, on the Execution of Powers,—and on the Law of Deviſes, involves queſtions of nice and intricate

* The firſt edition, which was publiſhed in 1785, eſcaped our notice; as have ſeveral other law-books; but we propoſe to diſcharge this debt, with all convenient ſpeed.

diſcuſſion, and they are both materially connected with the law and practice of conveyancing; which the author ſeems to have made the peculiar object of his ſtudy. Though of a technical nature, and not furniſhing any thing likely to intereſt, or entertain, the generality of our readers, yet theſe volumes will certainly be deemed of great importance in THE PROFESSION.

Art. 25. *Trial in the Court of King's-Bench, before Lord Kenyon, and a Special Jury*, between Edward Dodwell, Eſq. Plaintiff, and the Rev. Henry Bate Dudley, Defendant, for Crim. Con. 8vo, 1 s. 6d. Symonds. 1789.

One of thoſe recitals which too often occur, to diſgrace the annals of mankind.

Art. 26. *Laws for regulating Bills of Exchange, &c.* By J. Blagrave, Notary Public. 12mo. 1 s. Green and Co. 1788.

A new edition of a uſeful little tract, which we noticed at its firſt publication: ſee our General Index.

ARTS, SHORT-HAND WRITING, &c.

Art. 27. *An Eſſay intended to eſtabliſh a Standard for an univerſal Syſtem of Stenography or Short-hand Writing*, upon ſuch ſimple and approved Principles as have never before been offered to the Public; whereby in a few Days a Perſon may inſtruct himſelf to write Short-hand correctly, and by a little Practice cannot fail of taking down any Diſcourſe delivered in Public. By Samuel Taylor, many Years Profeſſor and Teacher of the Science at Oxford, and the Univerſities of Scotland and Ireland. Large 8vo. 11. 1s. Boards. Bell. 1786.

To be able expeditiouſly and faithfully to write, in legible and unequivocal characters, the whole of what paſſes in converſation or is delivered by a public ſpeaker, is the ultimate end of ſhort-hand. That ſyſtem, therefore, which accompliſhes theſe purpoſes in the eaſieſt and ſimpleſt manner, muſt undoubtedly claim a ſuperiority over all others. Whether this be the caſe with Mr. Taylor's ſyſtem, we cannot, from our own experience, affirm; but from its ſimilarity to other methods, and the eaſe with which the words are formed, there is no room to queſtion but that, in practice, it will be found every way calculated to anſwer the intention.

Mr. Taylor's characters, like thoſe of many of his predeceſſors, are ſimple ſtraight, and crooked, lines: his *f*, *l*, *n*, *r*, *s*, *t*, are the ſame as Byrom's, other letters are Byrom's changed; thus Taylor's *k* or *q* is Byrom's *m*; and Taylor's *m*, Byrom's *k* or *q*; and ſome are different. The method of joining the letters is alſo ſimilar. The choice, or rather the deſignation of the characters, is not arbitrary, but ought to be ſuch as will beſt anſwer the purpoſe of eaſy junction, on which alone the expedition of writing depends: it is on this account that writers have adopted many peculiarities, every man's fancy directing him to a particular mode; and on this account every practitioner deems his *own* method (very juſtly) ſuperior to all others.

Practice, however, is the moſt eſſential part, and without a great deal of it, we ſpeak from experience, the beſt calculated and moſt approved ſyſtem will be found inſufficient for any other purpoſe than for memorandums, or for abbreviations in private writings.

Art.

Art. 28. *The Art of making coloured Cryſtals to imitate precious Stones.* Tranſlated from the French of Monſ. Fontanieu, Member of the Royal Academies of Sciences and Architecture. To which are added numerous explanatory Notes, and a new Theory of Phlogiſton, Electric Fluid, &c. By William Drew, Eſq. 8vo. 2s. Symonds.

A prefixed advertiſement informs us that the original of this little treatiſe was read by its ingenious author before the Royal Academy of Sciences at Paris in 1778, and that its having met with much approbation in France, is a ſufficient apology for its appearance in the Engliſh language.

It contains directions for making coloured glaſs, merely practical, without much ſcientific inveſtigation. That the operations here deſcribed will produce coloured glaſs of various kinds, is beyond a doubt; yet in the art of vitrification, ſo much depends on the degree and continuation of the fire, that it is extremely difficult to produce two maſſes perfectly alike. M. Fontanieu ſays, however, that he has ſucceeded in making, conſtantly and invariably, theſe different compoſitions; and he truſts that whoever accurately follows the proceſſes which he directs, will equally ſucceed. If practice confirms this aſſertion, his treatiſe is valuable.

With reſpect to Mr. Drew's new theory of phlogiſton, electric fluid, &c. we ſhall tranſcribe the whole of what he ſays on this head:

'This publication affords me an opportunity of advancing a new theory of phlogiſton, which explains, in a ſatisfactory manner, many remarkable phenomena attending combuſtion and the calcination of metals. I maintain that *pure phlogiſton* and *electric fluid* are formed by a chemical combination of the *matter of light*, the *matter of fire* and *aerial acid* in certain proportions—and that *light inflammable air* is formed of the ſame elements, but with a larger portion of the *matter of fire*. This theory, ſupported by experiments and obſervations, and applied to the ſolution of many intricate phenomena of nature, I hope ſoon to offer to the world.'

POETRY.

Art. 29. *The Poetical Flights of Chriſtopher Whirligig, Eſq. Cornet of Horſe.* 4to. 1s. 6d. Wilkie. 1788.

The maggotty name aſſumed by this author, in his title-page, led us to expect that MIRTH was now in the humour "to admit us of his crew," (a favour in which the JOLLY BEING does not ſo often indulge us as we could wiſh); but we were diſappointed. Inſtead of "Quips, and cranks, and wanton wiles,—Nods, and becks, and wreathed ſmiles"—we have, for the moſt part, been amuſed with lovers complaints of the abſence or cruelty of their adorable nymphs, and "woeful ballads made to their miſtreſſes eyebrows:"—and theſe not marked with very ſtrong traits of poetic genius. The pieces are generally written in eaſy verſe; but mere *verſe* and *rhyme* do not conſtitute REAL POETRY. The beſt performance is that which is entitled HENRY and DELIA; in which the author diſcovers more of imagination than in the reſt of his productions.—If, as we gueſs, the bard is in his youth, he may, in time, improve.

Art. 30. *Four Odes*, by a Gentleman. 4to. 1s. Baldwin. 1788.

In theſe odes, which are ſaid to have been written by a perſon lately deceaſed, we perceive the traces of an elegant mind; but they have no great ſhare of poſitive merit. The following lines may be termed *pretty:*

TO THE CUCKOW.

'Reclin'd yon gliſt'ring mead along,
The primroſe, and the violet,
The daffodil with drooping head,
The daiſy ermin'd, *freak'd with jet* *,
The cowſlip ſprent with dew-drops cold,
Her wavy mantle ſteep'd in gold,
Shall wreathe for me an od'rous bed
While the dun Cuckow coos his diſtant ſong.

'Untutor'd glad'ner of the grove!
Reſponſive to thy ruſtic note
The lark his matin choral rings,
The blackbird from the plumb-tree ſings,
And the blithe linnet ſtrains his tender throat:
Plowman hoarſe approach not nigh,
Nor milkmaid heedleſs, ruſtling by,
Scare the bleſs harmony,
Nor break the general chain of joy and love!'

In one place we meet with, 'Ah, too ſoon my *bleaching* hairs'—*i. e.* hairs which *make white*, for hairs which *grow white:* an active inſtead of a paſſive ſignification. The fault indeed is common to other poets. *Bleachening* or *whitening* is here required; but the former is ſomewhat harſh.

Pulchri aliquid ſcripſiſti? — Amici taceant. — Aliquid famoſi? — Taceant. — Solùm mediocritate liberi loquantur: ſays the Editor's motto. And is it even ſo? Alas, poor genius, tendereſt and moſt delicate of flowers! how then wouldeſt thou dwindle, were it not for the foſtering hand of criticiſm, generous, diſintereſted criticiſm! whoſe greateſt delight is to awaken thy infant buds, by placing them in the ſunſhine of public favour.

Art. 31. *The Fall of the Rohillas.* An Hiſtorical Poem. In Three Cantos. 4to. 1s. 6d. Symonds, &c.

The ſtory of this poem is pathetic, and the compoſition is, in ſeveral parts, not without merit; but this merit is often obſcured by proſaic and low phraſeology, by harſh numbers and careleſs rhimes. Before the Author can claim the praiſe of correct poetry, he muſt improve his ear and taſte, till he cannot bear either to write or read ſuch verſes as the following:

'The noble beaſt came *tumbling* to the ground,
And plung'd, and roll'd, and *ſplaſh'd* the gore around.'

'Send the great ſword of righteouſneſs abroad
And o'er the world make *thy true b'liever* lord.'

* Borrowed from Milton's Lycidas.

'That

' That future ages from thy works may *learn*,
How fortune favours oft a coward's *arm*.'

' When round thy guilty neck the bow-ſtring's faſt,
Thou, like a *throttled cur*, *ſhall* growl thy laſt.'

Art. 32. *A Poetical Addreſs to the Faſhionable Ladies of Great Britain.* 4to. 1s. Egertons. 1788.

A keen, and not ill-written, ſatire, on the folly of encouraging men to encroach on the proper occupations of females, particularly by employments in the ſhops of milliners, &c.

Art. 33. *Elegy written on the Author's reviſiting the Place of his former Reſidence.* 4to. 1s. Law, &c. 1788.

There is a charm in this penſive kind of poetry that always recommends it to the admirers of nature; and this is the characteriſtic of the elegy now before us. Here is no artful play of the fancy with imaginary beings. Here are no Lares, Penates, or Genii; no Dryads, Hamadryads, Nymphs, River Gods, and the reſt of that worn-out machinery which often renders modern compoſitions at once artificial and unintereſting. This bard, with the ſimplicity which delights us in Gray's Elegy, expreſſes his ideas like a man of the world in which we live. He ſpeaks as we ſpeak, and feels as we feel; and thus he fails not to intereſt us in what has intereſted himſelf. The following verſes, which will not prove unacceptable to the ſentimental reader, are given as a fair ſpecimen of the poem:

' When the laſt ſtreaks of ſlow receding light,
Above the duſky hills, were faintly ſeen,
When the pale glow-worm ſhone ſerenely bright,
And gradual darkneſs veil'd the rural ſcene;

When Nature's ſoftneſs harmoniz'd my mind,
How was I charm'd my pleaſing home to ſeek;
How charm'd congratulating love to find,
With ſweetneſs unaffected, ſoft and meek.

How pleas'd amid the dark tempeſtuous night,
When in the howling ſtorm returning late,
To ſee my windows ſhed the taper's light,
And hear the watch-dog barking at the gate.

Pleas'd to anticipate with fond deſire,
(Whilſt all around was dreary, cold, and wild)
The circling pleaſures of the ev'ning fire,
Where friendſhip met, and love connubial ſmil'd.

There oft around our ſportive infants play'd,
There oft we ſmil'd their harmleſs arts to ſee;
There oft with fond exchanging looks ſurvey'd
The traits of nature undiſguis'd and free.

Then as I ſaw each young and budding grace,
" Shall e'er ſuch innocence and truth be loſt?"
I cried: (whilſt fearful tears bedew'd my face)
Shall theſe on life's tempeſtuous ſeas be toſt?

Then

Then would I claſp the infants to my arms,
And with an anxious parent's warmth exclaim,
O ſave them, gracious Heav'n, from future harms!
O ſave them from the ſenſe of guilty pain!'

☞ There is an obſcurity in the 4th line of page 10, which we could wiſh to ſee removed ſhould a future edition be called for:

'An incommunicable bliſs ye give.'

Art. 34. *The Tears of Loyalty*, or Portrait of a Prince. A Poem, inſcribed to the Prince of Wales. 4to. 1s. 6d. Bell. 1789.

Toward the cloſe of this poem, the bard wipes away the tears that were excited by the dreadful calamity that hath befallen the FATHER, and handſomely pays due reſpect to the SON: on whoſe virtues and amiable qualities he pours the warmeſt ſtrains of panegyric. Though we cannot be equally laviſh of our commendations on this performance, yet, to give the unknown writer his due, we really think that, on a ſubject not in itſelf very favourable to the poet, perhaps few of the preſent "rhyming race" would have ſucceeded better.

Art. 35. *The Froſt*, a little Poem, for great Folks. 8vo. 6d. Buckland, &c. 1788.

There is *ſome* poetic merit in this deſcriptive poem, but *more* in its *deſign*; which was, to prompt the GREAT and the AFFLUENT, who enjoy the comforts and bleſſings of life, to remember, in ſeaſons of natural inclemency, thoſe who are in want of not only its conveniencies, but even its neceſſaries. We hope the benevolent and ſenſible author, who ſtyles himſelf a *Kentiſh Freeholder*, has neither written nor publiſhed in vain.

Art. 36. *A Book of truly Chriſtian Pſalms, Anthems, and a Chant*, fitting to be joined to all Church Services in the known World: and particularly recommended to the Uſe of all Private Families. By Lewis Bruen. Cheſter: Printed for the Author. 12mo. 1s. bound. 1788.

"Sternhold himſelf he out-Sternholded." SWIFT.

DRAMATIC.

Art. 37. *Vimonda, a Tragedy*, by A. M'Donald; performed at the Theatre-Royal, Hay-market. 8vo. 1s. 6d. Murray, &c. 1788.

'Beaten by countleſs feet th' Aonian field,
Freſh walks, and ſprings untaſted, ſcarce can yield;
But o'er its broad highway poor poets plod,
In the ſame ſteps their predeceſſors trod.'

Poor poets are indeed guilty of the crime here laid to their charge. It is eaſier for them to trudge on in the turnpike-road of imitation, to follow one another like ſo many geeſe *train-trow*, than to ſtrike out into the devious wilds of invention.

Mr. M'Donald flatters himſelf he ſhall not rank with this *train-trow tribe*. He aims at originality, So Mr. Prologue is inſtructed to ſay:

'Yet to your view to-night our bard has brought
A tale, he hopes, with new adventures fraught;

Not

Not ſtolen from Italy, purloin'd from France,
Founded on legend, ballad, or romance:
But in ſome ſilent ſolitary hour, . . .
From "airy nothing" rais'd by Fancy's power,
Which in the poet's boſom holds the throne,
And "bodies forth the forms of things unknown."

In this he has delivered the truth;—from "airy nothing" the poet has formed a tragedy, and in this tragedy "bodied forth the forms of things unknown." But has Mr. Prologue given in evidence the whole truth? No, he has not told the Court, that theſe *things unknown* are *unknowable*, things that never have been, and never can be ſeen. We allow the Author the merit of invention; but it muſt be the merit of inventing improbabilities. He ſhocks belief, and appears to have entirely neglected that rule for dramatic compoſition,

"*Ficta voluptatis cauſâ ſint proxima veris.*" HOR.

Art. 38. *Look before you leap:* A Comedy; in one Act. As it was performed with great Applauſe at the Theatre-Royal in the Hay-market. Tranſlated from the celebrated *La Bonne Mère* of De Florian. By Horatio Robſon. 8vo. 1s. Harriſon and Co. 1788.

Scarcely a cock-boat is now launched on the ſtage, which is not built on a French ſlip. It is no diſpraiſe to ſay, that this piece is leſs calculated for the cloſet than the ſtage. The chief merit of a dramatic production is its *acting* well. The comedy before us has, we are told, been performed with great applauſe; the truth of which we find no reaſon to call in queſtion. It has the merit of brevity. It certainly cannot tire.

Art. 39. *The Child of Nature*; a Dramatic Piece, in four Acts, &c. Performing at the Theatre-Royal, Covent-Garden. By Mrs. Inchbald. 8vo. 1s. 6d. Robinſons. 1788.

Not having by us a copy of *Zélie*, the French piece from which 'The Child of Nature' is borrowed, we cannot undertake to point out its comparative merit, to ſhew where Mrs. Inchbald has been indebted to the *Marchioneſs of Sillery*, and where ſhe has drawn from her own fertile imagination. Our high reſpect for the genius and abilities of this celebrated French authoreſs may incline us to conſider this piece, as far as it copies the original, to have ſuſtained ſome diminution of excellence from its change of language, and that a portion of the ſpirit may have evaporated in the tranſlation. But ſhould this be the caſe, in its Engliſh diſhabille it makes no unpleaſing figure. The dialogue is eaſy and natural, and the drama ſoon begins, and continues to the end, to intereſt. *Amanthis, the Child of Nature*, the prominent figure on the canvas, is not ill drawn. The ſimplicity of her anſwers is natural and pleaſing; but to make her go away with a poor miſerable father, with whom ſhe never lived, for whom ſhe could not have nouriſhed any paternal affection, and whom, when he introduces himſelf to her, ſhe ſcarcely recollects,—to conſent, with very little reluctance, to go with him to miſery and wretchedneſs, at the very moment when ſhe was about to be united with the *Marquis*, the object of her love and warmeſt affections, appears to us entirely out of nature. We think this is a trial

of filial duty under which the moſt amiable and virtuous mind muſt ſuccumb.

Art. 40. *A Key to the Lock:* a Comedy; in two Acts. As it was *damned* at the Theatre-Royal in the Hay-market, Auguſt 18, 1788. 8vo. 1 s. Harriſon and Co.

Fir'd that the houſe *has damn'd it*, "'Sdeath, I'll print it,
And ſhame the fools."———

Good Sir, you ſhould have conſidered, that there is no ſhaming the Public, nor even that ſmall party of it, the audience of a theatre. By making this attempt, an author only runs the riſk of adding one mortification and diſappointment to another. You may print, but the *ſurly ſovereigns of the pit, and the unfledged ſtriplings of the boxes* (as you call them), will, notwithſtanding, perſevere in their opinions, and the ſentence which they have pronounced, whether juſt or unjuſt, will operate with the general reader. To have a favourite piece, which has coſt one much pains, called "*damn'd ſtuff*," and *hiſſed off* the ſtage, is vexatious indeed; but as there is no appeal from theſe conciſe and arbitrary deciſions, it is ſurely better to bear it with philoſophy and good-humour; to ſay with Francis I. after the battle of Pavia, "*Tout eſt perdu hors l'honneur*," than to diſplay irritability and chagrin from the preſs, which will only ſerve to excite the ſecret ſmile of friends, the open ridicule of enemies, and the laugh of the Public at large.

The Author of 'the Key to the Lock' may in ſome degree experience the truth of theſe obſervations. The Public will not eſpouſe his cauſe, nor reverſe the cruel ſentence. We cannot wonder that his play did not ſucceed. From whatever ſource it was derived, we think it merits the fate it has received; and the Author would have acted much more prudently, had he *locked up* his Comedy in ſome private drawer, the *key* to which ſhould never have been found, or have conſigned it *emendaturis ignibus*, than to have ſent it abroad in the world, with the mark of damnation on it.

Mr. Colman will not think himſelf much obliged to the Author for inſcribing it to him. The dedication of a condemned play is like offering money which no one can be perſuaded to take.

Art. 41. *The Doctor and the Apothecary.* A Muſical Entertainment, in two Acts. As performed at the Theatre-Royal, Drury Lane. 8vo. 1 s. Dilly. 1788.

It would be a farce, ſeriouſly to criticiſe muſical farces. As in a pantomime the groſſeſt abſurdities are endured for the ſake of a few brilliant ſcenes, ſo in a muſical entertainment, the moſt palpable violations of probability are overlooked, provided they contribute to uſher in a few good ſongs. The Author of 'the Doctor and the Apothecary' ſeems to have been thoroughly apprized of this, and has therefore taken more pains in the compoſition of the *airs*, than in the ſtructure of the drama. Some of theſe are pretty, and, when well ſung, muſt produce a good effect. As to the dramatic part, it proceeds upon the old ſtory:—Parents wiſh to marry their daughter to an infirm rich old fellow, while the daughter takes the liberty of preferring, for her huſband, a young man, with all his five ſenſes in perfection. The former, who abſurdly attempted, like Mezentius,

ties, to tie the living to the dead, are to be diſappointed, and the *young folks* are to conclude their attachment in the vulgar cataſtrophe of a marriage. In a farce, there is not much time to bring this about; and, in courſe, things muſt be hurried. While the young lover is vigilant and artful, the parents muſt be made very blind and deaf, and the old lover put to ſleep. Matters being thus adjuſted, Miſs gets rid of the old fellow with one leg and one eye, and is ſoon made happy in the arms of her dear Carlos. To furniſh a new name to this old buſineſs, the two lovers are the only ſon and daughter of a *Doctor and Apothecary*, who, like the Montagues and the Capolets, are mortal enemies to each other, as well as to their reſpective patients.

POLITICAL.

Art. 42. *Conſideration on the relative Situation of France and the United States of America:* ſhewing the Importance of the American Revolution to the Welfare of France; giving alſo an Account of their Productions, and the reciprocal Advantages which may be drawn from the commercial Connections; and finally, pointing out the actual Situation of the United States. Tranſlated from the French of Etienne Claviere and J. P. Briſſot de Warville. 8vo. 6s. Boards. Robſon and Co. 1788.

A particular account of the original of this work was given in the Appendix to our 76th vol. p. 593. The tranſlation is faithfully executed, perhaps by the Authors themſelves, or under their immediate inſpection; and ſome explanatory notes are added. The work abounds with political and commercial knowlege, particularly with reſpect to the intereſts of France.

Art. 43. *Thoughts on the preſent State of the Application for a Repeal of the Shop-tax:* with Remarks on M. de Lolme's Obſervations on Taxes. 8vo. 1s. Debrett. 1788.

The Author of this pamphlet inveighs much againſt the ſhop-tax, uſing nearly the ſame arguments that have been employed by his numerous predeceſſors. One of his general remarks is ſo juſt, that we believe no reader will controvert it:

'While the cauſe which is ſupported by ſophiſtry, clamour, or party, muſt in the end ſink under repeated inveſtigation, that which has truth and ſound reaſoning for its baſis will riſe ſuperior to miſrepreſentation, and the clouds which ignorance or intereſt may throw around it.'

Art. 44. *A ſhort and impartial Political Review of the Year* 1788. 8vo. 1s. Hookham.

An eulogy on the proſperity of the nation; an elegy on the death of the Duke of Rutland; a thankſgiving that the black deſigns of Margaret Nicholſon failed; a lamentation for the King's preſent indiſpoſition; a panegyric on the Prince, with a cenſure of thoſe 'who dare to think themſelves at liberty to pronounce '*wright or wrong he does*,' with ſome abuſe of Mr. Pitt:—theſe "*notable things*" form the contents of this rhapſodical publication. A ſingle patch out of Harlequin's coat cannot convey a juſt idea of the whole, but the following *pretty* metaphor, p. 18, has many equals in the pamphlet,

phlet. 'In heraldry, a lion is the ſupporter of the Britiſh arms; in life it is the Prince of Wales: and though now he is ſeen ſuffering the rats of the conſtitution to gnaw and vex him, yet ſhould the teeth of ſuch vermin awaken him, he would rouſe, to the terror and diſmay of thoſe whoſe temerity had led them too far.'

Art. 45. *Three Letters on the Queſtion of the Regency.* Addreſſed to the People of England. By Capel Lofft. 8vo. 1s. 6d. Stockdale.

Our limits will not permit us to enter minutely into a detail of the many juſt remarks contained in theſe letters; we ſhall therefore only briefly enumerate their contents. In the firſt letter, Mr. Lofft gives a general ſtatement of the queſtion, viz. (ſuppoſing the rights of Parliament clear and irrefragable); 'In what manner the power of Parliament in conſtituting a regency may ſeem moſt expedient to be exerciſed under all the circumſtances.' He then lays before his readers an hiſtorical abſtract of all the regencies on record; and points out the diſtinctions between hereditary office and proviſional appointment. The ſecond letter contains ſome impartial conſiderations on the doctrine of an hereditary right to the Regency, with a compariſon between the arguments uſed by Mr. Pitt and Mr. Fox. And the third contains ſome farther remarks on precedents and parliamentary opinions.

The authorities which Mr. Lofft has quoted in the Letters, are given at full length in an Appendix, at the concluſion of which is an abſtract of the proceedings in Parliament ſince December 11th, 1788.

Art. 46. *An Impartial Review of the preſent great Queſtion,* Jan. 3, 1789. 8vo. 1s. Debrett.

From the violence of party-ſpirit obſervable in this pamphlet, there may be reaſon to ſuſpect a typographical error in the title, and that for *Impartial*, we ſhould read *Partial.* The aſſertion which the Author makes in the firſt paragraph, that 'in conteſts of ambition, and ſtruggles of political parties, the mind becomes heated, the paſſions inflamed, and reaſon overpowered by tumult and agitation,' is fully verified by the exaggerated language in which he ſpeaks of the conduct of Mr. Pitt, 'who,' the Author ſays, 'with daring ambition, tramples on every thing ſacred in the conſtitution, and boldly ſets the crown on his own head.' p. 26, 27.

Art. 47. *A Letter to the Right Hon. William Pitt,* on the *Reſtriction* of the Regent's Authority. 8vo. 6d. Debrett. 1789.

HOTMAN * the ſecond!—This letter-writer oppoſes the *reſtrictions* with ſpirit, vehemence, and energy of language; but we cannot ſay ſo much in behalf of his arguments, which, however, deſerve to be attended to by thoſe who are converſant with the ſubject. On ſo important a queſtion, every voice ſhould be heard.

Art. 48. *A Dialogue on the Regency.* 8vo. 6d. Debrett. 1789.

Mr. Freeman, in a coffee-houſe converſation with John Bull, endeavours to convince honeſt John (who had for *conſtitutional* reaſons eſpouſed the opinion that Parliament ought to appoint the Regency),

* Tragedy of Oroonoko.

gency), that 'Mr. Pitt's plan is either to weaken the Prince of Wales's government, or elſe to be Regent himſelf.' This is not the leaſt entertaining of the tracts that have appeared in oppoſition to the idea of a Regency with reſtrictions.

Art. 49. *Regency; and the Uſe and Abuſe of the Great Seal:* containing a correct Liſt of all the Regencies ſince the Origin of Parliaments to the preſent Period; with an Account of the Cauſe, Mode of Appointment, Limitations and Conſequences of each Regency, &c. &c. 8vo. 1 s. Ridgway. 1789.

The chief intention of this pamphlet is, to guard us againſt the attempts of 'corrupt parliaments,' and 'parliamentary cabals,' for the purpoſes alluded to in the title-page. Admitting his *inſtances* to be fairly and faithfully extracted from the writers to whom this author refers, the little collection which he has here laid before the Public may poſſibly be found uſeful.

Art. 50. *Detached Hints upon the Queſtion, in its preſent Poſture.* 8vo. 6 d. Debrett. 1789.

Tending to ſhew that the Heir Apparent, during the King's incapacity, and no longer, has a pre-eminent claim to the full exerciſe of the royal authority.

Art. 51. *Reflections on the Caſe of a Regency.* By a Gentleman of Lincoln's Inn. 8vo. 1 s. 6 d. Ridgway. 1789.

After recapitulating the proceedings in Parliament, this Writer examines the ſeveral precedents that have been mentioned, and concludes his pamphlet with aſſerting the right of the Prince, and propoſing nine queſtions for the conſideration of the people.

This Gentleman of Lincoln's Inn is not the firſt lawyer who has propoſed queſtions that are, if not totally foreign to preſent exigencies, at leaſt ſuch as have a tendency to withdraw the attention of the people from ſuch material points as merit their utmoſt conſideration. What, for inſtance, is the intention of his laſt queſtion, 'Whether it is ſafeſt for the people to adhere to the old conſtitution, or to make a new one, on the occaſion of the King's illneſs?' His opponents, if he ſhould have any, might aſk him in turn, Who, on the occaſion of the King's illneſs, endeavours to make a new conſtitution?

Art. 52. *Thoughts on the preſent Proceedings of the Houſe of Commons.* 8vo. 1 s. Debrett.

This Author thinks, that nothing leſs than the conteſts of party, and the ſtruggles of ambitious ſtateſmen, could for a moment obſcure ſo plain a truth, as the ſimple and obvious mode of reſtoring the conſtitutional government to its full vigour, by addreſſing the Prince of Wales, and calling on him to exerciſe the regal authority in the name of his father. He offers this opinion, after having ſignified his diſapprobation of the parliamentary diſcuſſion of right. The idea confutes itſelf. If Parliament have the power to call the Prince to the exerciſe of regal authority, they are doubtleſs at liberty to debate whether ſuch a ſtep is expedient, and to reſtrict their delegated power in the manner which they, as our national repreſentatives, beſt approve.

Art.

Art. 53. *The Debate on the Subject of a Regency, in the Houſe of Commons, Dec.* 16, 1788. Containing the Speeches of Mr. Pitt, Mr. Fox, &c &c. With a correct Liſt of the Diviſion thereon. 8vo. 2 s. 6 d. Stockdale.

The title ſufficiently explains the contents of this pamphlet; which ought not to be overlooked by thoſe who make collections of this kind.

Art. 54. *The Powers of a Regent conſtitutionally conſidered.* 8vo. 1 s. Faulder.

The Author principally objects to any reſtrictions being laid on the Regent. He more eſpecially confines himſelf to the maintenance of the Regent's prerogative of creating peers, and of diſſolving the parliament. His language is nervous, but for his arguments, let his readers decide.

Art. 55. *Whig and no Whig. A political Paradox.* 8vo. 1 s. Stalker. 1789.

A whimſical dialogue between William and Charles, in which the latter is doubtful whether the former is, or is not, a Whig. William's principles are ſometimes combated by Charles, who ſeems to have the worſt of the argument.

Art. 56. *A ſolemn Appeal to the Citizens of Great Britain and Ireland, on the preſent Emergency.* 8vo. 2 s. Stockdale.

This performance is evidently the production of a writer who poſſeſſes a very conſiderable ſhare of hiſtorical and political knowlege.

He ſets out with ſeveral obſervations, intended to ſhew, that where the ſpirit of unbridled freedom prevails, and where the people are accuſtomed to hear the nature of liberty diſcuſſed, a ſet of deſperate men, aſpiring after power which their principles do not deſerve, or hungry for bread, from which their debts have almoſt precluded them, may blow up the flame of diſcord when it is leaſt expected, and embroil in civil confuſions and animoſities, a community which but a moment before was in peaceable and happy circumſtances. He proceeds with enumerating the examples which ancient and modern hiſtory afford of the truth of his remarks; and, ſpeaking of our own times, he ſays,

'Let us not, therefore, be ſo blind, ſo very much ſlaves to our own prejudices, as to ſuppoſe that ruin, or at leaſt diſtraction, may not enſue from men of an unreſtained ambition, becauſe they call themſelves the men and friends of the people.'

He applies to the preſent time what the hiſtorian applied to the manners of the Roman republic; and ſhews how far Salluſt's characters of the conſpirators agree with ſeveral perſons who now, in our own country, employ much of the public attention.

The author next deſcribes Mr. Pitt, whoſe character, finiſhed in the richeſt colours, is contraſted with that of his great opponent.

As the preſent ſituation of affairs renders the times fit for the execution of ambitious views, the author exhorts his fellow-citizens to beware of the miſchiefs which muſt neceſſarily follow the admiſſion of factious and profligate men into power.

The warmth and energy of his expreſſion, which his zeal only ſeems to have inſpired, has produced many harſh reflections on the

preſent leading members of oppoſition, and the higheſt panegyric on the miniſter. On the whole, however, he writes like a ſcholar, and a gentleman.

Art. 57. *Advice humbly offered to the Prince of Wales.* By a well-meaning Briton. 8vo. 6d. Hookham. 1789.

The main object of this *well-meant* letter is, to ſuggeſt to his Royal Highneſs the propriety and prudence of ſtrictly obſerving the maxim *feſtina lente*, in his conduct, when Regent, toward his father's confidential ſervants and friends, and not to hurry them precipitately out of place, in order to make room for thoſe who may be too eager to ſucceed them.—The advice is good, well enforced by judicious arguments, and delivered in plain language, but not in terms too familiar for the royal ear to which it is addreſſed.

Art. 58. *The Royal Dialogue* between the P. of W. and the Right Hon. C. J. F. 8vo. 1s. 6d. Stalker, 1789.

Low abuſe of the characters alluded to by the initials inſerted in the title-page.

MEDICAL.

Art. 59. *An Attempt to aſcertain the Cauſes of the K—'s preſent Illneſs*; with a new Method of treating it, applicable to all who ſuffer in like Manner; moſt humbly recommended, by a dutiful Subject. 4to. 1s. Robſon and Co.

The anonymous author of this well-meant attempt, attributes the K—'s illneſs to exceſſive exerciſe and extreme temperance. His reaſonings on the ſubject, as well as his ſtyle, are not, throughout, ſo correct as might be expected from a ſcientific writer; but his deſign ſeems to proceed from a ſincere wiſh for the ſpeedy recovery of his Sovereign. The method of cure which he recommends, is ſuch as the hypotheſis certainly indicates. The maxim that *omne nimium nocet* is incontrovertible, and in the preſent caſe, the *nimium* or *nimia* with reſpect to the body are eaſily aſcertained: but it is not allowable to aſſert that all mental derangements can be referred to corporeal or animal exceſſes. Experience daily ſhews them to be ſolely produced by the violence of certain paſſions; and the bodily derangements which are concomitant, are frequently the effect of the diſeaſed mind. The inveſtigation of the cauſes of diſeaſes is, in general, moſt intricate and difficult, but more eſpecially ſo in thoſe caſes where the mind is diſordered; which require the moſt minute attention to every ſymptom, and the moſt accurate compariſon of every circumſtance. Had the preſent writer ſeen the patient, the cauſe of whoſe diſeaſe he attempts to explain, he might have been better qualified for the inveſtigation.

Art. 60. *A Diſſertation on the Influence of the Paſſions upon the Diſorders of the Body.* By William Falconer, M. D. F. R. S. Being the Eſſay to which the Fothergillian Medal was adjudged. 8vo. 3s. Boards. Dilly. 1788.

In our account of the Memoirs of the Medical Society *, we mentioned the inſtitution of the Fothergillian medal, and ſaid that it

* See Rev. vol. lxxvii. p. 358.

was adjudged to Dr. Falconer, of Bath, for his anſwer to the queſtion—*What diſeaſes may be mitigated or cured by exciting particular affections or paſſions of the mind?* The Diſſertation is now before the Public, who, by its peruſal, muſt be convinced that the medal was not unworthily beſtowed. Of its comparative merit with reſpect to the performances of his competitors, if there were any, it is impoſſible for us to ſpeak, as they are not publiſhed.

Before Dr. Falconer offers any arguments on the queſtion, he mentions ſome general laws by which the human conſtitution ſeems to be conducted; and deſcribes the apparent effects of the paſſions on the frame and conſtitution. Having thus eſtabliſhed a general ſyſtem, he proceeds to apply what he has advanced, to particular diſeaſes.

He acknowledges that many difficulties muſt occur in the management of thoſe precarious and nice inſtruments, the paſſions; he has, nevertheleſs, given an excellent view of their effects on the corporeal and vital ſyſtems; and has ſhewn his intimate acquaintance with the beſt writers on metaphyſics and medicine.

MISCELLANEOUS.

Art. 61. *The preſent State of Nova Scotia:* With a brief Account of Canada, and the Britiſh Iſlands on the Coaſt of North America. The Second Edition, corrected and enlarged, and illuſtrated with a Map. 8vo. 4s. Boards. Edinburgh, Creech; London, Cadell, &c. 1787.

The loſs which Great Britain ſuſtained, in the diſmemberment of her empire, by the ſeparation of her American colonies, ſeems to be, in a very conſiderable degree, compenſated by the flouriſhing ſtate of what remains of her former poſſeſſions in that part of the world.—According to all accounts, as well as to the repreſentations contained in the volume before us, Canada, and Nova Scotia, &c. bid fair to recompenſe us, in time, for all the damage that we have ſuſtained by the defection of thoſe provinces which now conſtitute *the United States*.

The account here given of the rapid growth of the infant ſettlement of Nova Scotia, eſpecially ſince the termination of the war with our late coloniſts, is really aſtoniſhing; and leaves us no room to doubt the very great advantages which will, in all human probability, accrue to the mother country, from the welfare and proſperity of this her youngeſt child.

Of Canada, Newfoundland, Cape Breton, St. John's, &c. the accounts here given muſt, undoubtedly, be very acceptable to the public; but, as we have already laid before our readers a review of this work, from the firſt edition *, it is unneceſſary for us to enlarge the preſent article, farther than, briefly, to obſerve, that this *ſecond* edition has received conſiderable improvements; particularly a large, and, to all appearance, accurate map of North America, including, not only the Britiſh colonies, as now limited and defined, but alſo the territories of *the United States*.

* See Rev. vol. lxxv. p. 282.

Art.

Art. 62. *The Flowers of modern Travels*; being elegant and inſtructive Extracts from the Works of the moſt celebrated Travellers. Intended chiefly for Young People. By the Rev. John Adams, A. M. 12mo. 2 Vols. 6s. ſewed. Kearſley. 1788.

Mr. Adams has made a very entertaining ſelection from the books that have been publiſhed within our own memory, by travellers of different countries; as Lord Lyttelton, Sir W. Hamilton, Baron de Tott, Dr. Moore, Dr. Von Troil, Meſſrs. Brydone, Coxe, Wraxall, Savary, Swinburne, Lady M. W. Montagu, &c. The works, at large, of all theſe writers, have been reviewed by us in the courſe of our undertaking; and we think that Mr. Adams hath judiciouſly extracted the moſt proper paſſages for a miſcellany of this kind; which, to young readers, who are fond of peruſing books of authentic travels, cannot fail of furniſhing the moſt profitable and innocent amuſement.

Art. 63. *Mrs. Stewart's Caſe*, written by Herſelf, and reſpectfully ſubmitted to the enlightened Part of the Public: including her Letter to Lord Rawdon. 4to. 1s. 6d. Kerby, &c. 1788.

This Lady ſets forth, that ſhe is 'lineally deſcended from Graham Earls of Monteith *, and Stewart, Earls of Galloway, whoſe common anceſtor and mine was Alexander the Sixth, Lord High Steward of Scotland, father to Robert the Second, firſt monarch of the name of Stewart.'—She farther ſtates, that ſhe is in great poverty and diſtreſs; that Lord Rawdon has, on her application, contributed ſeveral times to her relief; but that, of late, he has not only diſcontinued his bounty, but has alſo been inſtrumental in preventing others from relieving her. She, therefore, now publicly addreſſes, and reproaches, his Lordſhip, in the ſtyle of a remonſtrant, and with all the hauteur and dignity of high deſcent and family pride,—increaſed rather than humbled by adverſity.—It ſhould ſeem, however, as if Lord R. had received ſome conviction that Mrs. S. had impoſed on him, and that he no longer conſidered her as a proper object of his benevolence: and that he really thinks ſo, we are thoroughly convinced from circumſtances mentioned in her own account. Beſide which, we have obſerved a letter, ſigned JUSTICE, printed in the Morning Poſt of January 9, 1789, and addreſſed "To Mrs. MARGARET CAROLINE RUDD, *alias* STEWART." Now, if our high ſpirited authoreſs be really the celebrated Mrs. *Rudd*, formerly aſſociated with the unfortunate *Perreaus*, we can no longer be at a loſs to account for the change in Lord R.'s conduct toward her.

* 'This Peerage is now dormant, by the failure of male heirs. The coheireſs daughters were Mary and Helen. Mrs. Stewart is the grand-daughter of Mary, the elder; and Lord Rawdon is the great grandſon of Helen, the younger. Mary married her couſin, Walter Graham of Gartur, firſt cadet of the Monteith family; and Helen married Sir James Rawdon: conſequently, Mrs. Stewart and Lord Rawdon are preſumptive claimants to this dormant peerage.'

Mrs. Stewart's *note*.

Art. 64. *A Statement of Facts*, occaſional of, and relative to, the late Diſturbances at the Theatre Royal, Edinburgh. By James Fennel. 8vo. 1s. Bell. 1788.

Mr. Fennel appeared, ſome time ago, as a young actor, under a feigned name, at one of our London theatres, and was not wholly unſucceſsful. Removing to Edinburgh, he there, in July laſt, performed ſome capital characters; but had the misfortune to incur the diſpleaſure of certain perſons, who, forming a party againſt him, excited diſturbances in the play-houſe; till, at laſt, the manager was threatened with unpleaſant conſequences, which he could only prevent by diſcharging Mr. Fennel. The final reſult was, that Mr. F. who had too much ſpirit to ſubmit to ſuch treatment as appeared to him both oppreſſive and unjuſt, hath bidden a final adieu to the ſtage; but hath, at the ſame time, thought it expedient to publiſh this narrative of the whole tranſaction; and, as far as *we*, at this diſtance, can pretend to judge of his conduct, he appears to have been arbitrarily and cruelly treated. Formerly our players ſtyled themſelves "His Majeſty's Servants;" but it has appeared, from ſeveral inſtances, at different periods of ſtage-hiſtory, that they are the *ſlaves* of the Audience. We are ſorry for it! Does it ſeem reaſonable, or juſt, that any claſs of people among us, ſhould forfeit their natural rights and privileges, as FREE BRITONS, merely becauſe they employ their talents in contributing to our rational amuſement?

Art. 65. *Obſervations on the three laſt Volumes of the Roman Hiſtory*, by Edward Gibbon, Eſq. 12mo. 1s. 6d. Stockdale. 1788.

This anonymous Obſerver criticiſes Mr. Gibbon's work with ſeverity, but not without ſome degree of candour. Many of his ſtrictures are undoubtedly juſt; though a few of them have rather an appearance of illiberality. He charges the celebrated writer with a want of that *lucidus ordo* which diſtinguiſhes the hiſtorian from the mere relator of facts; with a want of perſpicuity of language, and a neglect of grammatical accuracy; with the unneceſſary and wanton introduction of indecent and profane paſſages; and even with a diſplay of ridiculous buffoonery, more worthy of a jeſt-book than of ſerious hiſtory. In ſome inſtances, theſe charges are pretty well ſupported; in others, we think the objections are frivolous and trifling. He allows, however, the genius and abilities of Mr. Gibbon: of which, he expreſsly affirms, 'there can be but one opinion.'

Art. 66. *The Naval Atalantis*: or, a Diſplay of the Characters of ſuch Flag Officers as were diſtinguiſhed during the laſt War. By Nauticus Junior. 8vo. 4s. Boards. Ridgway. 1788.

Nauticus Junior is much diſſatisfied with the conduct of the noble Lord late at the head of the Admiralty board. He particularly accuſes him of partiality in the late promotion of officers; and he has accordingly pourtrayed the characters of thoſe who are advanced to the pinnacle of naval ambition. It is wholly impoſſible for us to ſpeak to the ſeveral *maritime facts* which are here brought forward to the public view. Profeſſional men can alone determine on them; and yet profeſſional men are ſcarcely to be truſted; they cannot di-

veſt themſelves of prejudices: for in the work before us, which pretends to the ſtricteſt impartiality, we find *opinion* continually obtruding itſelf, and ſporting with the reputation of thoſe who have unfortunately given offence to the Author; while, on the other hand, he is equally fulſome in commendation of his favourites and friends. In a word, we cannot better characterize the preſent Writer than in the language of Dryden:

> "Railing and praiſing are his uſual themes,
> And both (to ſhew his judgment) in extremes:
> So over-violent or over-civil,
> That every one, with him, is god or devil."

Art. 67. *Characteriſtic Anecdotes*, &c. *of Frederic* II. *late King of Pruſſia*. With Explanatory Notes and Obſervations, by B. H. La Trobe. 8vo. 6s. Boards. Stockdale. 1788.

We agree with Mr. La Trobe that the Anecdotes with which he has here preſented the world, are *characteriſtic* of the great Prince with whom he has made us intimately acquainted. His readers will be willing to allow the author of the preſent publication no inconſiderable portion of praiſe for having related in an agreeable manner the moſt important and the moſt intereſting circumſtances in the life of the King of Pruſſia; and for having in his notes given that information which ably illuſtrates the nature of the Pruſſian government, and thereby diſpels the obſcurity in which many of the tranſactions would otherwiſe be involved. This work is compiled from one of much greater bulk, written originally in the German language; and the ſelection of Anecdotes contained in it does credit to the judgment of the editor. We have peruſed the book with ſatisfaction, and moſt willingly recommend it to the attention of others.

Art. 68. *Anecdotes and Characteriſtics of Frederic the Great, late King of Pruſſia:* ſelected and tranſlated from eight original Volumes in the German language. By F. A. W. 12mo. 2 Vols. 6s. ſewed. Richardſon, &c. 1788.

It is out of our power to give ſo great a degree of praiſe to the preſent as to the preceding publication, becauſe, from its peruſal, we have derived neither the ſame pleaſure, nor equal information. This work, like the former, is a compilation from other books on the ſame ſubject; but leſs judgment is ſhewn in the ſelection, and there is an inferiority in the manner of relating the ſayings and the actions of the great Frederic. When we turned over the laſt page of the former work, we felt a ſenſible regret; to read the preſent volumes was a taſk.

Art. 69. *The Speech of M. Necker*, Director General of the Finances, at the Meeting of the Aſſembly of the Notables, held at Verſailles, Nov. 6, 1788. To which *is* added, the King's and the Keeper's Speeches. 8vo. 1s. 6d. Debrett.

An aſſembly of the Notables having been called, preparatory to that of the States General, to ſettle the formation and mode of aſſembling the different orders of which it is to be compoſed, under the various alterations that have taken place ſince their laſt convocation in 1614; M. Necker explains the points ſubmitted to their de-

liberation, with great clearneſs and preciſion. From the novelty of a popular aſſembly in France, compoſed of deputies from the different orders of the nation, reluctantly called together, after an interval of nearly two centuries, in an age when the rights of human nature are ſo well underſtood; and eſpecially after that government has taken ſo recent and active a part in favour of American liberty; we are juſtified in forming high expectations.

Art. 70. *The Beauties of Rouſſeau*, ſelected by a Lady. 12mo. 2 Vols. 5s. ſewed. Hookham. 1788.

The lady * to whom we are obliged for this agreeable and moral ſelection, had no occaſion, in this inſtance, to plead her ſex, in order to obtain the indulgence of the public. Her merit entitles her to their approbation and encouragement. She has ſhewn much judgment in the ſelection, and faithfulneſs in the tranſlation of the various paſſages which compoſe theſe volumes.

Art. 71. *Vacunalia*: Conſiſting of Eſſays in Verſe, on various Subjects; with ſome Tranſlations. By the Rev. Edward Davies, Lecturer of Sodbury. 8vo. 4s. ſewed. Robinſons. 1788.

As far as natural conceptions, eaſy diction, harmonious verſification, and moderate powers of deſcription, can go toward forming the poet, this writer has ſome claim to the appellation. His pieces being chiefly of the paſtoral kind, great originality will not be expected by thoſe who are ſenſible of the narrow limits of this ſpecies of poetry.

Among the pieces contained in this volume, are a tolerably ſucceſsful verſification of the *Temora of Oſſian*; an *Ode to the Muſe*, which, in language, is a pretty cloſe imitation of Milton's *Il Penſeroſo*; and an *original* deſcription of the Comforts of a Jail. Mr. Davies, however, is not deſtitute of deſcriptive powers.

Art. 72. *Report from the Committee appointed to examine the Phyſicians who have attended his Majeſty, during his Illneſs*, touching the the preſent State of his Majeſty's Health. 8vo. 3s. Stockdale.

Another Edition of *the ſame Report*, printed on a ſmaller Letter, but containing the ſame Matter, 8vo. 1s. 6d.

Our readers will not expect that we ſhould *review this* publication. They will be ſatisfied if we inform them, that it appears to be an exact copy of the account printed in folio, by authority. Two or three other editions, publiſhed by different bookſellers, have appeared; but we had not ſeen them, at the time when we were obliged to tranſmit this little article to the preſs.

Art. 73. *Arabian Letters*, from Abdalla, a Native of Arabia, to his Friend at Moca. 12mo. 2s. Bladon. 1788.

"*Rei bonæ vel veſtigia delectant*" is the Author's motto. With the truth of the ſentiment we agree, but we cannot diſcover what connection it has with the preſent performance, in which we ſee little, if any thing, worthy of publication. It is out of our power to ſelect any part of this thread-bare, worn-out mode of fictitious correſpond-

* In her preface, ſhe informs us that her name is Eliza Roharts.

ence,

ence, that would prove (to the Author) a *letter of recommendation* to the public.

Art. 74. *A Tour to the Iſle of Love*; written by the Author of *The Caſſina*, &c. 12mo. 2s. Thornton, in Southampton Street. 1788.

We are informed, in the preface, that the preſent work was produced by the Author on a moſt diſtreſſing occaſion,—the death of his friend's wife. The circumſtance that rendered this event leſs tolerable, was, that it was ſudden and unexpected, and took place but a very few months after their union.

Inſtead of its being a melancholy recital of the feelings of the huſband after this misfortune, as we were prepared to expect, it proves an ingenious account of the hopes and the fears which alternately occupied the mind of the lover, and the various ſtages through which he paſſed before he obtained the undivided affections of his miſtreſs. This writer has made an happy uſe of allegory and perſonification, by the aſſiſtance of which figures, he has rendered his work not a little entertaining. The verſes, which are interſperſed in the courſe of the narrative, are ſo ſprightly and eaſy, as to induce us to wiſh that the whole had been poetical. We think, in this way of treating it, the ſubject would have been capable of receiving embelliſhments that would, indeed, be improper in its preſent mixed and motley form. For our account of *the Caſſina*, ſee Review, vol. lxxvi. p. 178.

Art. 75. *Catalogue of Five Hundred celebrated* Authors of Great Britain*, now living; the whole arranged in Alphabetical Order; and including a complete Liſt of their Publications, with occaſional Strictures, and Anecdotes of their Lives. 8vo. 5s. Boards. Faulder. 1788.

Had this deſign been ably executed, it is probable that the work would have been well received; but ſuch crude and imperfect ſketches as theſe, ought not to have been obtruded on the public. Some of the anecdotes, however, are conſiderably ſuperior to the majority of thoſe *nothings* that make up the bulk of the volume: which, moreover, ſeems to contain as many miſtakes as there are articles: and perhaps the omiſſions are not fewer in number. Should the Author think of publiſhing another edition, he ought to take a great deal more pains than he appears to have done in compiling this: eſpecially in the grand article of *information*.

NOVELS.

Art. 76. *The Penitent Proſtitute:* or, the Hiſtory of Miſs Julia Frank; written by herſelf. 12mo. 2s. 6d. Scatcherd and Co. 1788.

In this ſhort narrative, which, whether real or fictitious, is naturally told, there is enough to give any female mind, capable of reaſoning to conſequences, ſufficient caution againſt the firſt deviations from moral rectitude: the only misfortune is, that in doing wrong, we oftener act from the impulſe of the moment than from reflection;

* As to *celebrity*, we muſt remark, that many of the authors introduced into this work, are people whoſe names were ſcarcely ever before heard of.

when from the latter, the heart muſt be radically bad. Miſs Julia Frank deſcribes herſelf as the undutiful daughter of a northern clergyman, who ran away with an officer; and after the uſual viciſſitudes in ſuch caſes, was reduced to walk the ſtreets of London for ſubſiſtence. Here ſhe was at length picked up by her own brother; to whom making herſelf known, he took her back; and her parents having died of grief for her conduct, ſhe was placed under the protection of a ſiſter who was comfortably married.

Though the ſubject of this tale may not be the moſt delicate to put into a young lady's hand, a novel-reading lady may peruſe it with more profit than many of thoſe that exhibit vices in too favourable a point of view.

Art. 77. *The Exile*; or Memoirs of the Count de Cronſtadt. By Clara Reeve. 12mo. 3 Vols. 9s. ſewed. Hookham. 1788.

An intereſting and well-conducted ſtory. The fatal effects of indulging the tender paſſions, at the expence of reaſon, and in oppoſition to every worldly conſideration and advantage, are ſet in a particularly ſtriking point of view. The principal incidents appear to be borrowed from a novel of the juſtly admired *M. D'Arnaud*.

Art. 78. *Sophia*; or, the embarraſſed Wife, &c. 12mo. 2 Vols. 5s. ſewed. Allen, 1788.

Noli me tangere; Touch me not—I ſhall be nothing the better for handling. Criticiſm, too, ſhould be otherwiſe employed.

Art. 79. *The Adventures of a Watch*. 12mo. 3s. ſewed. Kearſley. 1788.

Finding it impoſſible to convey to our Readers any idea of this very clumſy piece of workmanſhip, we take the liberty of preſenting them with the repetition of a well-known anecdote:—A ſcribbling French Abbé being aſked by Count d'Argenſon, why he had publiſhed a certain book which had given offence, attempted to juſtify himſelf by the following anſwer,—*Monſieur, il faut que je vive*. On which the Count immediately obſerved,—*Je n'en vois pas la neceſſité**.

The Writer of the work before us, having a ſimilar queſtion put to him, would probably make a ſimilar kind of reply. Suppoſing this to be really the caſe, we will not be ſo cruel as to adopt the rejoinder of the witty Frenchman, but rather ſay to him, in the ſpirit of Chriſtian charity, *Live and mend.*

Art. 80. *The Twin Siſters*; or the Effects of Education. A Novel. By a Lady. 12mo. 3 Vols. 9s. ſewed. Hookham. 1788.

The production of ſome young woman freſh from the peruſal of Pamela, and Clariſſa. There is a good deal of fancy, and many indications of real abilities both in the conduct of the fable and in the drawing of the characters. We are ſorry to obſerve, however, the little attention which is paid to the ſentiment and the expreſſion. *e. g.*

'What the devil's become of you? Did you break your neck on your way to town?' ſays one of the heroes in his letter to another:—A mighty curious queſtion!

* See our laſt Appendix, in D'Alembert's article.

'Such

'Such a pair of angels I never beheld! their perſons are exactly the ſame fine height and proportion, and *their features greatly reſemble*.'

'I have perſuaded Mrs. Townley that a huſband's being aſhamed of his affection for a beautiful wife, is a far greater crime than total blindneſs.'

We knew not, till now, that *blindneſs* is a *crime*. We always conſidered it as a misfortune, a calamity. "But thus do men grow wiſer every day," as Touchſtone ſays; and "wiſe men," as Solomon obſerveth, "lay up knowledge."

To be ſerious. The foregoing errors (and ſundry of a ſimilar kind are to be found in the book) appear to have ariſen either from too great hurry in writing, or a want of knowlege of the rules of compoſition. Why will not the youthful writer ſubmit to the corrections of a judicious friend? Or if that be conſidered as too degrading and mortifying a circumſtance, why will not ſuch perſon be deliberate in challenging the world's opinion? Why not proceed with caution? Why not ſtudy, in ſhort, the art of *diſcreetly blotting**, an art ſo very neceſſary, ſo very eſſential to the candidate for fame?

As the work is to be continued, we hope to ſee this matter attended to. Of adventures "broke off in the middle" we cannot be expected to give an account.

THEOLOGY.

Art. 81. *Letters addreſſed to a young Gentleman, who had early imbibed the Principles of Infidelity.* Dedicated to the moſt virtuous young Man in the Kingdom. 8vo. 1s. Matthews, &c. 1788.

This writer might have ſaved himſelf much trouble, by referring his young friend to treatiſes in defence of Revelation, which would have given him more information and fuller ſatisfaction, than he would find in theſe Letters. The Author has not ſaid, who this *moſt virtuous young man in the kingdom is*.

Art. 82. *Conſiderations on ancient and modern Creeds*; the Supremacy of the Father; the perſonal Exiſtence of the Holy Ghoſt; the Preexiſtence of Chriſt, and his Divinity, &c. By the late Henry Taylor, A. M. Rector of Crawley, and Vicar of Portſmouth, in Hants; Author of Ben Mordecai's Apology for embracing Chriſtianity. Publiſhed by his Son Henry Taylor, LL. B. Rector of Spridlington in Lincolnſhire. With a Treatiſe on the Exiſtence, Immateriality, and Immortality of the Soul, proving the ſame from ſelf-evident Principles. By ——— ———, Eſq. 8vo. 5s. Boards. Dilly, &c. 1788.

This poſthumous publication ſupports at large the doctrine which the Author had mentioned in his former writings, concerning the Divine nature, and the perſon of Chriſt. He expoſes the inſuperable embarraſſment under which the Trinitarian labours, while he attempts to avoid Polytheiſm on the one hand, and Sabellianiſm on the other. He repreſents the divinity of Chriſt as ſignifying dominion received from the Father, and therefore not implying equality; and aſſerts

* "Authors loſe half the praiſe they would have got,
Were it but known what they diſcreetly blot."

that

that Chriſt is *true* God, as poſſeſſed of derived dominion, but not SUPREME God, becauſe not poſſeſſed of ſupreme dominion. In ſupport of the doctrines of the pre-exiſtence of Chriſt, and the perſonality of the Holy Ghoſt, he enters into a critical examination of many texts of Scripture, in order to ſhew, that the Socinian interpretation of them is forced and unſatisfactory.

The writer of the ſhort treatiſe on the Soul, annexed to this work, maintains that the conſciouſneſs of exiſtence neceſſarily includes the conſciouſneſs of unity, individuality, permanent identity, and a power of beginning motion; properties of which matter is deſtitute; and hence he infers the immateriality and immortality of the ſoul.

Mr. Taylor's is a learned and ingenious performance, which deſerves the attention of thoſe who are engaged in theological inquiries: but we very much doubt, whether either the Trinitarians or the Socinians will acknowledge that the Author has overturned their reſpective ſyſtems. Different perſons ſet out on theſe inquiries with ſuch different principles, view the ſubject under ſuch different aſpects, and find ſo many plauſible arguments for their reſpective interpretations of Scripture, that we have little reaſon to hope that this controverſy will ever terminate in *unity of faith*.

Art. 83. *An Eſſay on the Folly of Scepticiſm*; the Abſurdity of dogmatizing on religious Subjects; and the proper Medium to be obſerved between theſe two Extremes. By W. L. Brown, D. D. Miniſter of the Engliſh Church at Utrecht. 8vo. 2s. 6d. Murray. 1788.

This eſſay obtained the gold medal of the Teylerian Society at Haarlem in 1786, and was originally printed in the Memoirs of that Society. As we have given an ample account of it in the Appendix to our 77th volume, page 571. we ſhall only congratulate our countrymen, that, by its being ſeparately publiſhed, they have the opportunity of eaſily procuring a truly ingenious and inſtructive work.

Art. 84. *A Letter on the Sonſhip of Chriſt*, originally addreſſed to ſome of the Members of the Baptiſt Church at Edinburgh. By Archibald M'Lean, 12mo. 1s. Edinburgh, printed. London, ſold by Buckland. 1788.

Some confuſion has been occaſioned in a Baptiſt ſociety at Edinburgh, by the ſubject above mentioned. This Author profeſſes himſelf a firm Trinitarian, and at the ſame time pleads that it does not appear from Scripture, that the *relations* expreſſed by the names *Father* and *Son* are intended to teach the *manner* and *order* of their eternal ſubſiſtence in Godhead: it rather appears, he ſays, 'that they are names expreſſive of the *relation* which theſe ſelf-exiſtent and coeternal perſons came under to each other in the œconomy of redemption.' In other words, that the title *Son*, or *Son of God*, is given to Chriſt merely as relative to his appearance in human nature. He produces many arguments to ſupport this propoſition. But the greater part of the pamphlet is deſtined to a review of the defence of the contrary opinion, by Dr. Robert Walker. Mr. M'Lean writes like a man of ſenſe and diſcernment, and ſeems, without doubt, to have the advantage of his antagoniſt. We muſt own ourſelves aſtoniſhed at the phraſeology ſometimes employed by thoſe who plead for what is termed *eternal generation*, and can conſider it as little

little short of prophane. It is probable that a few years may convince combatants in this way, of the futility of their labours; and, before they die, they may be perſuaded that nothing is immediately eſſential to Chriſtianity but what regards the ſpirit and practice of piety, truth, and virtue.

Art. 85. *An Addreſs to the Members of the Church of England*, and to Proteſtant Trinitarians in general, exhorting them to turn from the Worſhip of Three Perſons, to the Worſhip of the one true God, 8vo. 2 d. Johnſon. 1788.

This little performance appears to have been written by W. Frend, M. A. of Jeſus College, Cambridge. It may be ſuppoſed that it can contain but a very general view of the ſubject. Some arguments which are level to the common readers of the Scriptures are propoſed and urged with fervour; what is ſaid under the article *Holy Ghoſt*, is rather perplexed and unintelligible, and may poſſibly lead ſome perſons to a dangerous concluſion, however good the intention, and juſt the reaſoning, as to certain paſſages in our Liturgy.

Art. 86. *A Diſſertation on the Meſſage from St. John the Baptiſt to our Saviour*; St. Luke, vii. 19. with Remarks on the Hiſtory of his Life and Miniſtry. 8vo. 1 s. 6 d. Cadell. 1788.

Amid the drudgery of labouring through frivolous and tedious books, it is ſome relief to meet with one which, like the preſent Diſſertation, is rational, uſeful, and well written. Yet we muſt acknowlege ourſelves ſomewhat diſappointed, as to the ſolution of the difficulty, *viz.* For what reaſon this meſſage was ſent by John the Baptiſt. The anſwer given by this Writer ſeems greatly to coincide with that which has been before offered, particularly by Dr. Macknight. It is here ſuppoſed, that the application to Jeſus was purely for the Baptiſt's own ſatisfaction, and aroſe from impatience and diſcontent. Hearing of the miracles of Chriſt, he might eſteem himſelf neglected, when nothing was done to releaſe him from impriſonment. This general account is here illuſtrated by ſeveral remarks, and particularly by this, that though the tenor of his life, previous to his confinement, was foretold by ancient prophecy, no light was held forth ſubſequent to that event. This little tract alſo offers ſome pertinent reflections on the miniſtry of the Baptiſt.

Art. 87. *An expoſtulatory Addreſs to the Reverend Doctor Prieſtley*; containing an Apology for thoſe who conſcientiouſly ſubſcribe to the Articles of the CHURCH OF ENGLAND; and, in particular, to the Doctrines of the *Trinity*, &c. By the Rev. John Hawkins. 8vo. 1 s. 6 d. Printed at Worceſter, and ſold by White, &c. in London. 1788.

The candour, moderation, and good ſenſe, with which this pamphlet is written, entitle its Author to a reſpectful attention from his opponent and the public. After expreſſing his diſapprobation of the contemptuous and illiberal manner in which Dr. P. is often treated, he coolly remonſtrates with him on the cenſures which he has caſt on the clergy, as well as the doctrines, of the Church of England; and undertakes to prove, that the doctrines of the Trinity

and the divinity of Jeſus Chriſt involve no contradiction or abſurdity, and may be conſcientiouſly ſubſcribed.

Mr. H. introduces his obſervations on the doctrine of the Trinity by remarking, that the belief of the more moderate Socinians, when reduced to its moſt ſimple as well as decent expreſſion, and that of the Church of England, as ſet forth in a general meeting of her divines at Oxford in 1695, differ much leſs from each other than is uſually preſumed. This remark is confirmed by Mr. Hawkins's ſubſequent explanation of the doctrine of the Trinity, as only denoting, that there exiſts in the One Supreme Intelligent Being, *ſome kind of diſtinction.* By this diſtinction, he does not underſtand three diſtinct *Intelligences*, but ſome diverſities in the Divine Nature, 'which have each their peculiar relations, attributes, and properties;' and he acknowledges that neither the Son nor the Holy Spirit could have any claim to our worſhip but what ariſes from their *abſolute oneneſs* with the Father, *from whom with reſpect to Deity they are not in any reſpect diſtinct.* On this ground, he ranks himſelf in the ſchool of the Nominal Trinitarians, among whom he enumerates, Archbiſhop Tillotſon, Biſhop Burnet, Biſhop Pearſon, Dr. Watts, and Dr. Doddridge.

With ſuch conceſſions as this candid writer ſeems inclined to make, perhaps it would not be difficult to ſhew that the diſpute concerning the Perſon of Chriſt is little more than a verbal conteſt. If ſo, how much is it to be regretted that the ball of contention ſhould be kept up, by an authoritative preſcription of ſcholaſtic terms, when they might ſo eaſily be exchanged for ſcriptural language, to which Chriſtians of every deſcription would yield a ready aſſent!

Art. 88. *A Letter to the Rev. Joſeph Prieſtley*, LL. D. F. R. S. &c. by a Lover of the whole Truth as it is in Jeſus*. 8vo. 6d. Trapp, &c. 1788.

Some good Chriſtian here pours forth vehement exclamations againſt the 'execrable tenets,' and piteous lamentations over the loſt condition, of the arch-heretic to whom his letter is addreſſed: but as he meets the giant, clad in the holy armour of the immaculate righteouſneſs of his Saviour, and the merits of his infinitely precious death, it is not for us to queſtion his ſucceſs in the conteſt.

Art. 89. *The Probability of the future Happineſs of Infants who die in Infancy*, ſtated and conſidered. By Daniel Gillard. 8vo. 6d. Buckland, &c. 1787.

Strange as it may ſeem, there are, we find, people, even in this Chriſtian country, who entertain ſuch abſurd notions of the attributes of the All-merciful Being, that they make themſelves miſerable about the uncertain future ſtate (as they conceive) of children who die in infancy.—To remove the anxiety of ſuch weak brethren (or ſiſters), is the laudable deſign of Mr. Gillard, who, if we miſtake not, is a preacher among the Baptiſts. His ſtyle is well ſuited to the capacities of thoſe readers for whom his tract is chiefly in-

* G. Nicholſon. See his *Four Select Diſcourſes*, Rev. for December, p. 562.

tended.

tended. As to the Writer's peculiar principles, they may be ſufficiently inferred from the following ſhort paſſage:—'The idea purſued in this treatiſe is, the *probability* that ALL who die in a ſtate of infancy, are *elected*; and therefore certainly ſaved.'

Art. 90. *The Conduct of the firſt Converts to Chriſtianity conſidered and applied*; in a Sermon preached at Bridport, July 10, 1788, at the Ordination of the Rev. Thomas Howe. By Joſhua Toulmin, A. M. Alſo, *The Perpetuity of the Chriſtian Church*; in a Sermon preached at Ringwood, July 16, 1788, at the Ordination of the Rev. William Gellibrand. By Abraham Rees, D. D. F. R. S. to which are added, the Queſtions propoſed to Mr. Howe, with his Anſwers; and a Charge, delivered on both theſe Occaſions, by Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 2s. Johnſon.

After having repreſented the firſt Chriſtians * in a very juſt light, Mr. Toulmin obſerves, that, with a due allowance for difference of circumſtances, the conduct of theſe believers furniſhes a model for Chriſtian ſocieties, in all ages: a model of the ſpirit which ſhould actuate their hearts, and of the manners which ſhould adorn their profeſſion: particularly that we, like them, ſhould perſevere in our attendance on the inſtitutions of the Goſpel, cultivate the ſpirit of love, and aim at a purity of manners that may command reſpect and conciliate favour. This diſcourſe abounds with rational reflections, and excellent advice; and is well calculated to promote the temper and ſpirit of the Goſpel.

The text of Dr. Rees's ſermon is from Matt. xvi. 18. latter part. It is ſerious and ſenſible; and well adapted to the occaſion. The introductory diſcourſe, and the queſtions propoſed to Mr. Howe, with his anſwers, all breathe a candid, liberal, and truly Chriſtian ſpirit. Dr. Kippis's Charge, as a compoſition, is ſuperior to moſt diſcourſes of the kind. As an addreſs to miniſters of the Goſpel, it is modeſt, tender, and affectionate. It is grounded on 1 Tim. chap. iii. verſe 15. We muſt do Dr. K. the juſtice to declare it to be our opinion, that thoſe miniſters who conduct themſelves on the plan here laid down, cannot fail of obtaining, not only the reſpect of their own congregations, but that of all who know them; together with (what is of infinitely more importance) the teſtimony of conſcience in their favour here, and a "*Well done good and faithful ſervants*," hereafter.

Art. 91. *A Letter to the Rt. Hon. and Rt. Rev. Beilby, Lord Biſhop of London*, on the Abolition of Slavery. 8vo. 6d. Longman. 1788.

The ſlavery of which this writer ſolicits the abolition is not, as the reader would expect, African, but Clerical, ſlavery. The hardſhips of thoſe clergy who, on mature examination, become diſſatisfied with the condition on which they hold their ſtation in the church, and yet are in too dependent a ſtate to leave it without ruin, are ſtrongly repreſented. This is a grievance, which, in our enlightened and liberal age, it is ſurely high time to redreſs.

* Mr. Toulmin's text was Acts, ii. 42—47.

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Art. 9z. *The Univerſal Reſtoration:* exhibited in a Series of Dialogues between a Miniſter and his Friend; comprehending the Subſtance of ſeveral Converſations that the Author hath had with various Perſons, both in America and Europe, on that intereſting Subject: wherein the moſt formidable Objections are ſtated, and fully anſwered. By Elhanan Winchester. 8vo. 3s. ſewed. Marſom. 1788.

The doctrine of the final ſalvation of all men, which has lately, as well as in former times, had ſeveral advocates, is here treated in a familiar and popular way, more adapted to engage the attention of the generality of readers, than to afford entire ſatisfaction to the accurate critic in biblical learning. But, whatever becomes of his doctrine, we cannot but commend the philanthropy of the writer.

SERMONS *in Commemoration of the Revolution* *.

1. *Two Sermons*, preached at Mill-hill Chapel, in Leeds, on the Celebration of the hundredth Anniverſary of the happy Revolution. By William Wood. 8vo. 1s. 6d. Johnſon.

The text of the firſt ſermon is from Pſalm cii. 18—20. The ſubject is the riſe and progreſs of civil liberty, a ſubject with which the Author ſeems well acquainted, and which he has treated with great judgment. The concluſion of this diſcourſe is very animated and pathetic. Speaking of our patriotic countrymen, who were virtuouſly active for our welfare, as well as their own, in 1688, and who now are numbered with their fathers, he adds:

'Though dead, they yet ſpeak to us with the impreſſive eloquence of their never to be forgotten deeds. Cloſed as they are in their honourable tombs, their venerable forms this day preſent themſelves to our eyes, and conjure us to preſerve, and to improve the rights, for which they bravely riſqued their fortunes and their lives, and which they happily ſecured without the effuſion of human blood. They charge us to tranſmit what we have received from *them*, pure and entire to *our* deſcendants, and to fit them for it, by inſtilling into their minds a love of piety and virtue, a reverence for the laws, and a public-ſpirited ambition of acting, in every department of life, with the exemplary uſefulneſs of good citizens.—Yes, ye illuſtrious ſhades, we will be faithful to the depoſit which you have committed to our truſt: we liſten with awful reſpect to your ſacred commands; we will not diſturb your hallowed ſepulchres by our unrighteous lives. Reſt in peace, till the bliſsful reſurrection of the juſt; we will then hail you as our magnanimous fathers, and you ſhall not ſpurn us from you as degenerate children.'

The text of the ſecond ſermon is Gal. v. 13. The ſubject, religious liberty, or the purity of religion and the rights of conſcience. Mr. Wood informs us, that the juſt principles of tolerance were little known till the ſuperior genius of Cromwell diſcovered their force, and openly profeſſed, that in matters of religion all men have a right to think and act for themſelves, and that while they lived in peace with the reſt of mankind, they were free to diſſent from the magiſtrate and the prieſt. The author's opinion on this

* See the liſt in the laſt month's Review.

point

point is very evident from the following quotation, which breathes a truly candid and liberal ſpirit:

'Let us eſteem as a friend and a brother every honeſt and good man, by whatever religious denomination he may be diſtinguiſhed; whether he worſhip at the church or the meeting-houſe, the maſs-houſe or the ſynagogue; whether he uſe a preſcribed or a diſcretional form of prayer; whether he prefers an epiſcopal, a preſbyterian, an independent, or any other form of church government. In the moſt corrupted religious communities, numbers are to be found who are ornaments to their own, and would be an honour to any profeſſion; the pureſt and the beſt are diſgraced by unworthy members. Then let us not judge of others by the narrow model of our own creed; but love all who love God, and deſire, by a patient perſeverance in well-doing, to obtain eternal life. As we are bleſt with the enjoyment of civil and religious liberty, let us manifeſt our gratitude to the protecting magiſtrate by a regular and exemplary conduct, by an active diſcharge of our reſpective duties, and by an animated zeal for the public good. Let us be at peace with each other, and with all mankind, and *the God of love and peace will be with us.*'

As we have been much pleaſed with the peruſal of theſe ingenious diſcourſes, we recommend them to the particular attention of the Public.

II. *A Century Sermon on the glorious Revolution*; preached in London, Nov. 16, 1788, being juſt 100 Years from the landing of William, Prince of Orange, afterwards King of England. In which the Events of 1588, 1688, and 1788, are mentioned, and the Bleſſings of civil and religious Liberty conſidered. By Elhanan Wincheſter (from America). 8vo. 9d. Johnſon, &c.

The text, Exodus, xv. 11. We have (and we aſſure our Readers, with no *ſmall degree* of patience) read over this long and tedious ſermon. Had the Author cloſed it at the 25th page, it might have been called a plain practical diſcourſe: but, not ſo contented, he favours us with 15 pages more, in order to give us a panegyric on America—to introduce a compariſon between King William and our Saviour—to tell us that he expected that the laſt century would have produced much greater events than it has done—and to prophecy what may be expected ſhortly to come to paſs. This diſcourſe ſeems calculated for the meridian of Tottenham Court Road; and will, no doubt, have many admirers.

SINGLE SERMONS, *on other Occaſions.*

I. Preached on the Death of the celebrated Mr. J. Henderſon, B. A. of Pembroke College, Oxford, at St. George's, Kingſwood, November 23, and at Temple Church, Briſtol, November 30, 1788. By the Rev. W. Agutter, M. A. of St. Mary Magdalen College, Oxford. 8vo. 6d. Rivingtons, &c.

The deceaſed, according to the account here given of his character, was a perſon of moſt extraordinary endowments and accompliſhments. He excelled in divinity, law, phyſic, and chemiſtry; and his knowlege was 'applied for the benefit of others. He relieved

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the poor by his alms, and the ſick by his medicines. He conſoled the afflicted, and inſtructed the ignorant. He defended the injured, and extricated the diſtreſſed, &c. &c.' With reſpect to his notions of religion, ſome idea may be formed, from what is here ſaid, in his own words, on a particular and leading article of faith. The paſſage is given us as an extract from one of his own letters.—"I firmly believe that Jeſus is very God of very God; is my God as much as the Father, and I adore him and pray to him as ſuch. I believe that He, as God, in his divine nature, took upon him human nature, *i. e.* the ſoul and body of man. I believe that the Godhead was fully and wholly in his humanity; and that the Father, whom no one man hath ſeen, or can ſee, in his own perſon, became viſible in the perſon of Jeſus, &c. &c. *"—Mr. H. we find, had been connected with the late pious Mr. Fletcher of Madely, and was with him at the college of Treveka, where, 'at twelve years of age, he *taught* Greek and Latin.' In a word, he ſeems to have been a ſecond *Baratier*; and the preacher of his funeral ſermon appears to have omitted nothing that zeal and affection could poſſibly ſuggeſt in his praiſe.

* If this be not what ſome people call *rational*, it is what others term *orthodox*; and the former, no doubt, will always be out-voted by the latter.

II. *On the African Slave Trade*—Preached at the Maze-Pond, Southwark, Nov. 30, 1788. By James Dore. 8vo. 6d. Buckland, &c.

Several very material points of national conſideration, relative to the criminality of the man-trade, are here adduced with force and feeling; the inhuman treatment of the Negroes, in the tranſportation of them from their native ſoil, is pathetically repreſented, from the teſtimony of ſeveral writers on the ſubject; and we are earneſtly exhorted, as free-born Britons, nurſed in the lap of Liberty, to pay due regard to the natural rights of our fellow-mortals,—and to lend our beſt aſſiſtance to promote the benevolent deſign of freeing the poor Africans from the bondage in which they have been ſo long, unjuſtly, and ſo cruelly held.—The diſcourſe is written with good ſenſe and animation.

*** For this author's *Letters on Faith*, ſee Review, vol. lxxvii. p. 332.

III. Preached in Lambeth Chapel, at the Conſecration of the Right Reverend Father in God Samuel Lord Biſhop of St. David's, on Whitſunday, May 11, 1788. By Charles Peter Layard, D. D. F. R. S. F. A. S. 4to. 1s. Walter.

Dr. Layard very briefly, and in general terms, complains of the uncandid and violent attacks which have been made on the moſt important tenets of the Chriſtian faith, and on the venerable form of church government derived from the Apoſtles and their immediate ſucceſſors; and he exhorts the friends of true religion vigorouſly to defend the faithful word delivered to the ſaints.

☞ Anſwers to various Correſpondents will be found in our Appendix (p. 702.), publiſhed with this Number.

THE MONTHLY REVIEW,

For FEBRUARY, 1789.

ART. I. *The Rural Oeconomy of Yorkſhire*; comprizing the Management of landed Eſtates, and the preſent Practice of Huſbandry in the agricultural Diſtricts of that County. By Mr. Marſhall. 8vo. 2 Vols. 12s. Boards. Cadell. 1788.

WE congratulate the Public on the early appearance of another performance on the rural œconomy of *diſtricts* in England by Mr. Marſhall. In our account of the *Rural Oeconomy of Norfolk* *, we gave a general ſketch of the author's plan, and the manner of his executing his truly intereſting work; and it is only here neceſſary to recall to the Reader's recollection, that Mr. Marſhall profeſſes to give a diſtinct account of the practice of agriculture, and the general management of land, in the different provincial diſtricts which he may ſelect for that purpoſe, rather than a didactic performance on the ſubject;—without, however, precluding himſelf from making ſuch obſervations, tending to improve that practice, as may occur. We think this plan, if executed with due caution, cannot fail of proving highly beneficial to the intereſts of agriculture, by the diſſemination of uſeful knowlege:—which muſt, in the natural courſe of things, conduce to the general advantage of the kingdom.

The author has now ſelected the diſtrict of *Pickering*, near Scarborough, in the north-eaſt corner of Yorkſhire, as the particular ſcene of his obſervations. This is a fertile vale, of conderable extent; its largeſt diameter being about 35 miles in length, and its width about 12, including in its area, and the cultivated lands on its banks, about 300 ſquare miles, or 200,000 acres. It is bounded on the *north* by a great extent of high ground, called the *Eaſtern Morelands*; on the *ſouth*, by a ſtill more extenſive tract of lower chalky hills, called the *Wolds*; on the *weſt*, by ſome irregular riſing grounds that ſeparate it from the great vale of York; and on the *eaſt*, by a narrow ridge of high land, between it and the ſea, to the ſouthward of Scarbo-

* See Review for Auguſt 1787.

rough. Mr. M. ſays it is 'a *lake* left dry by nature: a baſon formed by eminences on every ſide, ſave one narrow outlet of the waters collected within its area, and upon the adjacent hills. Nature, perhaps, never was ſo near forming a lake without finiſhing the deſign. A dam of inconſiderable length acroſs the Derwent, near Malton, would deluge the entire vale, and the firſt paſſage of the waters would, in all probability, be down the ſea cliffs which are its eaſtern boundary.' To render intelligible the geography of this diſtrict, our author, always attentive to whatever may convey real information, has illuſtrated his work by two elegant maps:—the firſt, a general bird's-eye view of all Yorkſhire; in which the ſeveral hills and dales, and other irregularities of ſurface, are diſtinctly delineated:—the ſecond, a plain unſhaded outline-map of the vale of Pickering, with its ſeveral towns and villages, and the rivers and rivulets which water the vale, as they deſcend from the high grounds that ſurround it; all diſtinctly marked, and traced through their ſmaller ramifications. How frequently have we occaſion to regret the want of ſuch aids, when accompanying an entertaining traveller or inſtructive hiſtorian; many of whoſe moſt intereſting deſcriptions are rendered, in ſome meaſure, obſcure and unintelligible to the greateſt part of their readers, becauſe of this omiſſion!

The general outlet for the water of this vale is through the channel of the Derwent, whoſe ſtream is augmented by the junction of the Rye, a little before it iſſues from the vale. Theſe two rivers move with a ſlow and ſluggiſh courſe along the bottom of the vale: the Derwent from eaſt to weſt, and the Rye in an oppoſite direction, receiving the ſmaller ſtreams from either ſide.

'As a proof of the general flatneſs of the vale, the waters of the Rye are four or five days in paſſing from Hemſley to Malton (about fourteen miles): and thoſe of the Derwent not leſs than a week in moving from Ayton (about fifteen miles) to the ſame general outlet. It is highly probable, that in a ſtate of nature a principal part of the vale was ſubject to be overflowed. Even now, ſince rivers have been cut, and embankments made, extenſive fields of water are ſtill to be ſeen in times of floods; not, however, through natural neceſſity, but for want of farther exertions of art. By increaſing embankments, and by removing obſtructions natural and artificial *, the rivers, in their higheſt ſwell, might be kept within due bounds.'

The acclivity riſes on either ſide with a gentle ſlope, and diſplays an ample ſcene of hanging fields around the flat. Such

* The cataract mill-dam acroſs the Derwent at Old Malton is a public nuiſance, which reflects diſgrace on every man of property in the Vale. It appears as if intended to finiſh what nature has left undone!

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in general are the outlines of the theatre to which Mr. Marſhall's obſervations are principally confined. His remarks are arranged under general heads, nearly the ſame with thoſe we enumerated in the article of the Norfolk œconomy, and which it is unneceſſary here to repeat. We muſt now content ourſelves with a general view of ſuch particulars only, as ſeem requiſite to give our readers ſome juſt notions of the ſtate of agriculture in that part of the country now under conſideration.

This ſequeſtred vale, being at a diſtance from all thoroughfare roads, and ſeldom viſited by ſtrangers, and being generally occupied by ſmall proprietors, or yeomanry, has undergone perhaps fewer alterations [and the people have preſerved more of their ancient cuſtoms, and primeval ſimplicity of manners] than moſt other diſtricts of the ſame extent and fertility. Large eſtates, we are told, are here rare; extenſive farms are ſtill perhaps more ſeldom to be met with: and we have not heard of the ſeat of a ſingle perſon of ample fortune within the vale. Theſe peculiarities, if they tend to give a check to the prevalence of diſſipation, and the extravagance of luxury, have, at the ſame time, a tendency to repreſs a ſpirit of general enterpriſe and public improvement. Though it perhaps may ſtimulate to individual induſtry, it rather diſcourages general exertion. A few men of influence can be more eaſily brought to unite in promoting any public meaſure, than a great number of individuals, who, though in independent circumſtances, can ſeldom be brought to judge liberally concerning any general meaſure of public utility that may be ſuggeſted. Accordingly, in the diviſion of commons, and in ſome other public undertakings, where the intereſt of many was at ſtake, our author apprehends that they have ſtrangely neglected to attend to it in time, ſo that the public intereſt has been ſacrificed to private machinations.

Another conſequence of this arrangement (ſtill leſs favourable to Mr. M.'s plan) is, that great exertions in agriculture, and extenſive undertakings by individuals, ſimilar to what he remarked in Norfolk, have been more rare in this diſtrict. Hence it has happened, that in ſpite of his care to avoid it, the preſent work is much more of a didactic, and leſs of a deſcriptive, nature, than the former.—In ſurveying the different objects that come before him, he ſo frequently finds that the practice of the diſtrict falls ſo far ſhort of his idea of perfection, that he could not avoid, in regiſtering their methods, to ſuggeſt improvements; the regiſter, therefore, is here, in many caſes, little more than a text, which furniſhes matter for an ample commentary.

We do not remark theſe particulars with a view to depreciate the work, but to give a juſt idea of it. In every caſe where an opening occurred, the ingenious author has done ample juſtice

to the exertions and enterpriſes of his countrymen *, and has placed them in the beſt point of view.

In this diſtrict, grazing, rather than the raiſing of corn-crops, is the principal object of the huſbandman's attention. It is therefore in what relates to the management of graſs-land, rather than the culture of grain, that practical obſervations come to be regiſtered; and as ſprings are here ſcarce, they have adopted ſome very ingenious devices for making rain-water, alone, anſwer all the purpoſes of domeſtic œconomy that deſerve to be generally known. The following is Mr. Marſhall's account of their manner of making ciſterns:

'In this diſtrict, in which water ciſterns are growing into general uſe, eſpecially in upland ſituations, I have ſeen an inſtance where the dwelling-houſe alone affords more than a ſufficiency of water for every uſe of the family. Nor is it the conveniency of having a conſtant ſupply of water always at hand, which conſtitutes the utility of water ciſterns. Rain water, preſerved in quantity under ground, is pure and palatable in a ſuperior degree: cool in ſummer, and warm in winter. It is particularly grateful to cattle; eſpecially when they are ill: and it is highly probable that, as a menſtruum of aliment in general, it is the moſt *wholeſome* water.

'The *ſituation* of a water ciſtern is generally under the kitchen, or in a vacant corner of the yard, near the kitchen door.

'The *form* of water ciſterns is various. The deeper they are ſunk, the better they preſerve the water. The cube is perhaps the moſt convenient figure; but a double cube would perhaps keep water better. A ciſtern nine feet cubical would contain twenty-ſeven cubical yards, or about ſixty † wine hogſheads of water.

'The *materials* of water ciſterns in this diſtrict are clay, bricks, and tarras.

'The *method of making* has lately received a conſiderable improvement. When the art was leſs known than it is at preſent, an irregular hole was dug; the determinate figure of the ciſtern being given by the walls; behind which the clay was *rammed*. Now, the intended form of the ciſtern when finiſhed is given to the excavation; whoſe ſides are ſquared and plummed with the exactneſs with which a wall is carried up. On this wall-like face of the excavation the clay is laid *plaſter-wiſe*, with a trowel, coat over coat, two or three inches thick; and againſt this firm even face of plaſtering the brick work is raiſed. The bottom is, or ought to be, in all caſes, bedded with three or four inches thick of ſtrong clay, beaten into a ſmooth even wax-like ſubſtance. On this flooring of clay a double floor of brick is laid; and on the margin of this the ſide walls are carried up half a brick thick. The bricks, I believe, are invariably laid in tarras.

'The *covering* ſimilar to that of a well; with a pump, or a roller and bucket.'

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* It appears by ſeveral paſſages in this work, that Mr. Marſhall is himſelf a native of this vale.

† Should not this have been *ninety?*

The

The foregoing is a cheap and excellent method of making ciſterns, wherever the ſub-ſoil is ſo firm as to admit of being cut down perpendicularly without falling inwards; but in looſe ſands, or incoherent gravel, this mode of procedure could not be adhered to.

'But it is not only with reſpect to water for the family that the ingenuity of the people of this diſtrict has been exerted. The furniſhing of water to cattle in the fields has formerly been the cauſe of much trouble, and has given riſe to ſome inconvenient cuſtoms in this vale, and ſince incloſures became there more common, theſe inconveniencies were ſuch as to induce the inhabitants to try to obtain watering-pools for their fields to be filled with rain water, and in this attempt they have happily ſucceeded. Theſe watering-pools conſiſt of excavations made in the ſoil, of a ſize and depth proportioned to the extent of the field which they are intended to ſupply. The pool is placed ſo as to receive if poſſible the water that runs from ſome higher ground during rain. They are made uſually of a circular form, deepening towards the middle, in the faſhion of a flat cone.'

But the art of making retentive pools with clay, in *looſe abſorbent ſoils*, the author obſerves, is a recent diſcovery in this diſtrict; in which it has made a rapid progreſs, and is now in univerſal practice among farmers of every claſs. There is little difficulty in making a pit hold water with clay alone, provided it be kept up full to the brim; but when once emptied, its retentiveneſs is loſt. There are two cauſes of this loſs,—the cracking of the clay by *drought*; and its being liable, whenever the water ſubſides, to be perforated by *worms*, which preſently convert the baſon into a *filtre*. It is therefore neceſſary that thoſe two enemies ſhould be guarded againſt.

'To guard againſt the latter, a coat of lime is ſpread under the clay; above it a coat of earth; and over all, a covering of ſtone is laid, for the double purpoſe of guarding againſt drought, and for preventing the feet of cattle from injuring the clay; on the proper working of which the art principally depends.'

Mr. M. then proceeds to deſcribe the moſt effectual mode of completing theſe watering pools, and rendering them ſtill more commodious than they yet have been; but the account is too long for our limits.

In a note, he preſerves the names of FRANCIS and ROBERT GARDINER, well-diggers and fiſh-pond makers, of Driffield, as the diſcoverers of this and ſeveral other improvements; and we are well pleaſed to beſtow our tribute of ſincere applauſe on theſe valuable members of ſociety. We always conſider the inventors of uſeful arts as the beſt benefactors of mankind. The method of conducting water, in what Mr. M. calls *artificial rills*, as practiſed in this diſtrict, is worthy of notice as an improvement of conſiderable utility.

The hedges, he obſerves, are ſuperior to thoſe of moſt places; and he enters into details on that head: but all that occurs here, as uncommon, is a practice of planting the thorns ſo deep as to have their tops wholly covered by the mold. He thinks this makes them ſhoot upright, and not laterally; but he has reaſon to believe that unleſs the covering of mold be very light, not exceeding half an inch above the top, it rather does harm than good. This is only the practice of an individual, and has not yet been generally adopted.

A ſingular natural curioſity in this vale is, the formation of a foſſil marle, produced by a ſpring, at a place called Newton Dale Well, the waters of which have been long celebrated for their medical virtues, and particularly for forming a fine cold-bath. The quantity of calcareous matter which is depoſited by the ſtream that iſſues from this well, is ſo conſiderable, as to afford limeſtone and marle in abundance to the country around it. This is not a very unuſual phenomenon, but the circumſtance that appeared to us moſt remarkable is, that the water, as it iſſues from the ſpring, is not only ſtrongly impregnated with calcareous matter, but with iron alſo. This laſt is depoſited, in great quantities, in the form of a ruſty ochre, immediately as it iſſues from the ſpring; and as the water flows forward in its courſe, it becomes gradually depurated from the iron: ſo that, not at a great diſtance from the ſource, it diſcovers no traces of a chalybeate quality. The calcareous matter, however, being more ſtrongly ſuſpended in the water, is depoſited only in very ſmall quantities near the ſource; and it is not until after the iron is almoſt let go, that the petrifying quality of the ſtream becomes remarkable, the water gradually loſing this petrifying quality alſo, as it flows on its courſe; till at length, the whole of the calcareous matter being depoſited, it becomes entirely pure, without any mineral impregnation.

'Where the rill (ſays Mr. Marſhall) meets with no vegetable matter to petrify (or rather to *incruſt*), it forms an incruſtation at the bottom of its channel, which, in time, being filled to the top, the waters overflow, ſpread over the ſlope, and incruſt every thing which falls in their way, until having found ſome channel (or perhaps in a ſtate of nature, having reached the face of the rock) they form a freſh rill; which being annihilated in the ſame manner, the waters proceed or return back along the ſide of the ſlope; thus forming, in an undiſturbed ſtate, a natural cone.

'Where the ſurface has been free from moſs, or other vegetable production, the accumulated matter is wholly calcareous; of a light colour, reſembling the marl of Norfolk, except in its being diſcoloured, more or leſs, with a chalybeate tinge. Where moſs, liverwort, and other vegetables, have been incruſted, a ſtone-like ſubſtance is formed: the former is called *marl*, the latter *ſtone*.'

Vegetable

Vegetable matters inveloped in a calcareous cruſt, uſually called petrifactions, are found in many places; but as nature ſeldom performs her operations with ſo much rapidity as ſhe does here, we thought the deſcription of this extraordinary proceſs might enable the curious reader to account for many phenomena of this nature which he may meet with. We are told, that the ſpring here deſcribed is ſituated about two miles from *Saltergait Inn*, on the road between Pickering and Whitby.

Among the vermin which deſtroy the productions of this vale, the author enumerates DOGS, which animals he ſtigmatiſes as extremely pernicious to ſociety when they over-abound, not only by the dreadful diſtreſs produced to the human ſpecies and other animals by dogs when ſeized with the *canine madneſs* *, but alſo by the ravages committed by hungry dogs in the ſheepfold. 'In the courſe of laſt winter, he obſerves (1786-7), the value of ſheep *worried by dogs*, in this townſhip alone, was calculated at near one hundred pounds. A ſmall farmer, whoſe entire ſtock did not amount to more than forty, had thirteen ſheep and eleven lambs worried in one night.' We have known many inſtances of ſimilar havoc.

Among the cultivated crops, two are mentioned which are not common, *viz.* Rape, and Tobacco. The firſt ſeems to have been long cultivated in the vale on an extenſive plan; but, unleſs it be the peculiar practice of threſhing it here in the field (a practice that may be conſidered rather as a curioſity than as deſerving imitation), we find nothing new under this head. The culture of tobacco was introduced into the vale about the year 1782, where it was brought to great perfection, and properly *cured* in the Virginia method, by a perſon who came from that part of America. But in the adjoining vale of York, where we are told greater quantities were raiſed, 'the tobacco was ſeized and burnt. Penalties, it is ſaid, were laid to the amount of thirty thouſand pounds.' How often have we occaſion to bewail the evils that a ſhort-ſighted attention to finance intails on the country! Were this the only inſtance that occurs, it might be tolerated, though it muſt be accounted a peculiar hardſhip; but the attentive obſerver can ſcarcely move a ſtep without meeting with ſtriking caſes where the hand of induſtry is ſtopt ſhort, and the proſpe-

* He takes notice, that ſince his obſervations were written, no fewer than ſeven perſons were bitten by one dog, in that ſingle townſhip, beſide much live ſtock. What aggravated the evil was, that the owner of the dog knew he had been bit, and ſuffered him to go looſe. Mr. Marſhall ſeems to have ſome confidence in the practice of *worming* for preventing the canine madneſs. It is our duty to inform him, and the public, that we ourſelves have had the moſt ſatisfactory proof of the abſolute *in*efficacy of that practice for preventing the diſorder.

rity of the country arreſted by the baneful influence of this deſtructive principle, that every thing muſt be ſacrificed to the intereſts of the revenue!

In treating of the POTATOE, Mr. M. notices the diſeaſe called *curled tops*; and though, like all who have yet written on that ſubject, he is unable to account for the malady, or to preſcribe a particular remedy, yet as he hazards ſome remarks on the ſubject, we will mention them, for the obſervation of others. For as we conſider the general introduction of the potatoe culture as one of the greateſt modern improvements in agriculture, and capable of being much extended, could this diſorder be obviated, every thing that tends toward that point is doubtleſs of great national importance.

The author is inclined to believe 'that this diſeaſe has riſen from too long a continuance of *declining varieties.*' We do not fully underſtand what is meant by declining varieties; but we know, that in many diſtricts, where a new kind was never reared from ſeeds, and where few new ſorts have been at all introduced, the diſorder of curled tops has never been known. He adds, 'it appears to be an eſtabliſhed opinion here, by ſome years experience, that *freſh varieties* raiſed from ſeed, are not liable to that diſeaſe.' This opinion too, we have good reaſon to believe, is not well founded; as we have known potatoes very much affected by that diſeaſe in the third, if not the ſecond, year after they were raiſed from the ſeeds.

'This diſeaſe made its appearance ſome years ago, with more or leſs effect, in, I believe, every part of the kingdom.' We have juſt ſaid, that, in ſome parts of the kingdom, the diſeaſe is not yet known. 'In ſome parts its continuance was ſhort; its effects have ceaſed; and are now almoſt forgotten.' This is, to us, a new fact. Is it certain? Where are the diſtricts that are in this predicament? It would be of great conſequence to be informed of the ſteps that were taken to eradicate the diſeaſe; for the following inſtances do not appear ſatisfactory: 'In one inſtance, which I may have occaſion to mention hereafter' [but which we have not been able to find] 'its removal was, in all probability, owing to the introduction of new varieties.' We regret that this caſe was not more particularly noticed. 'The diſtrict under ſurvey furniſhes a remarkable inſtance reſpecting this diſeaſe. The *Morelands* are at preſent *in a manner* free from it;'—Were theſe Morelands ever much infeſted with it?—'while the vale is ſtill in ſome degree infected with it. Plants procured from the Morelands remain free from it in the vale the *firſt year*; but being continued, become liable to the diſeaſe.' From the looſe manner in which this paſſage is worded, we ſhould ſuſpect Mr. M. depended on the information of others for the facts, rather than on his own obſervation. We need ſcarcely remind a

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man of his experience, of the inaccurate manner in which people in general attend to facts of this kind, and of the decisive certainty with which they sometimes speak about matters they do not know.

'The disease of curled tops is seldom obvious at the first coming up of the plants; but attacks them as they advance in size; the entire top becoming dwarfish and shrivelled, as if affected by drought, or loaded with insects.'

Our observations do not entirely accord with those of Mr. M. in this instance. Curled potatoes have discovered themselves to us as soon as they appeared above ground; and though they do indeed sooner decay than others, and are more dwarfish, they are from the beginning readily discernable.

'They nevertheless live *, and increase, though slowly, in size †; but the roots are unproductive ‡. Some crops have been almost wholly destroyed by this disease.

'Where the attack has been partial §, *weeding out the diseased plants*, as they failed, *is said* to have had a good effect. And, *it is said*, the Morelanders got rid of the disease through this means.'

We regret that, in a matter of so much consequence, our author has not been at more pains to ascertain this fact: '*it is said*,' is but a very slender authority.

The people in this district cultivate this crop with some degree of success; but their practice has nothing in it very remarkable. Mr. M. with great propriety, recommends it as a crop peculiarly valuable on *clean rich soils*.

His observations on the liming of grass-land—on the management of after-grass—on the turning out horses to grass—on the choice and management of mares—on the *points* of cattle (*i. e.* the marks by which their valuable qualities can be distinguished)—on butter—on the rearing of calves—on the care of ewes and lambs—on the management of bees, &c. though they are for the most part didactic hints, rather than a register of the experience of the country; and though they will not afford much information to those who have made any considerable progress in these particular departments of rural œconomics, will yet be read with pleasure by those who are not so far advanced, and afford them much useful information. The same may be

* Yes, for a short time.

† The bulbs increase at the beginning of the season as fast as others, and perhaps faster, but they stop much sooner in their progress than those that are not affected by the disease.

‡ Here the meaning is not obvious. We believe the potatoes produced from curled plants always vegetate in the next year, and produce fruit of their own kind. Probably the author meant to say, that curled plants generally yield a small produce, which certainly is the case.

§ Is it not such in almost every case?

ſaid of his account of the Morelands, and his hints for their improvement, which are ingenious ſketches, when conſidered as written by a man who has had little experience in that line of agriculture; but not to be relied on as the reſult of experimental knowlege.

On the whole, though this work diſcovers great abilities, acuteneſs, and ingenuity, accompanied with becoming modeſty, yet, as it contains a more ſcanty regiſter of facts, the reſult of eſtabliſhed practice in agriculture, than is to be met with in the author's *Oeconomy of Norfolk*, it will not, we fear, be accounted ſo generally intereſting; yet that it is a valuable addition to our ſtock of agricultural knowlege, no candid perſon, who has peruſed it with attention, will deny.

The work concludes with a Gloſſary of provincial words and phraſes, which is much fuller than that for Norfolk; this, we think, conſtitutes a valuable part of the performance. There is alſo a *General Index*; an appendage, without which, no work, that is not calculated merely for amuſement, can ever be reckoned complete.

ART. II. *The Hiſtory and Philoſophy of Judaiſm*, or a critical and philoſophical Analyſis of the Jewiſh Religion. By Duncan Shaw, D. D. one of the Miniſters of Aberdeen. 8vo. 6s. Boards. Elliot and Co. 1787.

IT is obſerved by Lord Barrington, in his *Miſcellanea Sacra*, that "Chriſtianity is but the laſt link in a chain of truth, which conſiſts of ſeveral others; and he that would pretend to ſhew a chain of truth, muſt ſhew not one link only, but ſeveral; and ſhew that they are linked with the firſt, and with one another." A ſentiment like this is ſaid to have ſuggeſted the deſign of the preſent performance; for, ſays this author, I have often thought that in the many defences which have been offered of Chriſtianity, too little attention has been paid to the doctrines and religion of the Old Teſtament. He was alſo farther prompted to this undertaking by obſerving the diſreſpectful manner in which David Hume had ſpoken of the Jewiſh religion. Conſidering the conſequences to which an attack on Judaiſm leads, Dr. Shaw expreſſes his aſtoniſhment that there have not been greater exertions to expoſe the unfair meaſures employed by its adverſaries. Together with Hume, Tindal alſo, and Voltaire, and Bolingbroke eſpecially (from whoſe works there are ſeveral quotations), fall under this writer's examination.

Dr. Shaw's aſtoniſhment ariſes from a worthy ſentiment, and may not be wholly without juſt reaſon; yet we muſt remark, that while the cauſe of Chriſtianity has been ably ſuſtained againſt

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its opponents, that of Judaiſm, ſo nearly and neceſſarily connected with it, has not by any means been neglected. In proof of which, we might in general refer to Dr. Leland's *View of Deiſtical Writers*, or, more particularly, among other works of the kind, to *Letters of certain Jews to Monſieur de Voltaire*; tranſlated by the Rev. Philip Lefanu *. It is true, that the innuendos and reflections occaſionally and freely diſperſed by Mr. Hume on the ſubject, may not, all of them, have obtained a diſtinct animadverſion; but when it is conſidered that writers of this ſtamp do little more than revive that kind of objection and ſarcaſm which has already received a ſufficient reply, it will not be thought wonderful that ſilence has been ſo much obſerved.

There is alſo a volume, that was publiſhed near forty years ago, "*On the Ritual of the Hebrew Worſhip*," by the late Dr. Lowman, which very much coincides in its deſign and tendency with that which is now before us. Of this work, which has been well received, and juſtly held in repute, our author takes notice; informing us that it did not fall into his hands until he had almoſt filled up the plan on which his own treatiſe is written. He acknowleges the merit of Dr. Lowman's performance, a perſuaſion of which, at firſt, almoſt induced him to deſiſt from the preſent publication. But conſidering that his own plan was rather more comprehenſive than the former, and that ſome important ſubjects are here placed in a different light, he determined to proſecute his firſt intention. And we apprehend that both on theſe, and on other accounts, his determination was right.

The work conſiſts of four parts: the deſign of the firſt is to vindicate the Jewiſh religion, againſt thoſe, who by attempting to expoſe it, would in an indirect manner make an attack on the Chriſtian faith. This is divided into two chapters: one of which conſiders the conſtitution of the Jewiſh church, under ſeveral ſections which treat of the character of the Deity; the worſhip required; the times, the places, the offices of religion; the preparation for its ſervices, &c. The other repreſents the political ſtate of Iſrael, as interwoven or connected with their religion.

The duration of the Moſaic œconomy conſtitutes the ſecond Part; ſhewing, that it was deſigned to be only temporary; and, that this diſpenſation was intended to prepare the world for the reception of Chriſtianity.

'The Jewiſh diſpenſation having, according to the primary deſign of God, given way to the Chriſtian, it is propoſed in Part III. to ſhew, that this (the Chriſtian) is the laſt diſpenſation of divine grace to mankind, in the way of religious diſcovery; and that no other can reaſonably be looked for.'

* See Rev. for Sept. 1778, vol. lix. p. 177.

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The fourth Part is intended to bring into view ſome of the corollaries fairly deducible from the preceding enquiry.

Such is Dr. Shaw's plan, which he appears to have proſecuted with attention and care. His ſtyle is not the moſt elegant, nor always perfectly accurate; but it is, in general, plain, and, on the whole, not ill adapted to performances of this kind. If, in ſome inſtances, Dr. Lowman may have the advantage of this writer, there are others in which the latter will have the preference; particularly as drawing into his ſcheme objects which the former did not ſo immediately diſcuſs, or which may have fallen more directly under notice ſince the date of his volume. Each of them has his merit; and neither of their performances, though in ſome reſpects ſimilar, are therefore unneceſſary. Dr. Shaw's is both uſeful and ſeaſonable: perhaps he may, in an inſtance or two, have dwelt longer than was requiſite on a particular ſubject, and have paſſed by another, on which farther remarks might have been acceptable: but much of this may depend on the particular taſte or temper of the enquirer. His reflections will no doubt prove very ſerviceable to an attentive reader, for abating, if not entirely obviating, ſeveral difficulties that may occur in peruſing the Jewiſh hiſtory and ritual. It ſufficiently appears that the belief of the New Teſtament includes that of the Old, or that the Jewiſh and Chriſtian ſyſtem mutually aſſiſt and ſupport each other.

This publication affords ſeveral opportunities for remarks, and would alſo furniſh ſome acceptable extracts; but, confined as we are, we muſt add but little to what we have written. The following paſſage is taken from the account of the *Feaſt of Tabernacles:*

—'It does not fall within my deſign to notice the many ſtories of the Rabbis, with reſpect to the manner of celebrating this feſtive ſervice. I am concerned with no more than what received a ſanction from the law of Moſes. Permit me, however, to take notice of one thing,—that, as the beſt inſtitutions may be corrupted, this ſeems to have been ſo, in ſome of the later periods of the Jewiſh ſtate. For, according to the beſt information, in place of remaining ſacred to a grateful and devout ſervice of God, it became proſtituted to a frothy and giddy levity, and preſented ſcenes of the moſt indecent merriment. This I take notice of, becauſe it may account for what Plutarch ſays (in his Sympoſ.) concerning the Jews,—that they celebrated this feſtival in honour of Bacchus*:—this ſhews how little, even men of learning among the heathens were acquainted with the religion of the Jews, and how little regard is to be paid to the reflections they often throw out againſt it. Had Plutarch been as well acquainted with the genius of the different *(modes of)* religions that then obtained, as might have been expected from his character *(office)*, as a prieſt of Apollo, he might have eaſily avoided this error. He

* Vide Jennings's Jewiſh Antiq. vol. ii. p. 232.

might

might have known that the religion of the Jews did admit of divine honours to none but their own God. But ignorant, in a great meaſure, of the nature of their religion, and not giving himſelf the trouble to examine whether the tumult that attended this, one of the ſervices of it, was enjoined by the ritual, or ſuperinduced by the ſuperſtition of its votaries, he raſhly concludes their Feaſt of Tabernacles to have been inſtituted and obſerved in honour of Bacchus, from the reſemblance which he imagined the one bore to the other, in the time and manner of their celebration.'

Conſidering the ſpirit of enquiry which was awakened and prevailed among many both of the Greeks and of the Romans, a reflecting mind is rather ſurpriſed, that the nature and principles of the Jewiſh religion ſhould not have been more attentively examined and obſerved, by the more learned and philoſophical part of thoſe people, than appears to have been the caſe by what can be gathered from their remaining writings. It ſeems wonderful, for inſtance, that ſuch a man as Cicero, who appears, occaſionally at leaſt, to have a mind deſirous of and open to evidence and conviction, ſhould not have been induced, even from curioſity, to have made ſome ſearch into the cuſtoms and principles of a people ſo remarkable: but, probably, the neglect or contempt with which the Jews were regarded, together with the pride and haughtineſs which attended the reaſonings and ſophiſms of the Gentile philoſophy, may in a great degree account for this neglect. The Jewiſh œconomy, however, was, without doubt, deſigned, and had in itſelf a *tendency* to prepare the world for the reception of Chriſtianity. Dr. Shaw adverts to this, and among other remarks on the time which elapſed from the ceaſing of the prophetic ſpirit to the advent of the Meſſiah, and on the circumſtances which were favourable to his manifeſtation, we have the following:

—' During this period it was, that firſt the Grecian, and then the Roman empires *ſtarted up*; and who, that knows the leaſt of them, can be ignorant of that extenſion of knowledge, that was the happy conſequence of the extenſion of both, and of ſome *lucky* events that fell out under them?—Alexander the Great, having in the courſe of his conqueſts ſubdued Egypt, built a city there, which he honoured with his own name,—ſent many of the Jews from their own country to it, and to encourage their ſettling in it, he, beſides many other advantages, continued the free uſe of their own laws and religion.

' Soon after *Ptolemy Soter* brought many more, and ſettled them in Egypt and the adjacent countries. The Kings of Egypt, finding Alexandria, from its ſituation and other circumſtances, like to become a place of great importance, were willing to aggrandize it as much as they could. For this purpoſe, they thought it would be proper to make it a ſeat of learning, as well as a mart for trade and commerce. And accordingly *Ptolemy Philadelphus* laid the foundation of a Muſeum or Library, which afterwards became famous, all the world over, for the number and value of its books. Such an inſtitution could not be ſuppoſed long to want a copy of that book which

which contained an account of the Jewiſh religion. A faithful copy of it was applied for, and obtained from the Jewiſh High Prieſt. And that it might be the better underſtood, not only by the inhabitants of the country into which it was brought, but alſo by the Jews themſelves, who now, like the other inhabitants, ſpoke the Greek, it was tranſlated into that language.—This circumſtance became of the greateſt ſervice, in making many acquainted with this religion, who would otherwiſe have remained ſtrangers to it.

—'About the time that Alexandria was built, it deſerves to be remarked, that the Egyptian papyrus began to be uſed for writing: and by this means many of the copies of the Sacred Books could be procured at an eaſy rate.'

Theſe are ſome of our author's obſervations, which we have introduced merely on account of the reflections naturally ſuggeſted by the above quotation from Plutarch.—We ſhall juſt add his concluſion, that ſuch facts as thoſe which he has mentioned had not only a uniform tendency to ſpread the knowlege of the Jewiſh religion, and prepare the way for the Chriſtian, but that they actually produced this effect: 'For,' ſays he, 'from the moſt authentic vouchers, we well know, that the great empires of the Aſſyrians, Medes, and Perſians, were early acquainted with the Jews. And the Evangeliſt Luke informs us, that there were dwelling in Jeruſalem devout men of every nation under heaven, Parthians, Medes *, &c. Thus *the fall of the Jews became the riches of the world, and the diminiſhing of them the riches of the Gentiles.*'

We ſhall conclude with juſt mentioning the two corollaries with which the Doctor finiſhes his work.—'That the Jewiſh religion is worthy of God'—and farther, 'That a ſerious review of the ſubject will furniſh a proof of the Divine origin both of the Jewiſh religion and of the Chriſtian:' which concluſions he ſupports with ſtrength and vigour.

* Acts, ii. 5.

ART. III. *Morſels of Criticiſm, tending to illuſtrate ſome few Paſſages in the Holy Scriptures upon philoſophical Principles and an enlarged View of Things* *. 4to. 1 l. 1 s. Boards. Nichols. 1788.

THE idea which appears to have given riſe to this work is, that modern improvements in knowlege may be advantageouſly applied to the elucidation of the ſacred Scriptures. At the firſt view, this application may ſeem to promiſe much. And with reſpect to thoſe branches of knowlege, which may ſerve to caſt new light on ancient hiſtory, geography, or chronology, or to improve the art of criticiſm, there can be no doubt, that they

* The author is Edward King, Eſquire; a gentleman well known, and juſtly eſteemed, in the learned world.

are

are capable of being rendered ſubſervient to biblical learning. Much has, of late years, been by theſe means actually done, to clear up the meaning of difficult paſſages, and to explain the leading deſign of particular books, with the connection of their ſeveral parts. But it may be queſtioned, whether there is a probability of equal ſucceſs, in attempting a ſimilar application of modern improvements in natural philoſophy. Thoſe who are ſenſible, how much the language of Scripture is adapted to popular ideas, and who recollect the ſtate of natural knowlege in the ſeveral periods when the Sacred Books were written, will not eaſily be perſuaded to think, that they contain frequent alluſions to the moſt recondite doctrines of Chemical Philoſophy. Such, however, is the opinion of Mr. Edward King, the learned author of the work before us.

It is evident, that, on this plan, there is, at leaſt, ſufficient ſcope for fanciful conjectures. Whether our author has indulged his imagination in excurſions of this nature, or has confined himſelf to the ſtrict rules of ſound ſenſe and ſober criticiſm, will appear in the ſequel.

The uſe which Mr. King makes of the modern doctrines of chemiſtry in the firſt ſection of his work, is, to correct the common verſion of the Lord's Prayer, and other paſſages of Scripture, in which the term *heaven* occurs. The ſum of his criticiſm is this:

It appears from the experiments of Sir Iſaac Newton, that the ſolar ray is compounded of different emanations of light, which form the ſeven primary colours; and that the different colours of bodies are owing to the different combination of the primary colours with the component parts of bodies. From modern experiments [ſeveral of which Mr. K. relates] it appears probable, that the heat produced by the rays of the ſun, is not in the rays themſelves, but in another diſtinct fluid, upon which they act, which may be called the elementary fluid of heat; and that this fluid is even capable of being reduced to a fixed and ſolid ſtate. From comparing theſe facts, it may be conjectured, that the ſun is not a maſs of fire, according to the vulgar notion, but a glorious manſion, whoſe ſurface is covered with a vaſt variety of ſplendid objects, of different colours, ſhining and becoming viſible by their own emitted light: whence it may ſeem reaſonable to conclude, that the ſun is an habitation of happy beings, and becauſe of its connection with the earth, that it is *our heaven*. This conjecture may ſerve to explain, and is at the ſame time confirmed by, many paſſages of Scripture. In the Lord's Prayer, there is a manifeſt diſtinction between *the heavens* and *heaven*. The former, in which God is ſaid to reſide [Our Father, who art in *the heavens*], includes the numerous worlds in which he manifeſts his glory; the latter [thy will

be done on earth as it is *in heaven*] denotes our peculiar heaven, the ſun. In the precept, "I ſay unto you, ſwear not at all, neither *by heaven*, for it is *a* throne of God," the article before the word θρόνος is carefully omitted, as peculiarly applicable to ſome one heaven, or manſion of bliſs. The viſion of the glory of God which Moſes had, in the buſh and on the mount, the viſions of Ezekiel, the appearance of the angel to Daniel, our Saviour's transfiguration, his appearance to John in the iſland of Patmos, the deſcent of angels on various occaſions, and the deſcription of the holy city in the book of Revelation, all repreſent heavenly objects and beings as viſible from rays of emitted light, and reſplendent with the moſt glorious emanations of colours. If we compare the account which is given in Scripture of the future ſtate of good men, with the notions which philoſophy leads us to entertain concerning the ſun, it will appear exceedingly probable, that its inhabitants are angels and good men; and that they have ſome kind of bodies, properly ſo called, or 'which are a real ſpecies of conſolidation,' and 'that there is a proviſion even of raiment, and of glorified adornments,' for theſe celeſtial bodies. All this is confirmed by our Saviour's expreſſion, *Then ſhall the righteous ſhine forth like the ſun*, that is, to tranſlate the words *philoſophically*, ſhall ſhine forth *upon identically the ſame principles as the ſun ſhineth.*

What effect the above reaſoning (which we have endeavoured to ſtate fairly, though briefly) will have, toward producing conviction in the mind of the reader, we cannot tell: for our parts, we muſt own, that the argument appears to us to fall conſiderably ſhort of demonſtration.

Whether Mr. King has ſucceeded better, in his attempt to apply the doctrine of modern philoſophy to the elucidation of the Moſaic account of the creation, we pretend not to determine; but the reader will be able to form ſome judgment on this head, from the following paraphraſtic verſion of the firſt ſix verſes of Geneſis:

'In the beginning (or *originally*) God made the *heaven* and the earth. But the earth was no object of ſight, and not yet built up into any beautiful form [or was without adornment], and darkneſs was upon the maſs that was ſo without ſolid bottom [or foundation]. And the Spirit of God was borne [high] above the water. And God ſaid, let there be light [a fluid capable of communicating light and heat], and it was ſo. And God ſaw this fluid of light [or this elementary fluid of fire] that it was good [or ſufficient for the purpoſe]: and God ſeparated [or made a diviſion] through the midſt of the light, and through the midſt of [and between] the darkneſs. And God called the light [or the elementary fluid of heat and fire, when it produced the effect of making the rays of the ſun viſible and uſeful on earth] day; and darkneſs [where the ſun did not ſo act upon it] he called night: and there was an evening, and there was a morning

a morning [making one day, or] the firſt day. And God ſaid, Let there be formed a STRENGTHENING [or CONSOLIDATING] SUBSTANCE, or atmoſpherical air, in the midſt of the water: and let it be a means of ſeparating through the midſt [or of dividing] between water and water. And it was ſo.'

As a ſpecimen of the mode of reaſoning by which Mr. King ſupports his explanation of this chapter, we ſhall give the following extract from his note on the 6th verſe. After a ſummary account of the principal diſcoveries concerning fixed air, from the time of Dr. Stephen Hales, he adds:

'It has been obſerved, and clearly ſhewn by M. Lavoiſier *, that all *combuſtible* bodies whatever, do actually increaſe in weight whilſt they are burning, and calcining; by means of the air which is, from the atmoſphere, CONSOLIDATED, and fixed in them.

'Iron, for inſtance, increaſes its weight even one third † by calcination; ſo much being added to the ſolid ſubſtance even of this hard body, from the air which is abſorbed, and becomes fixed, and conſolidated, by the operation. All other metals alſo increaſe in weight, by the ſame operation, and the white aſhes to which tin may be reduced by calcination are one quarter heavier than tin itſelf ‡.

'And thoſe ſubſtances which, on burning, are *diſperſed* in air, have yet the fixed air which is let looſe, increaſed in weight, by the abſorption of common air.

'And with regard to thoſe ſubſtances which are not, at firſt, properly *combuſtible*; as for inſtance, *lime ſtone*. Yet even here, if they can once be made to become *combuſtible*, by calcination, (as is the caſe with all calcareous bodies,) there is *afterwards* an increaſe of weight. For limeſtone, and ſuch calcareous bodies by the operation of fire in the kiln, have the fixed air diſcharged, and let looſe, and have the fluid of fire, at the ſame time, *fixed therein*: and the lime made, does by this means become lighter than the lime ſtone §, or chalk, or marble (out of which it is produced). But as it is after that capable of being ſet on fire; ſo, if it be only expoſed to the open air, it ſoon abſorbs and fixes the air again; inſomuch, that every ton of lime, will acquire about half a ton || of fixed air; which is nearly the weight it loſt in the kiln. And at laſt, by long expoſure to the air, it is perfectly recovered, and becomes limeſtone as it was at firſt ¶. In which caſe, like every other calcareous ſubſtance, about one half of its ſolid contents is mere fixed air **: or air truly *conſolidated*; and *conſolidating* the whole maſs as before.

'Moreover, this increaſe of *ſolid ſubſtance*, from the air, is extended even to the very ſoil of the earth, and to the ground on which we tread. For lime will not only acquire, in the ſpace of three quarters of a year, a great addition of weight from the air, in the proportion of half a ton, or even of three quarters of a ton, to every ton

* Memoires de l'Academie Royale, for 1783, p. 508, 512, 529.
† Ibid. p. 509. ‡ Cronſtedt's Mineralogy, p. 180.
§ Watſon's Chemical Eſſays, vol. ii. p. 185. || Ibid. p. 210, 218, 220. ¶ Ibid. p. 248. ** Ibid. p. 236.

weight: but when it has at laſt acquired this additional ſolid increaſe of ſubſtance and ponderoſity from the air, it will not loſe any part of it again *. It follows, therefore, that when lime is ſpread, any where, as manure, that every ton of it attracts above half a ton of ſome ſort of ſolid matter or other, from the air, and adds it to the earth. There are alſo many other modes, by which a like increaſe is made, and added to the ſolid ſubſtance of the earth daily, from the *air*. And although it may appear, at firſt ſight, incredible; yet it is nevertheleſs true; that, in ſome inſtances, this increaſe may be, even in one year, to the amount of above 30 tons in weight upon a ſingle acre †.

'Can any one doubt then, henceforth, of the propriety of calling air (according to the interpretation given by the LXX to the words of Moſes, the Man of God,) στερέωμα or the *conſolidating*, or *conſolidated ſubſtance*?

'And how frivolous do the objections *to his words* appear, when they are viewed by the aſſiſtance of philoſophical light, and knowledge, and are weighed in the balance of truth?

'God, *ſpake the Word*, and all things were made. He hath *revealed His Holy Word*, and all things bear teſtimony unto it.

'With the utmoſt accuracy, moſt ſurely, is the atmoſphere, and *the fluid of air itſelf* (if we conſider it in all its ſeveral ſtates and relations), deſcribed by the word στερέωμα.

'Στερεὸς is ſo truly *ſolidus*, that even the mathematical definition of a *ſolid figure* by the ancients, is σχῆμα στερεὸν ‡. And στερεόω is *ſolido*, or *firmum ſolidumque reddo*; *I render*, or *make firm and ſolid*: and therefore στερέωμα in its trueſt etymological ſenſe, is *a conſolidating* or *ſtrengthening ſubſtance*—or elſe *a conſolidated ſubſtance*; but with much greater propriety the *former*, than the latter.

'And if we take it in *this* ſenſe, it is really moſt deſerving of admiration, how the LXX could hit upon *one ſingle word*, ſo exactly expreſſive of *all* the *real* properties of that wonderful fluid whoſe creation they were giving an account of; and that, ſo long before any philoſophical diſcoveries were made concerning *thoſe* properties. And it cannot but afford pleaſure to every contemplative mind, to perceive how completely, by means of this ſimple interpretation alone, all the difficulties which aroſe from the uſe of the word *firmament*, vaniſh away.

'Had the LXX uſed the word ἀὴρ, *air*, it would have deſcribed the fluid, only in ONE *of its ſtates*; and as compounded with many other heterogeneous fluids, which float in it: and would have been a very defective deſcription of this wonderful element; more liable by far to objection, as containing an imperfect and unintelligible account, than even the word *firmament*. But now, having uſed the word στερέωμα, *the conſolidating, or conſolidated ſubſtance*, they deſcribe it fully with all its properties: as being, when mere *air*, according to the common idea, and when in the atmoſphere, the cauſe of ſtrengthening and invigorating all animals and plants; and as being,

* Watſon's Chemiſtry, vol. ii. p. 216, 217, 218.
† Ibid. p. 219. ‡ Gell. lib. i. cap. 20.

in

in ſolid bodies, a great part of their ſolid ſubſtance, and even the moſt immediate means, and cauſe of rendering them ſolid.

'And, perhaps, I might venture to add; that, by *dividing between water and water*, (or as our tranſlation has it) *by dividing the waters from the waters*, is meant not merely the ſeparating thoſe that float in the atmoſphere, from thoſe that flow in the ſea; but alſo the ſeparating that part of the waters which is *fixed*, with air, and by means of air, in all ſolid bodies, from that part which is left *floating* in a fluid ſtate. There is ſufficient reaſon to ſuſpect *, that the quantity of water which really exiſts ſo fixed in *a ſolid ſtate*, bears no ſmall proportion to that which is left in a fluid ſtate.'

Thoſe who can perſuade themſelves, that the authors of the Septuagint verſion of the Hebrew Bible were ſo accurately acquainted with the doctrine of fixed air, as to annex the idea, which this writer ſuppoſes, to the word στερέωμα, will doubtleſs peruſe, with great ſatisfaction, the remainder of his critique on the firſt chapter of Geneſis. As we muſt confeſs ſuch *morſels* of criticiſm are not perfectly ſuited to our palate, and as we apprehend it muſt require ſome peculiarity of taſte to reliſh them, we ſhall not trouble our gueſts with the preſent courſe longer than while we requeſt them to give their opinion of the following *choice pieces* †:

On the 9th chapter of Revelations, ver. 15, Mr. King writes thus:

'We have *here* an exact deſcription of the *breaking forth* of the *four Sultanies* of the Turks, and of their ſubſequent conqueſts; and of their founding the Turkiſh empire in Europe. And yet, at the ſame time, a fair account of their having made their irruption from Scythia, and of their having broken into ſome parts of Aſia, and gained ſtrength *before* this time: *only* they remained *bound* and confined, by means of the river Euphrates.

'We have here even their *warlike dreſs* exactly deſcribed; which was ſcarlet, blue, and yellow: for the *jacinth* is red and yellow; and *ſulphur* when it burns, is of the fineſt blue colour ‡.

And

* See Dr. Horſley's edition of Sir Iſaac Newton's Works, vol. iii. p. 158, and Pemberton's Newton, p. 245.

† The worthy author will forgive us this *half-ſmile*. Our reſpect for his excellent character will effectually protect him from any groſſer appearance of levity on our part,—how widely ſoever we may happen to differ from him, in any matter of ſpeculative opinion. But it not unfrequently happens, in the courſe of our critical labours, that we meet with paſſages in the works of the moſt pious and well-meaning writers, which forcibly involve us in the ſituation deſcribed by the moral ſatiriſt:

"To laugh, were want of decency, or grace,
"But to be grave, exceeds all power of face."

‡ 'In this account of the colours, I cannot but adopt a different mode of explaining them from Biſhop Newton, although the inference

'And we have *here* (long before any ſuch thing was introduced into Europe, or heard of in the Chriſtian world) an account of the introduction of *fire arms*, and *ordnance*, which were firſt uſed and introduced by the Turks; and were the principal means of their making *their* conqueſts, and of their deſtroying what remained of the Eaſtern empire; which might well be deſcribed as the *third part* of men.

'And it is moſt remarkable, concerning the prophecy under *this trumpet*, as it was alſo concerning that under the preceding trumpet, that the *very period* of their conqueſts is limited exactly right.

'For the Turks, in reality, made all their conqueſts in 391 years, or a little more, *i. e.* in a common prophetical hour, and day, and month, and year (or 360 + 30 + 1 = 391) namely from 1281 to 1672.

'They alſo moſt truly, left the bite and poiſon of the falſe Mahometan doctrine *behind* them, every where; and *that*, mixed with much more of *ſerpentine* ſubtlety, and miſchief, than it was in the time of the Saracens. The *tails* of this dreadful cavalry, might now therefore with great propriety be ſaid not merely *to have ſtings*, but even to be *like ſerpents*, and to have *heads*.'

On Rev. xvi. 2. [*And there came an evil and foul ſore upon the men who have the mark of the wild beaſt*] he remarks:

'That no concomitant, or correſpondent, and more truly *typical figns* of the times might be wanting; *real plague ſores* exiſted alſo.

'For about 746 was a dreadful peſtilence all over Europe for three years.

'And another peſtilence raged all over Europe about 1006 for three years.

'And about this time the *leproſy* alſo was *firſt* brought into Europe, and began to rage, with great fury.

'And there are not wanting reaſons, that may lead us to conclude, that the firſt introduction of another *ignominious diſeaſe* was about this time.

'The mention, indeed, and inveſtigation of this matter, are perhaps beneath the dignity of this ſubject; but yet, if the fact be, that ſuch diſeaſe now firſt appeared, it ought not to be paſſed by quite unnoticed.

'The diſeaſe in queſtion ſeems clearly from moſt authentic records, of the year 1162, to have been *then long* introduced, and *well known* in England. And yet it cannot be diſcovered, by any fair proofs, to have exiſted at all, in this country, before the years 800 or 900. It had its firſt beginning and introduction, therefore, at ſome time between 713 and 1000.'

For the ſake of thoſe who may wiſh for farther entertainment of the ſame kind, we ſhall add, that in theſe diſquiſitions, the

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as to *what* the *three* colours were, is exactly the ſame; for I cannot but apprehend that the *jacinth coloured* (ὑακινθίνος) means, being of the colour of the *precious ſtone* ſo called; and not of the flower the *hyacinth*. And that *ſulphureous* means *brimſtone burning*, and not as it is in its ſolid ſtate.'

author,

author, beſide the points already mentioned, undertakes to prove, That John the Baptiſt was an angel from heaven, the ſame who had formerly appeared in the perſon of Elijah; that there will be a ſecond perſonal reign of Jeſus Chriſt upon earth; that this globe is a kind of comet, which is continually tending toward the ſun, and will at length approach ſo near, as to be ignited by the action of the ſolar rays upon the elementary fluid of fire; and that the place of puniſhment allotted for wicked men is in the center of the earth, which is the *bottomleſs* pit.

For the demonſtration of theſe propoſitions, and others equally curious and important, we muſt refer to the work at large.

Perhaps after his next viſit to *the heavens*, Mr. King will have the goodneſs to inform us, what claſs of human beings are to become inhabitants of the *Moon*, and whether it be intended for a paradiſe or a purgatory.

ART. IV. *A general Deſcription of China:* containing the Topography of the Fifteen Provinces which compoſe this vaſt Empire; that of Tartary, the Iſles, and other tributary Countries; the Number and Situation of its Cities, the State of its Population, the Natural Hiſtory of its Animals, Vegetables, and Minerals. Together with the lateſt Accounts that have reached Europe, of the Government, Religion, Manners, Cuſtoms, Arts, and Sciences of the Chineſe. Illuſtrated by a new and correct Map of China, and other Copper-plates. Tranſlated from the French of the Abbé Groſier. 8vo. 2 Vols. 16s. Boards. Robinſons. 1788.

IN the deſcriptions of China, the country, the productions, the inhabitants, their government, and manners, we find ſo much diverſity, on compariſon with the ſame objects in *this* part of the globe, that we almoſt ſeem to be tranſported to another planet! The ſoil and climate influence peculiar productions; the natives are a peculiar ſpecies of the human *genus*; and in this ſecluded nation, we ſee peculiar modes of domeſtic policy, matured through a long ſucceſſion of ages, without deriving any known aſſiſtance from the principles of ſociety cultivated by thoſe nations from whom European knowlege has deſcended. When therefore the wonder of travellers has been excited by Chineſe novelties, the ſtrangeneſs of circumſtances has undergone a degree of exaggeration, very naturally to be accounted for, from a deſire in the writers to impreſs their own feelings on their readers.

The traffic which we carry on at the port of Canton, is neither ſufficient to give us a competent knowlege of the Chineſe, nor are the parties who meet there either qualified or ſolicitous to improve the intercourſe beyond the direct occaſion that brings them together. We muſt then collect our knowlege from the communications of the miſſionaries, and the information they

bring home, is, when we can ſcreen it from the chaff, perhaps the moſt uſeful reſult of their labours.

'It ſeems,' ſays the Tranſlator, 'to have been an eſtabliſhed maxim of the Chineſe to have as little intercourſe as poſſible with their neighbours, and to admit no foreigners among them. The ſituation of their country, placed in the remoteſt corner of Aſia, ſeparated from the nations on the north and weſt by inacceſſible mountains, and frightful deſerts; and from thoſe on the ſouth and eaſt by the ocean, was, indeed, particularly favourable to this political jealouſy. To the zeal and perſeverance of the miſſionaries are we therefore indebted for every thing that we know of this vaſt empire: and, if the teſtimony of a late celebrated writer *, whoſe leaſt fault was credulity, can have any weight, their relations may be conſidered as the productions of the moſt intelligent travellers that ever enriched literature by their labours.'

The general Hiſtory of China, completed by the Abbé Groſier, has already been notified to our readers †, as well as the original of the preſent tranſlation ‡; a principal object of which latter was to reſcue the national character of the Chineſe from the miſrepreſentations of two late writers, Meſſrs. Sonnerat and de Pauw. But, without undertaking to juſtify invective, we may be allowed to declare an opinion, that it has long been the faſhion to extol the inſtitutions of the Chineſe, beyond the bounds even of credibility! We are told that no potentate on earth poſſeſſes ſo unlimited a power as the ſovereign of China; all authority is veſted in him alone; he is the undiſputed maſter of the lives of his ſubjects; and all edicts iſſued from the throne are as much reſpected throughout the whole empire, as if they proceeded from a divinity. It is added, that he finds even in this extent of power, the ſtrongeſt motives for not abuſing it; his private intereſt and that of the nation are inſeparably united; he cannot conſult the one, without conſulting the other. No employment is purchaſed in China; merit, for the moſt part, raiſes to place, and rank is attached to place only §. Abſolute power inviolably directed to the public good is, we fear, the peculiar boaſt of China; yet the ſame penman, after deſcribing the aſſiduous cultivation, and amazing fertility, of this country, thus accounts for the dreadful famines to which it is occaſionally ſubject:

'What prevents famines in Europe is freedom of commerce, and the facility with which one country may be ſupplied from another: China is deſtitute of this advantage.—Placed by itſelf in the extremity of Aſia, and ſurrounded by barbarous nations, it muſt nouriſh itſelf, and procure from its own ſoil whatever is neceſſary for the ſubſiſtence of that immenſe number of inhabitants which is contained in its provinces. This, therefore, at all times, has been the

* Voltaire. † See Rev. vol. liv. p. 394. 539.
‡ Rev. vol. lxxv. p. 514. § B. v. ch. 1.

grand

grand object of the care of the public miniſters. China has always had granaries and magazines erected in every province, and in moſt of the principal cities, for the relief of the people in times of ſcarcity. We ſtill read orders and edicts of the ancient Emperors, which are full of the tendereſt expreſſions towards their ſuffering ſubjects. *We can*, ſay they, *neither eat, drink, nor enjoy repoſe, until we have relieved the public miſery.*

'Theſe fatherly expreſſions, if taken literally, muſt be underſtood as reſpecting the time when the Chineſe were governed by Emperors of their own nation, who conſidered their ſubjects as their children. At preſent, the theory is ſtill the ſame; orders are iſſued in the like manner; and, in the provinces, they eaſily impoſe upon thoſe who hear them publiſhed; but, at court, all theſe fine words, which practice belies, are reduced to their proper value. The Emperor perhaps may ſtill have the ſame affection for his ſubjects; but the officers who are entruſted with his orders, are far from executing them with equal zeal. The delays and impediments that keep back ſuccour, for the moſt part prevent it from arriving ſeaſonably. When the crop has failed in any of the provinces, before the Mandarins, who have the government of it, can ſend their memorials to court; before theſe memorials have paſſed through all the hands neceſſary to convey them to the Emperor; before this prince has aſſembled the grandees and different tribunals; and before commiſſaries are appointed and ſet out, the ſuffering people are reduced to the greateſt extremities, and a thouſand unhappy wretches periſh before any aſſiſtance arrives.

'Another cauſe of the ſcarcity of grain in China, is the prodigious conſumption which is occaſioned daily by the compoſition of wines, and of a kind of ſpirituous liquor called *rack*. This is one of the grand ſources of the evil, both in the northern and ſouthern provinces; government is not ignorant of it; but it employs too weak means to prevent it. Proclamations have often been publiſhed, forbidding the diſtillation of *rack*. The orders of the court are every where poſted up, and announced in all the cities by the governors. Officers, appointed for the purpoſe, viſit the ſtill houſes, and deſtroy the furnaces if nothing is given them; but if the owner ſlips into their hand a few pieces of ſilver, they ſhut their eyes, and go ſomewhere elſe to act the ſame farce. The mandarin ſometimes goes round himſelf; the workmen are then ſeized and thrown into priſon; after which, they are condemned to be whipped, or to carry what is called the *cangue*; but they are never puniſhed with death. The makers of wine then change their habitations, conceal themſelves for a ſhort while, and again begin their operations.'

Will theſe acknowlegements, extorted by the obſtinacy of facts, juſtify the encomiums ſo continually beſtowed by writers on the government of China?

Moſt of our information reſpecting the Chineſe comes from French writers, who are apt to uſe a great diſplay of words, the meaning of which, if it does not claſh in different places, like the inſtances already produced, amounts to very little upon examination. When the Abbé Groſier attempts to ſum up their

general character, he obſerves, 'One muſt have been cotemporary with the ancient Chineſe, to be able to ſpeak with any certainty of their primitive character. That which they have at preſent, has been *acquired*, it is the fruit of long diſcipline, and of *four thouſand years habitude*. *Montaigne* has ſaid, that cuſtom becomes a ſecond nature; it is at leaſt certain, that it impairs and greatly corrupts the firſt. The following we conſider as a ſtriking example. If we take a ſurvey of all the different provinces of France, we ſhall find in each particular features and marks of character, which diſtinguiſh their various inhabitants, and which even point out their difference of origin. It would be in vain to expect any information of this kind from rank or dignity. If, in the like manner, we caſt our eye over the Chineſe empire, a perfect uniformity will be obſerved in the whole, and all will appear to have been caſt in the ſame mould. Hence it happens that the Chineſe, in general, are a mild and affable people; polite even to exceſs; circumſpect in all their actions, and always attentive to weigh the conſequences of every thing they are about to attempt; more careful not to expoſe their prudence to danger, than to preſerve their reputation; as ſuſpicious of ſtrangers, as they are ready to take advantage of them; too much prepoſſeſſed with a notion of their own importance, to be ſenſible of their defects, and entertaining too high ideas of their own knowledge, to ſeek for inſtruction from others.'

What does the author mean by their *primitive* as diſtinguiſhed from their *preſent* character? Their preſent character is ſaid to have been acquired; yet, if it is the reſult 'of four thouſand years habitude,' we find ſome difficulty in admitting the change he ſuppoſes; but rather imagine, that, in their preſent character, we diſcover the permanency of native diſtinctions. The outlines he gives of the Chineſe character are thoſe of a narrow underſtanding, confined by that prejudice which has prevented them from profiting by a free intercourſe with other nations.

Of that propenſity to tricking, from which the Abbé Groſier does not attempt to free the Chineſe, the writer of Anſon's voyage gives ſome diverting inſtances, that took place while the Centurion remained in the harbour of Canton. It has indeed been pleaded in extenuation of ſuch practice, well known to all Eaſt India ſailors, that our intercourſe with the Chineſe is only at a ſea-port town, whence we ought not to form our ideas of national characters: but a better anſwer is, that as China is univerſally allowed to be extremely populous, and great part of the people wretchedly poor, hunger cannot afford to be honeſt, in a ravenous competition.

In the uſual panegyrical ſtyle, we are told that 'filial piety regulates in China the duties of fathers, as well as of children, and thoſe too of the Emperor, conſidered as the father or patriarch of all:' and that 'filial piety is ſo much honoured and reſpected in China, that *no inſtance is known* of a legiſlator's having been under the neceſſity of enforcing it by enacting laws in its favour,

favour. In China, it is not conſidered as a ſimple rule of decency, or duty purely natural: it is a point of religion—and a point of religion that is obſerved with the greateſt ſtrictneſs and attention.' Yet within three pages afterward, we have a long quotation from the *Li-ki*, 'a kind of code reſpecting filial piety,' from which we ſhall extract a few lines, that may appear ſtrange after the preceding aſſertions:

'If a ſon makes any attempt againſt the life of his father or mother, every officer and domeſtic belonging to the family is authoriſed to kill the parricide. The houſe ſhall be demoliſhed, and raſed from the foundation; and the place on which it ſtood ſhall be changed into a common ſewer.'

The Abbé gives us ſeveral articles on the natural hiſtory of this remote country, in which, as on all other occaſions, we credit him with fidelity to his authorities. He treats of the Chineſe religion, and, in conjunction with father Amiot, diſcovers a ſymbol of the Trinity in an ancient Chineſe character, which is corroborated by paſſages from their books, to ſhew them 'to have been poſſeſſed of ſome knowlege of this ſublime myſtery.' He alſo treats of their language, their literature, their printing, the proceſſes in the manufacture of porcelain, their muſic, medicine, &c. An inſtance or two will enable us to make a tolerable eſtimate of Chineſe capacities:

'Such, for example, is part of a canal which conducts from *Chaobing* to *Ning-po*. Near theſe cities, there are two canals, the waters of which do not communicate, and which differ ten or twelve feet in their level. To render this place paſſable for boats, the Chineſe have conſtructed a double glacis of large ſtones, or rather two inclined planes, which unite in an *acute* angle at their upper extremity, and extend on each ſide to the ſurface of the water. If the bark is in the lower canal, they puſh it up the plane of the firſt glacis, by means of ſeveral capſtans, until it is raiſed to the angle, when, by its own weight, it glides down the ſecond glacis, and precipitates itſelf into the water of the higher canal, with the velocity of an arrow. It is aſtoniſhing, that theſe barks, which are generally very long and heavily laden, never burſt aſunder when they are balanced in the air upon this *acute* angle. However, we never hear that any accident happens in this paſſage. It is true, they take the precaution of uſing for the keels of theſe barks a kind of wood which is exceedingly hard and proper for reſiſting the violence of ſuch an effort.'

This *acute* muſt certainly be a miſtake for an *obtuſe* angle; but after hearing ſo much of their inland navigations, is it poſſible the Chineſe ſhould be ignorant of the conſtruction of locks, and have a laborious recourſe to ſuch clumſy expedients?

Their method of diſcovering murders is very curious:

'We have already given a hint of the great ſagacity diſplayed by the Chineſe tribunals in diſcovering whether a perſon has died a natural death, or in conſequence of ſome violence, and even after the body has begun to corrupt. As the importance of this ſubject requires

quires a fuller detail, we ſhall here give it, to terminate the chapter. The body is firſt taken from the earth, and waſhed in vinegar. After this, a large fire is kindled in a pit dug on purpoſe, ſix feet long, three wide, and the ſame in depth; and this fire is continually augmented, until the ſurrounding earth becomes as hot as an oven. The remaining fire is then taken from the pit; a large quantity of wine is poured into it, and it is covered with a hurdle, made of oſier-twigs, upon which the body is ſtretched out at full length. A cloth is thrown over both, in the form of an arch, in order that the ſteam of the wine may act upon it in every direction. At the end of two hours, this cloth is taken off, and if any blows have been given, they then appear upon the body, in whatever ſtate it may be.

'The ſame experiment is even extended to bones, ſtripped of their fleſh. The Chineſe aſſures us, that, if the blows given have been ſo ſevere as to occaſion death, this trial makes the marks appear upon the bones, although none of them may be broken, or injured. We muſt here remark, that the wine, of which we have ſpoken, is nothing but a kind of beer, made from rice and honey. This obſervation we conſider to be of importance, ſhould any attempt ever be made in Europe, to prove the truth of this expedient, which deſerves ſo much to be verified.'

If the deciſions of their criminal courts are governed by ſuch proceſſes of baking or ſtewing dead bodies, and the learned Abbé can hope to introduce the expedient into Europe, our Britiſh Solomon's rules for the diſcovery of witches and wizards deſerve to be viewed with equal degrees of reſpect!

Their phyſicians are not leſs profound than their lawyers and magiſtrates:

'When a Chineſe phyſician is called to viſit a ſick perſon, he firſt places the patient's arm upon a pillow, after which, he applies his four fingers along the artery, ſometimes ſoftly, and ſometimes with force. He employs a conſiderable time in examining the beats of his pulſe, and in comparing their difference, for it is by a quicker or ſlower, a ſtronger or weaker pulſe, and its regular or irregular motion, that he diſcovers the ſource of the diſorder, and, without aſking any queſtions, informs the patient where he feels pain, what parts are attacked, and what are moſt expoſed to danger; he alſo tells him in what manner, and in what time, his diſorder will terminate.

'From this preciſion, one would be apt to conclude that the Chineſe are much better acquainted with anatomy than is generally ſuppoſed in Europe. It is true, they never uſe diſſection, and that they do not even open the bodies of their dead; but if they neglect to ſtudy nature in dead ſubjects, which always leave much to be gueſſed, it appears that they have long ſtudied living nature with profound attention, and with advantage. Living nature may, perhaps, not be impenetrable to an obſervation of three thouſand years.'

The obvious credulity of theſe miſſionaries will juſtify our receiving with ſuitable diſtruſt any thing they may affirm, and which we do not poſſeſs the means of bringing to an adequate teſt.

We therefore beg leave to doubt the exiſtence of thoſe ſtones, ſaid to contain natural repreſentations of landſcapes, rivers, mountains, and trees, which are cut into ſlabs; and thoſe crabs that petrify on being taken out of the water *.

We doubt alſo, the Tartars on the river Ouſouri being obliged to ſubſiſt wholly on fiſh, becauſe all their land animals have an inſupportable taſte †.

We doubt, the droves of *wild mules*, in Tartary, that can never be tamed; becauſe the production of a mule is a deviation from the natural courſe of inſtinct, under human influence ‡.

We doubt, that every kind of water in the iſland of Formoſa is a deadly poiſon to ſtrangers §.

We doubt the ſtory of that ſpecies of purple fever, among the Tonquineſe, the cure of which is ſaid to be performed by taking the pith of a certain reed, dipping it in oil, and which, on being ſucceſſively applied to all the purple ſpots on the body, cauſes the fleſh to burſt with a report as loud as that of a piſtol! And that the cure is to be finiſhed by rubbing the wounds with ginger ‖!

We doubt the population of China amounting to 200 millions ¶.

We doubt that *convenient method* of gathering olives, by boring a hole in the trunk of the tree, putting ſalt into it, and then ſtopping it up: by which means it is affirmed that all the fruit will drop of itſelf in the courſe of a few days **. That ſo violent an operation may have an effect on the tree, is not queſtioned; but the ſubſequent health of the tree, which is certainly implied, is the problematical part of the ſtory.

We doubt there being a ſpecies of pine, whoſe ſap is poiſonous, and whoſe root, put into the earth or water, ſoon petrifies, ſo as to be uſed for ſharpening the beſt tempered tools ††.

Laſtly, for we wiſh to ſtop ſomewhat ſhort of Pyrrhoniſm, we doubt what we are told of a flat fiſh, with one eye, and with fins and ſcales on one ſide only; ſo that a junction of two is required, to be able to ſwim as one effective fiſh ‡‡. We muſt doubt once more whether the Abbé is juſtified in terming this double fiſh the moſt *ſingular* of the Chineſe fiſh!

After all our doubts, we reſt in the firm perſuaſion, that there is no production of any country whatever, that, when diveſted of ignorant and ſuperſtitious deſcription, thoroughly examined, and well underſtood, will be found to violate the general known laws of nature.

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* Vol. i. p. 106. † Id. p. 130. ‡ Id. p. 192.
§ Id. p. 226. ‖ Id. p. 278. ¶ Id. p. 365.
** Id. p. 423. †† Id. p. 455. ‡‡ Id. p. 574.

ART.

ART. V. *The Battle of Boſworth Field*, between Richard the Third and Henry Earl of Richmond, Auguſt 22, 1485. Wherein is deſcribed the Approach of both Armies, with a Plan of the Battle, its Conſequences, the Folly, Treatment, and Character of Richard. To which is prefixed, by way of Introduction, a Hiſtory of his Life, till he aſſumed the regal Power. By W. Hutton, F. A. S. S. 8vo. 5 s. Boards. Baldwin. 1788.

NO part of the Engliſh hiſtory, ſince the conqueſt, is ſo obſcure and uncertain, as that of the long-ſubſiſting quarrel between the houſes of Lancaſter and York.—"And it is the more remarkable," ſays Mr. Hume, "that this profound darkneſs falls upon us juſt on the eve of the reſtoration of letters, and when the art of printing was already known in Europe." But this latter circumſtance, this recent and great acquirement, and which, in the opinion of that writer, might be expected to have diffuſed a knowlege of the ſeveral occurrences at the period in queſtion, had a totally contrary effect; which effect is thus judiciouſly accounted for by Sir John Fenn, who obſerves, "that the art of printing being newly diſcovered, people neglected to multiply their manuſcripts, and being anxious to preſerve the hiſtory of paſt times, forgot the preſent."

Mr. Hutton, equally ſenſible of the defectiveneſs of our chronicles, in recording a particular incident of the times, has zealouſly undertaken to give it the clearneſs it manifeſtly wants.

'Perſuaded' (ſays he, in his preface), 'that the latter part of this important quarrel, the battle of Boſworth, is ſuperficially repreſented, I have taken ſome pains in a minute reſearch. This little work will nearly comprehend the hiſtory of Richard's ſhort reign.'

He has collected a multiplicity of circumſtances relative to the battle, and deſcribed it with an exactneſs, which will be acceptable to the antiquary, and uſeful to the hiſtorian in his ſearch after truth. The following extracts will bring our readers acquainted with the writer's motives for the publication of the volume before us:

'Very few pieces of hiſtory demand more attention than the deſcription of the battle. When the lives of thouſands, the change of property, and the fate of empires, are at ſtake, no wonder our thoughts are captivated. It follows, the more material the action, the more faithful ought to be the deſcription. The battle of Boſworth was the laſt of thirteen between the houſes of York and Lancaſter; and though it was one of the laſt, it was of more conſequence than the other twelve; nay, the revolutions it cauſed, were of greater moment than thoſe of any other, ſince the conqueſt; for it produced a change in the conſtitution. Villanage was aboliſhed: the feudal ſyſtem overturned; commercial treaties were ratified; a ſpirit of induſtry encouraged; a flow of wealth was the reſult; and a kind of equality was eſtabliſhed among men. *** Intereſted even from childhood in this important event, I enjoyed a pleaſure in enquiry. By carefully examining every author I could meet with, I learnt all they knew. I have made ſeveral viſits in the ſpace of

eighteen

eighteen years to the field itself, merely for information and inspection. I have also made many enquiries into the traditions in the vicinity of Bosworth field, and found this the most copious source of intelligence. Though much was lost, much was preserved. If some of the remarks I met with were crude and contradictory, yet sometimes one little hint ignorantly dropt, set many uncertainties to rights. If new difficulties arose, I read, thought, and travelled for a solution. By carefully comparing the writers, the field, and the traditions, I have attempted to remove some absurdities, and place truth on firmer ground. I do not, however, pretend to enumerate every fact, or warrant the truth of every word; for it must be considered, the period is distant, and many incidents which are material, and would elucidate others, are buried in time. In some parts of the road I am obliged to follow the footsteps of my predecessors. Where they treat of the interests of Richard or Henry, they must be followed with caution; but where those interests are out of the question, they are much safer guides. When I quit their path, and follow my own, I shall be attentive to punctuality. Truth is the ground-work of the historian: he who says the best things says the truest *.'

That part of our author's performance which comprises the life of Richard, 'till he assumed the regal power,' is intended to set his character in a somewhat amiable point of view. It is chiefly extracted from Buck, Rapin, Carte, Walpole, and Fenn, and is preparatory to his general vindication, or, at least, to an extenuation of the guilty proceedings of which he has been accused by Lancastrian historians, and also by some others of a later date. The truly ingenious Mr. Walpole † was the first who attempted, in a particular manner, to rescue the memory of Richard from the obloquy which had been generally thrown on it. He knew, that to palliate the crimes imputed to the King were to lose the point for which he was contending, and he therefore laboured to prove his innocence:—and this in every accusation exhibited against him. Hence, in our opinion, his principal error; for though he has certainly cleared Richard from several of the murders he has been charged with, there are notwithstanding others of which it is highly probable that he was the author, as Mr. Hume has very fully evinced in a note to

* This latter member of the sentence comes under the description of Tully's *inversio verborum*, and the reasoning is consequently false. The writer means, we presume,—*he who says the truest things says the best:* or, *he says the best things who says the truest.* Again, in speaking of Edward IV. he observes,— 'Gloucester did not soften the spirit of his brother savage.' But why his *brother Savage?* Edward and Richard were descended neither from the *Iroquois* nor *Catawabs*, nor indeed from any other uncivilized tribe. Mr. Hutton would no doubt say, *his savage (i. e.* cruel*) brother.*

† See our account of *Historic Doubts on the Life and Reign of Richard* III. Rev. vol. xxxviii. p. 114.

the laſt edition of his Hiſtory of England, and which is given by way of anſwer to the *hiſtoric doubts.*

Mr. Hutton does not follow the ſteps of Mr. Walpole; he attempts not entirely to *exculpate* his 'hero,'—for ſo he ſtyles him,—but rather to apologize for his conduct on the plea of neceſſity *, from the force of his ambition, and from the boldneſs of his character.

'Had Richard been proſperous' (ſays his apologiſt), 'he would, with all his faults, have paſſed through life with eclat. Many of the Engliſh Princes have been as guilty as Richard, but leſs blamed, becauſe more ſucceſsful. The treatment of Duke Robert by his brother, William Rufus, and Henry I. was infinitely more diabolical than that of Richard to Clarence. King John murdered his nephew and his ſovereign, as well as Richard. The deſtruction of Warwick by Henry VII. was as vile a murder as that of Edward V.'

This endeavour to vindicate the character of Richard, by comparing him with others who have been guilty of equal, or perhaps of greater crimes than himſelf, will not be very ſatisfactory to the man of reaſon and virtue. It tends indeed to the annihilation of every moral and religious duty. The tyrant, who, after committing three or four murders, ſhall ſtop his hand, becauſe his end is fully anſwered by them, is ſcarcely leſs an object of deteſtation than he who adds to their number in the proſecution of his ambitious ſchemes. The author again remarks,

'There is not in the whole hiſtory of the Engliſh Kings a ſimilar inſtance of a Prince forming a deſign upon the crown, laying ſo able and deep a ſcheme, in which were ſo many obſtacles; ſurmounting them all, and gaining the beloved object in eight weeks. Theſe obſtacles would have appeared inſurmountable to any eye but Richard's. He had to overcome Rivers and Gray, with all their adherents, who were powerful, and in poſſeſſion of the Sovereign; the potent friends of Edward's family, as Derby, Haſtings, York, Ely, &c.; but what was ſingular, he had the moſt powerful of all, *the people.* The fate of every branch of oppoſition was determined; the King (Edward V.) was committed to priſon. Stanly was to be cut off, as if by an accidental blow; the two Biſhops ſeized and confined. Rivers, with the King's friends, were ſolemnly murdered in the face of the ſun: Haſtings in a manner unknown in hiſtory; and what was aſtoniſhing, the people were moſt unaccountably duped. *A bolder diſplay of maſterly talents is no where met with.*'

What a ſingular commendation! and how extraordinary the cauſe! The man who gains a throne by blood and treaſon is then an HERO?—But Mr Hutton has frequently the appearance of inconſiſtency. This ariſes from his cenſuring Plantagenet as

* So ſpoke the fiend, and with neceſſity,
The tyrant's plea, excus'd his dev'liſh deeds. MILTON.

an *human being*, yet vindicating him as he was an able and a powerful *King*.

The ſtyle of this performance, in general, is ill ſuited to the ſerious dignity of hiſtory; and in ſome few places it ſinks remarkably below it *; yet, on the whole, it is not an unintereſting work.

ART. VI. *A ſummary and philoſophic View of the Genius, Character, Manners, Government, and Politics of the Dutch.* 8vo. 4s. Boards. Hookham. 1788.

THIS work bears no relation, whatever, to the recent diſturbances in Holland, but is confined entirely to an examination of the character and manners of the people, together with their form of government. In the dedication, to the Prince of Orange, are the following words: 'While the writer endeavoured to diſplay the merits of the people he was deſcribing, truth no leſs required, that in ſuch a repreſentation, their defects alſo ſhould not be omitted; otherwiſe he would, inſtead of a picture, have compoſed a panegyric, and in lieu of the ſtrict veracity juſtly expected on ſuch an occaſion, he would have been guilty of deception, and incurred the ſuſpicion of venality.' How far our author has adhered to this his principle of impartiality, we ſhall briefly enquire.

He ſets out with a laboured encomium on the Dutch, and on their intrepid behaviour in throwing off the yoke of Spain. In this particular inſtance, they certainly appear to conſiderable advantage. A nation emancipated from a ſtate of ſlavery, and that by the united efforts of valour and virtue, will ever appear an intereſting object in the eyes of all who can think and determine for themſelves. But when the author is equally laviſh in commendation of the conduct of the Hollander in the year 1672, and when he talks of the '*ignominious alliance* of the court of England with that of France'—which alliance took place at the period in queſtion—we muſt beg leave to enter our diſſent from his judgment and opinion, as being ſomewhat unwarrantable and unjuſt. Holland was undoubtedly the aggreſſor. The chaſtiſement ſhe received, however, was poſſibly too ſevere.

We have a good opinion of the courage of the Hollanders; but this author muſt pardon us if we cannot, in conformity with the ſentiments he has advanced, place it in a perfect parallel with that which was to be ſeen in ancient times. It is very poſſible that there are Dutchmen who may be equal in valour to any of the heroes of antiquity; but as they never had an op-

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* What will the reader ſay to ſuch language as this:— 'Were I allowed to treat royalty with plainneſs, Richard was an accompliſhed raſcal, and Henry not one jot better!'

portunity

portunity of ſhewing that valour in a like extent, ſo is it impoſſible for us to allow them a ſimilar, or an adequate proportion of praiſe. But leaving the matter of perſonal bravery undetermined—ſince as a commercial nation a ſpirit of conqueſt is wholly foreign to the proſpects of the Dutch—we proceed to conſider them in other, and, we think, in their proper lights.

The volume before us is intended, as we have already intimated, to ſet the people of Holland in an advantageous and ſtriking point of view. We think, however, that the writer has defeated his purpoſe by aiming at too much. Many, he obſerves, have treated the Dutch as objects of their riſibility, on account of the love of lucre ſo prevalent in them all; and at this he is highly offended. It is by no means our deſire to be ranked with thoſe who treat this people, from ſuch particular failing, as objects of their riſibility; we rather conſider them as *objects of pity* on that very account, ſince nothing will ſo effectually ſteel the heart againſt the nobler and more generous ſentiments of humanity. But this their conſtitutional parſimony, this their regard and attachment to ſelf, is by the worldling, and likewiſe by their author, denominated *prudence*. Be it ſo. But in our opinion the vice of diſſipation, however cenſurable in itſelf, is highly preferable to ſuch frozen virtues.

We will now examine the force of this writer's reaſoning on the abilities, the *genius* of the people in queſtion. He obſerves—

'Thoſe who tax the Dutch with heavineſs of genius, may ſoon be convinced of their miſtake by attending to the multiplicity of productions of every ſort, that are owing to the laborious fertility of their imaginations, and the wonderful indefatigableneſs of their toil. This is a praiſe which even their enemies have freely and explicitly confeſſed. Strade *, a Jeſuit, who lived at a time when religious inveteracy was widely diffuſed over Europe, nevertheleſs expreſſes the favourable opinion entertained of the Dutch at that period, with peculiar pointedneſs: "*Rara hodie admirarum machinamenta, quæ Belgica non invenerit, aut non abſolverit.*" "We admire," ſays he, "now-a-days, but few diſcoveries of art, which have not been either invented, or brought to perfection by the Dutch."—Other nations have carried their improvements to a great height ſince that epocha; but no country, England excepted, can vie with Holland in thoſe reſpects.'

Strada's expreſſion is by no means to be underſtood in the latitude given to it by our author. *Machinamenta* muſt not be interpreted by *diſcoveries of art*. It merely ſignifies, ſuch things as come from the hands of the mechanic †. Strada would inſinu-

* Strada, was the name of this Jeſuit, not Strade.

† *Machinamentum*, perhaps, more generally ſignifies, *a battering engine*; in which ſenſe it is uſed by Livy, 24. 34: "*Machinamenta quatiendis muris portabant:*" and if this be its true meaning, Strada ſeems to have uſed it improperly.

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ate, that in regard to induſtry, to bodily labour, the Dutch are unexampled. This is their true character; and not that they have 'fertile imaginations,' or that they are encouragers of genius and the liberal arts. With a word or two on the ſubject of a Dutchman's *feelings*; or perhaps, as we ſhould rather ſay, if agreeing in opinion with this writer, his *total want of them*, we ſhall cloſe the preſent article.

'No people poſſeſs more of that intellectual happineſs which ariſes from equanimity. Though it be not abſolutely the ſuperlative degree of felicity, yet, conſidering that it is leſs liable to interruption from the caſualties incident to human nature, it is on that account a ſituation far preferable to it. We ſhall probably find, on a due examination, that a ſtate of tranquillity, equally excluſive of the exceſſes of joy or of grief, is, from the vigour and ſtability which it confers on the faculties, far more eligible than a condition admitting alternately of much pleaſure and much pain; as the frequent viciſſitudes of both cannot fail to haraſs and convulſe the ſoul, and greatly diſturb the œconomy of our whole ſyſtem.'

A very extraordinary argument! Such men, in our opinion, are little better than machines:—for what is the value of ſimple exiſtence? Where is the dignity, the excellence of human nature, if we are thus to be loſt in apathy?—if we are weakly to indulge this drowſineſs; this morbific ſleepineſs of ſoul? No! "Teach us, kind Heaven! to feel another's woe,"—and grant us at the ſame time the power, the *enviable power*, of alleviating it. The author farther remarks—'The Dutch are ſtrict obſervers of the precept, which Horace, who was a competent judge of life, lays down as the prime rule of beatitude. *Nil admirari prope res eſt una, ſolaque quæ poſſit facere et ſervare beatum. Not to admire, an art but little known, is yet the only way to attain and preſerve happineſs.*'

The poet means not that this ſhould be conſidered as *a rule*. On the contrary, it is evidently given by way of *ſarcaſm*. He ſays that 'not to admire,' *not to be moved at any thing*, is the way to be happy; or rather, *not to be unhappy*—for in ſuch a ſtate of mind there can be nothing but a negative kind of happineſs. *Nil admirari* is according to the doctrine of the Stoics. Horace was an Epicurean. He is continually laughing at the ſtoical philoſophy, and we are perſuaded that he does ſo here;—yet as the epiſtle from which the quotation is made, is partly ſerious and partly ironical, the lines are generally miſunderſtood.

We muſt, in concluſion, obſerve, that the writer of this performance, although profeſſedly the encomiaſt of the Hollanders, has yet ſet forth their ſeveral failings with a tolerable degree of fairneſs. We have only to regret that by a ſort of palliation, a ſophiſtical kind of reaſoning, thoſe very *failings* are intended to be impoſed on us as virtues.

On the nature of government among the Dutch, and their adminiſtration of public affairs, our author expatiates with diffuſive approbation; and we hope that the ſeveral members of the States will, by the mildneſs of their future proceedings, continue to deſerve the commendation which he has beſtowed on them.

ART. VII. *Original Anecdotes of Peter the Great*, collected from the Converſation of ſeveral Perſons of Diſtinction at Peterſburgh and Moſcow. By Mr. Stæhlin, Member of the Imperial Academy at Peterſburgh. 8vo. 6s. Boards. Murray. 1788.

THESE anecdotes were ſlightly noticed in our account of Foreign Literature (Rev. vol. lxxiii. p. 454) on their firſt appearance at Leipſic, in 1785. In the preface to this Engliſh tranſlation, we are informed that Mr. Stæhlin being invited [from Dreſden] to Peterſburgh in 1735, to fill a ſeat in the Academy of Sciences, his letter of recommendation from Count Bruhl, to the Count of Lynar, the Poliſh envoy to Ruſſia, introduced him to many perſons of diſtinction who had ſerved under the Czar Peter, and had been much about his perſon. Theſe noblemen, knowing his intention of collecting anecdotes of their illuſtrious maſter, readily encouraged him, and communicated whatever had come to their knowlege. His opportunities for twenty years, were increaſed by his appointment as tutor to the Great Duke, Peter Feodorowitſch, and to that of librarian, on his marriage.

The preface to this tranſlation ſeems to have been begun by the tranſlator, who quotes the above particulars from Mr. Stæhlin's preface; but by a degree of inattention which appears diſguſtful, after the marked quotation is finiſhed, the preface goes on, and concludes, in the perſon of the original collector, inſtead of being reſumed by the pen that firſt addreſſed the reader.

As Mr. Stæhlin collected theſe detached anecdotes expreſsly for publication, it were to be wiſhed, even though there was no intention to form a biographical narrative from them, that they had undergone ſome mode of arrangement; either, as near as could be, according to the order of time when they happened, that we might have traced the progreſs of ſo extraordinary a character, or to have been ſo claſſed according to their ſubjects, that we might have viewed the character of Peter in its various parts; religious, political, domeſtic, &c. But they appear to be recorded juſt as they happened to be received, with no more regard to arrangement than the materials of a jeſt-book. Who, for inſtance, after reading a narrative of the Czar's death, would expect, ſeveral pages following, to meet with circumſtances attending his birth? who indeed would not rather have parted

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altogether with the latter, which conſiſt moſtly of aſtrological predictions?

Taking them however as we find them, they form an entertaining fund of materials to illuſtrate the character of the great perſonage to whom they relate. In Peter, we ſee a bold, vigorous, and enterpriſing genius, born in a rude country, burſting through the deficiencies of education, and all the decorums of ſtate, many of which he did not know, and all of which he diſregarded; to purſue his own extenſive ſchemes, and to gratify his private humours. Had he iſſued all his orders from amid the formalities of a court, and never laid aſide the prince, he never could have realized his grand conceptions, nor have made ſo ſpeedy an importation of arts and civil manners into a country where they were total ſtrangers, and have taught them to ſuch reluctant ſcholars. Mr. Stæhlin furniſhes a particular inſtance of his anxiety to know the opinion formed of him in other countries:

'The Czar was too clear-ſighted not to diſcover the opinion entertained of himſelf, his government, and his new eſtabliſhments, in his own dominions; but he was deſirous of knowing the ſentiments of foreign nations, and loſt no opportunity of obtaining this information.

'N. N. Ambaſſador from Ruſſia to a court of Europe, on his return to Peterſburgh ſome time before the end of the Swediſh war, ſent immediately to inform the Emperor of his arrival, and received directions to go to the palace about noon, at the breaking up of the council. He obeyed, and was very graciouſly received by the Czar, who invited him to dinner.

'Peter aſked him many queſtions concerning the affairs, the ſituation, and the government of the country in which he had reſided. During the whole time they were at table, the converſation turned only on this ſubject. At length the Czar aſked him in a friendly way, what was the opinion entertained of him abroad?

"Sire, every one has the higheſt and beſt opinion of your Majeſty. The world is aſtoniſhed above all at the wiſdom and genius you diſcover in the execution of the vaſt deſigns which you have conceived, and which have ſpred the glory of your name to the moſt diſtant regions."—"Very well," replied the Czar, "very well, that may be; but flattery ſays as much of every king when he is preſent. My object is not to ſee the fair ſide of things; but to know what judgment is formed of me on the oppoſite ſide of the queſtion. I beg you to tell it me, whatever it may be; for I am not to learn that foreigners examine my conduct in every point of view, and ſpeak ſo freely of me, that you cannot be ignorant of their opinion. In ſhort, I wiſh to know if it be the ſame that I have often heard, and if you ſpeak to me ſincerely?"

"Sire," ſaid the ambaſſador, making a low bow, "ſince you order me, I will relate to you all the ill I have heard. You paſs for an imperious and ſevere maſter, who treats his ſubjects rigorouſly, who is always ready to puniſh, and incapable of forgiving a fault."

'At theſe words the Czar interrupted him with a ſmile—"No, my friend," ſaid he; "no, this is not all: you will not tell me what you have heard. I am repreſented as a cruel tyrant: this is the opinion foreign nations have formed of me; but how can they judge? They do not know the circumſtances I was in at the beginning of my reign; how many people oppoſed my deſigns, counteracted my moſt uſeful projects, and obliged me to be ſevere: but I never treated any one cruelly, nor ever gave proofs of tyranny. On the contrary, I have always aſked the aſſiſtance of ſuch of my ſubjects as have ſhewn marks of intelligence and patriotiſm, and who, doing juſtice to the rectitude of my intentions, have been diſpoſed to ſecond them; nor have I ever failed to teſtify my gratitude by loading them with favours."

The public character of Peter is by this time generally known: but the chief value of theſe anecdotes, is where they give us ſcenes in his private life. The following particulars are of this claſs:

'The Czar, excited by natural curioſity, and his love for the ſciences, took great pleaſure in ſeeing diſſections and chirurgical operations. It was *him* who made theſe arts known in Ruſſia. He was ſo fond of them, that he was informed whenever any thing of this kind was going on in the hoſpitals, or other places in the vicinity of his reſidence, and ſeldom failed to be preſent if he had time. He frequently lent his aſſiſtance, and had acquired ſufficient ſkill to diſſect according to the rules of art, to bleed, draw teeth, and perform other operations, as well as one of the faculty. It was an occupation in which he liked to employ himſelf for the ſake of practice; and he always carried about with him, beſides his caſe of mathematical inſtruments, a pouch well ſtocked with inſtruments of ſurgery.

'Having heard that Mrs. Boſt, the wife of a Dutch merchant, with whom he was well acquainted, was ill of a dropſy, and that ſhe would not conſent to be tapped, which was the only means of cure left, he went to ſee her, prevailed on her to ſubmit to the operation, and performed it himſelf with a great deal of dexterity.

'The following day his patient grew better; but tapping having been too long deferred, ſhe died a few days after, as the phyſicians had predicted, and the Czar attended at her funeral, which was conducted with much pomp.

'He once exerciſed his dexterity with laughable circumſtances, on the wife of one of his valets-de-chambre, who was a little given to gallantry, and whoſe huſband wiſhed to be revenged.

'Perceiving the huſband, whoſe name was Balboiarof, ſitting in the anti-chamber with a ſad and penſive countenance, he aſked him what was the cauſe of his ſorrow?—"Nothing, Sire," anſwered Balboiarof, "except that my wife refuſes to have a tooth drawn which gives her the moſt agoniſing pain."—"Let me ſpeak to her," replied the Czar, "and I warrant I'll cure her."

'He was immediately conducted by the huſband to the apartment of the ſuppoſed ſick perſon, and made her ſit down that he might examine her mouth, although ſhe proteſted that nothing ailed her.—"This is the miſchief," ſaid the huſband; "ſhe always pretends

not to ſuffer when we wiſh to give her eaſe, and renews her lamentations as ſoon as the phyſician is gone."—"Well, well," ſaid the Czar, "ſhe ſhall not ſuffer long. Do you hold her head and arms."—Then taking out a tooth inſtrument, he drew, in ſpite of her cries, the tooth which he judged to be the cauſe of her complaint, with admirable addreſs and promptitude.

'Hearing a few days after, from ſome of the Empreſs's houſhold, that nothing had really been the matter with the woman, and that it was only a trick of her huſband, he ſent for him, and, after having made him confeſs the whole, chaſtiſed him ſeverely with his own hands."

The following anecdote is added, as the ſequel of the above ſtory of the tapping for the dropſy:

'When the Dutch merchant's wife, whom the Czar had tapped with ſo much ſkill, was buried, the monarch was preſent at the funeral ceremony, confounded with the greateſt part of the merchants and ſea-faring people, of the ſame nation, then at Peterſburgh. After the burial, he returned with the company to ſup at the houſe of the deceaſed, according to the cuſtom of the country.

'When the gueſts had drank rather largely, and it was the turn of one of the youngeſt at table to give his toaſt, he kept the cup by him for a moment while he deviſed a compliment proper to drink to the health of the Czar. Then taking up the cup, filled to the brim, he roſe, gave the lid to a man advanced in years ſitting beſide him, and turning towards the Emperor, cried out, "Long live my lord Peter the Great, and my lady, the Empreſs, his wife.

'This compliment diſpleaſing him who held the lid, he roſe ſuddenly—"Are you mad, young man?" ſaid he, taking up the cup; "is this the way to ſpeak? let me give the toaſt, as you know nothing of the matter." He then turned towards the Czar, and bowing with a ſerious and formal air, drank his health thus—"Long live your Majeſty my lord the Emperor Peter, and her Excellency my lady the Empreſs, your ſpouſe."

'The company could not refrain laughing; and the Czar, much diverted with the ridiculous ſolemnity of the good Dutchman, anſwered graciouſly, "Bravo, my friend, I thank you."

Surgery, however, was but one of his profeſſions; all the world knows he was a ſoldier and a ſailor, but he was alſo a blackſmith.

'Peter the Great, deſirous of forming uſeful eſtabliſhments in his dominions, and of encouraging thoſe already exiſting, viſited the different workſhops and manufactories with much aſſiduity. Among others that he viſited frequently, were the forges of Muller at Iſtia, on the road to Kalouga, at ninety werſts diſtance from Moſcow. He once paſſed a whole month there, during which time he drank chalybeate waters; and after having given due attention to the affairs of the ſtate, which he never neglected, he amuſed himſelf not only with ſeeing and examining every thing in the moſt minute manner, but alſo with putting his hand to the work, and learning the buſineſs of a blackſmith. He ſucceeded ſo well, that one of the laſt days of this excurſion he forged alone eighteen poods of iron (the pood is equal to forty pounds), and put his own particular mark

on each bar. The boyars and other noblemen of his ſuite were obliged to blow the bellows, to ſtir the fire, to carry coals and perform all the other offices of journeymen blackſmiths.

'Some days after, on his return to Moſcow, he went to ſee Verner Muller, beſtowed great praiſe on his eſtabliſhment, and aſked him how much he gave per pood for iron in bar, furniſhed by a maſter blackſmith. "Three copecs or an altin," anſwered Muller. "Well then," ſaid the Czar, "I have earned eighteen altins, and am come to be paid." Muller immediately opened his bureau, took out eighteen ducats, and counting them before the prince, "It is the leaſt," ſaid he, "that can be given to ſuch a workman as your Majeſty." But the emperor refuſed them: "Take again your ducats," ſaid he, "and pay me the uſual price; I have worked no better than another blackſmith; and this will ſerve to buy me a pair of ſhoes, of which I am in great want." At the ſame time his majeſty ſhewed him thoſe he wore, which had already been ſoled, and ſtood in need of another repair. He took the eighteen altins, went directly to a ſhop, bought a pair of ſhoes, and took great pleaſure in ſhowing them on his feet, ſaying to thoſe who were preſent; "I have earned them well, by the ſweat of my brow, with hammer and anvil."

'One of theſe bars forged by Peter the Great, and authenticated by his mark, is ſtill to be ſeen at Iſtia, in the ſame forge of Muller. Another, forged alſo with his own hand, is ſhewn in the cabinet of the Academy of Sciences at Peterſburgh: but this latter was forged at a later period at Olonetz, on the lake of Ladoga.'

His familiarity with common life gave him a diſtaſte for the forms and parade of ſtate; his aim was to be free and eaſy.

'When Peter and his conſort dined or ſupped alone, which often happened, they had only a very young page, and favourite chambermaid of the Empreſs, to wait on them. And when he had ſeveral of his miniſters or general officers at his table, he was only attended by his chief cook, Velten, a denchtchick *, and two very young pages, and they had orders to retire as ſoon as the deſſert was put on the table, and a bottle of wine had been ſet before each gueſt.

'No lacquey ever made his appearance during his repaſts, except when he ate in public. "I have no occaſion for them," he often repeated, "to make their obſervations on me when I give a looſe to my converſation."

'He ſaid one day at table, to the old Baron of Mardfeldt, envoy from the court of Pruſſia: "Hirelings and lacqueys never loſe ſight of their maſter's mouth: they are ſpies on all he ſays, miſconſtrue every thing, and conſequently repeat every thing erroneouſly."

To indulge our readers farther with theſe anecdotes, would incroach too much upon our limits. Mr. Stæhlin informs us, that, by order of the empreſs Elizabeth, the daughter of Peter the Great, abundance of materials were put into the hands of

* 'A Denchtchick is a ſoldier appointed to wait on an officer; the Empreſs allows officers to a certain number, according to their reſpective ranks.'

M. de Voltaire, that he might write the life of her father; and that no expence was ſpared to induce him to undertake the taſk. The court were, however, greatly ſurpriſed and diſſatisfied with Voltaire's performance: in which, it is ſaid, the deſire of gain prevented his making uſe of half the MSS. he received; and which he afterward applied to other works. In ſeveral parts of this "ſhapeleſs abortion," he is affirmed to have ſubſtituted his own thoughts for thoſe of his hero, and circumſtances the very reverſe of thoſe contained in his authorities. To ſome expoſtulations which he received on theſe points, he replied, that it was not his cuſtom to copy implicitly the MSS. ſent to him, but to give his thoughts according to the beſt information he could procure; and that though he was ſenſible of the merit of the anecdotes communicated to him, they did not come within the limits of his plan. To a queſtion, why he unneceſſarily omitted the names of ſeveral great perſons and places, and ſo disfigured thoſe which he had been pleaſed to name, that they were ſcarcely known? he replied, "As far as relates to the disfiguring of proper names, I ſuppoſe it is a German who reproaches me with it: I wiſh him more wit, and fewer conſonants."

Theſe anecdotes are all authenticated by the names of the ſeveral relaters; and at the end is an alphabetical account of them, ſhewing the opportunities which they had of *knowing* what they affirmed.

ART. VIII. *The Olla Podrida*, a periodical Work, complete in forty-four Numbers. 8vo. 6s. Boards. Dilly. 1788.

ΜΕΓΑ *βιβλιον μεγα κακον*, is a maxim which was perhaps never more univerſally aſſented to than at preſent. With all the fondneſs for reading, now ſo obſervable in every claſs of the community, few are to be met with who will enter on laborious diſcuſſions, or peruſe voluminous performances. Unambitious of poſſeſſing thoſe genuine pearls of ſcience, which muſt be ſought by diving to the bottom of the ocean which produces them, the generality of readers content themſelves with the ſhells that are to be gathered from its ſands and its ſhallows. The great art, therefore, of faſhionable book-making is to be brief, gaudy and ſuperficial. Many writers now employ themſelves in dealing out learning, as innkeepers do their liquors, in *ſmall quantities* *.

In the rank of theſe literary retailers, we may properly place the authors of periodical papers, who endeavour to inſtruct and amuſe the public in ſhort miſcellaneous eſſays. This has been found an agreeable method of *holding the mirrour up to nature, and of ſhewing the very age and body of the time, its form and*

* "Punch, in ſmall quantities." ASHLEY.

preſſure: hereby the moral obſerver has an opportunity of expoſing many foibles and follies, which lie out of the reach of more ſerious animadverſion.

The trade, indeed, of periodical eſſay-writing is now grown old, and has been continued through ſo many hands, that it is become exceedingly difficult to give it the charms of novelty; but, nevertheleſs, in the hands of perſons of genius, it will not fail of yielding, ſtill, *ſome* amuſement.

The OLLA PODRIDA comes to us with this recommendation: it is the joint labour of ſome tolerable literary cooks, and of courſe will be expected to have ſome reliſh. The names of theſe providers of food for the mind are, for the moſt part, given in the preface, by Thomas Monro, A. B. of St. M. Magdalen's College, Oxford, who holds himſelf out to the public as *head cook*, or, to uſe his own words, 'as the original projector and promoter of the Olla Podrida.' This Gentleman (from the multitude of periodical eſſayiſts who have preceded him) might be ſuppoſed to have been puzzled to find a new title for his work; and conſidering the difficulty, he has been rather fortunate. A collection of miſcellaneous papers might not improperly be compared to a *hodge podge*, or *Olla Podrida*; but then, ſurely, a gentleman who ſets before his gueſts ſuch a diſh, ſhould provide them with a fork or ſpoon, to pick out what they reſpectively like from the heterogeneous maſs. It muſt therefore, to drop the metaphor, be conſidered as a great defect in the volume before us, that it is furniſhed neither with an *index*, nor *table of contents*. Mr. M. has ſervilely followed his predeceſſors in other things; and what could be his reaſon for not imitating them in giving an index, or a ſhort table of contents, is a matter concerning which we are unable to form any gueſs, unleſs it be, that this would have given him a little more trouble. The utility of ſuch helps to the reader, in a work like this, muſt be ſo obvious, that we could not avoid thus noticing the omiſſion.

The merit of this collection is various. Different writers muſt neceſſarily have different abilities. Mr. Monro, though the conductor of the *Olla Podrida*, has produced ſeveral papers that are agreeably written; but when he attempts to delineate certain characters, he often *caricatures*, to ſuch a degree of extravagance, as totally to deſtroy the intended effect. That the progreſs of a poem might be known by the ſtate and ſize of a gouty perſon's chalkſtones; that an epic poem has been foretold by the ſhooting of a corn, and an ode to peace propheſied from a pain in the ſhoulder, are but ſorry conceits (and theſe are in the firſt Number), and ſo totally out of nature, that they ceaſe to be wit.

We

We were concerned likewiſe to ſee this volume, the production of ingenious men, diſgraced by a pitiful imitation of Bob Short's letter in the Spectator. Such a ſquib might once be admitted in a periodical paper; but the facility with which it might be imitated, ought to keep a man of genius from even attempting it.

But theſe are little defects, which the reader will eaſily pardon. Mr. M. has, in his ſecond paper, ſhewn himſelf a good critic, in oppoſition to the Adventurer; and his delineation of the characters of Ulyſſes and Achilles, as drawn by Homer in the Odyſſey and the Iliad, appears to be juſt:

'From the contemplation of the character of Ulyſſes and Achilles very different ſentiments ariſe.—When we are obſerving the former, the mind is rapt in unwearied admiration, it is ſcarce awakened to obſervation from a continued ſeries of praiſe-worthy actions, but ſlumbers in the fulſomeneſs of perpetual panegyric.—If we would examine thoroughly the character of the latter, the mind muſt be ever at work: there is much to praiſe, and much to condemn; through a variety of good and bad circumſtances, we muſt "pick our nice way." His well-placed affection, his warm friendſhip, will create love; his revenge odium, and his cruelty abhorrence. Doubts will ariſe, and enquiry muſt be made, whether the one is more to be approved, or the other more to be avoided. Thus are we kept for ever on the watch; if our vigilance be for a moment abated, we have paſſed over ſome leading feature in the character of the hero, or loſt the recital of ſome circumſtance, by which we might determine whether the virtues or the vices of Achilles preponderate. When Ulyſſes comes forward, the mind is already prepared, and knows what to expect: he is either the πολυμητις διος Οδυσσευς, *the wiſe and divine Ulyſſes*, or the θειος μαλιγκιος αυδη, *Ulyſſes godlike in voice.*—But upon the appearance of Achilles, we are uncertain whether he has broken his reſolution of not going out to battle, or whether he is meditating the deſtruction of the Trojan bulwark.'

As a further ſpecimen of Mr. Monro's agreeable manner of writing, we ſhall extract what he advances in Number 31. on the ſubject of Sunday ſchools.

'An attempt has lately been made to reſcue the lower orders of people from their extreme of ignorance, by the appropriating one day in the week to the inſtilling of religious knowledge into the minds of the young, and exciting in them a deſire of intellectual improvement. For the proſecution of this plan, ſermons have been preached, and ſubſcriptions opened, and every mode of perſuaſion and encouragement been adopted, that wealth, learning, and benevolence could ſuggeſt. Yet to theſe laudable deſigns there have been found many enemies. Armed with the fallacies of logic, they have with ſufficient ingenuity demonſtrated to us, that the ignorance of the multitude is a public good: that to the "hewers of wood, and drawers of water," learning is injurious, or unprofitable; and that the huſbandman and the mechanic have other objects on which their attention is more properly engaged than wiſdom and ſcience.

All

All the arguments which were firſt produced to reſtrain the arrogance of the *overwiſe*, are made uſe of to reconcile ignorance to its darkneſs, and to hide the light from thoſe who, having never enjoyed it, are little ſolicitous to acquire what they have ſo long been able to live without. Many of theſe reaſoners have anſwered ſome private end. Some have diſcovered the ſkill with which they can argue in a bad cauſe; and others, under the ſanction of ſuch reaſoning, have indulged their avarice, by ſparing their money. *But let him who would prove, that ignorance is either a bleſſing or a virtue, remember, that he advances the poſition of a wicked man, which he muſt ſupport with the arguments of a fool.*'

Some of Mr. Kett's papers have conſiderable merit, eſpecially Number 39, *on epitaphs*. The Reverend Mr. Graves, the author of Columella, The Spiritual Quixote, and other works; the late Mr. Headley of Norwich, the publiſher of Select Beauties of ancient Engliſh Poetry; and Francis Groſe, Eſquire, F. A. S. and other gentlemen, have contributed to this collection; but thoſe to whom it ſtands moſt indebted, are Mr. Berkeley, who communicated the Vicar's Tale in Number 32, 37, and 38; and the author of thoſe papers, ſigned Z. The Vicar's Tale, the only one in the volume, is moſt affecting, and would not diſgrace the Adventurer: and as to thoſe numbers which bear the ſignature of Z, we muſt acknowlege, that they have in general pleaſed us more than any others in the work.

From politics, the author has cautiouſly abſtained; and as to interference in religion, he thought he ſhould do little good; for he remarks, that 'it fares with this as with a ſhuttle-cock, which is ſtruck from one to another, and reſts with none.'

On the whole, the Olla Podrida is an amuſing miſcellany; and though it has ſome defects, the reader will have no occaſion to reproach the author with having made his correſpondence with the public the vehicle of private calumnies, or with having miniſtered by his pen to the gratification of vice.

ART. IX. *A Series of Letters.* Addreſſed to Sir William Fordyce, M. D. F. R. S. Containing a Voyage and Journey from England to Smyrna, from thence to Conſtantinople, and from that Place over Land to England; likewiſe an Account, &c. of the Cities, Towns, and Villages, through which the Author paſſed, &c. &c. 8vo. 2 Vols. 12s. Boards. Payne. 1788.

THE writer of the work before us, whoſe name is Luſignan *, and who ſtyles himſelf Κοσμοπολιτης, or, a citizen of the world, ſays, in his preface, 'The following letters, containing the obſervations which I made in my voyages and travels,

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* Our readers are not unacquainted with this traveller. In the 68th vol. of our Review, p. 529, we gave an account of his Hiſtory of the late celebrated but unfortunate *Ali Bey*; to whom, as we underſtand, Mr. Luſignan was ſecretary.

are

are now preſented to the public, unadorned with any embelliſhments of art, and have nothing to boaſt of but their ſimplicity and genuineneſs; for as it was not my intention to ſwell the ſize of my book, by borrowing accounts from other authors, and imitate thoſe pretended travellers who ſit in their own cloſets, and write their journies over the whole world, no more than compilations from others; I only here offer a conciſe deſcription of the various countries through which I paſſed; for had my intention been to impoſe on the public a voluminous work, without having recourſe to the expedients of plagiary, I could have formed ſeveral volumes, of other travels made in former periods of my life, for which my memory would have afforded me ſufficient matter.'

On this declaration, we are ſomewhat at a loſs what obſervation to make:—for, of the writer who aſſerts, in poſitive terms, that his publication is the reſult of actual obſervation, it is not a little unpleaſant to remark, that he appears to have deſcribed places which we might almoſt ſuſpect he has never ſeen. We will tranſcribe, by way of inſtance, his account of the lake Aſphaltites, or, as it is uſually denominated, the *Dead Sea.*

'This lake, or ſea, extends in length from eaſt to weſt about twenty-ſix miles, and from north to ſouth ſixteen, which is the breadth of it *.—Its waters are ſo thick that the greateſt wind can hardly make any motion on them; the ſaltneſs of theſe waters is alſo ſo great, that no kind of living animals can be found in them; the colour of the water, in appearance, ſeems black, but on taking it up with the hand, and pouring, looks clear, but not entirely white: on the ſhore of it great quantities of ſalt are gathered by the Arabs, with which all Judea and Paleſtine are ſupplied: the ſtones round it are of a dark grey colour, which they burn like ſea-coal; but they ſend forth ſuch an offenſive ſmell of ſulphur and bitumen as is intolerable. In the year 1753, in the month of March, when I viſited this helliſh ſea, I endeavoured to dive in it; but was not able to effect this, as the water always kept me up, and rendered my ſkin as red as ſcarlet. At my departure from thence, I took ſome of theſe ſtones, and when I came back to Jeruſalem, I lighted them at a candle in my room, to ſee whether they would burn; but no ſooner did they begin to ſmoke, than I was forced to quit the chamber, ſo intolerable was the ſtench. The Arabs told me, that the birds, when they endeavour to croſs this ſea, fall in dead. When I was in it, I felt with my feet ſome-

* Totally wrong. It is *ſeventy* miles in length, and *twenty* in breadth. The length, too, is from North to South, and not from Eaſt to Weſt.

thing

thing like a wall, for which reaſon I attempted to dive, to examine it with my hands; but I could not, as I ſaid before. In the vicinity of this lake, about a quarter of a mile diſtant, on the North-weſt and Weſt parts of it, there are ſome pomegranates and apple-trees which bear fruit, and although in appearance it looks fine and ripe, on taking it into your hand, and ſqueezing it, there remains nothing but aſhes.'

The author has here retailed the ridiculous accounts of early writers, reſpecting the noxious properties of the *lake Aſphaltites:* all which aſſertions have been long ſince fully confuted by Maundrel, Pococke, and Shaw, as well as by other judicious and intelligent travellers. Can we, after the nonſenſe, ſo gravely repeated, of *apples mouldering into aſhes; of birds falling dead into the aforeſaid lake,* &c. &c. can we give our author full and abſolute credit for the fidelity or accuracy of all his reports?

Again he obſerves, — 'under the ſouthern hill, is a large cave or grotto, which extends from Eaſt to Weſt, in length fifty yards, and breadth twenty; round the inſide of which are ſepulchres cut in the rock, in which all ſtrangers who die in Jeruſalem are buried; and when the body is conſumed (which in general is performed in four-and-twenty, or ſix-and-thirty hours the longeſt), they gather the bones, and throw them into an inner cave, which is joined to the former.'—This pretended quality or virtue of the earth of the *potter's field,* or, as it has ſince been ſtyled, the *Campo Santo,*—and of which Sandys has given a particular account,—is declared by Maundrel and others to be totally falſe.—Thus far with reſpect to his deſcription of the *holy land.*

That part of Mr. Luſignan's performance, which contains an account of his journey from Conſtantinople to England (and ſuch a journey he appears to have actually made) is not unentertaining; and from the deſcription of the cities and towns; the names of the principal inns, &c. &c. on the route, it may no doubt be uſeful to travellers, as well as amuſing to the reader.

With reſpect to the points in diſpute between our author and M. Volney, who has criticized his Hiſtory of Ali Bey, and treated Mr. L. as an impoſtor, we ſhall paſs them over, as the particulars would take up too much of our room, without contributing, in any proportion, to the rational entertainment of our readers.—On the whole, whatever miſtakes Mr. L. may have fallen into, we cannot help regarding him as an honeſt man, and a well-meaning writer.

With reſpect to the imperfections obſervable in his language, the reader will recollect that he is a foreigner, and will make allowances accordingly.

ART.

ART. X. *Philoſophical Tranſactions of the Royal Society of London.* Vol. LXXVIII. for the Year 1788. Part II. 4to. 8s. ſewed. Davis. 1788.

WE are always entertained with the variety of new diſcoveries which are recorded in the Tranſactions of the Royal Society, and are frequently inſtructed, by their peruſal, in many branches of ſcience; and indeed in almoſt every kind of knowlege; and we hope, by our review of the contents of the preſent volume, to communicate part of that entertainment and information to our readers.

MATHEMATICAL PAPERS.

On the Probabilities of Survivorſhips between two Perſons of any given Ages, and the Method of determining the Values of Reverſions depending on thoſe Survivorſhips. By Mr. William Morgan.

De Moivre's hypotheſis of an equal decrement of life was generally admitted as the baſis for computing life-annuities and reverſions; it has, however, been diſcarded by many later writers on the ſubject, on account of its incorrectneſs: and the advantages which ariſe from it, in facilitating the computation of life-annuities, are by no means ſo great as to counterbalance the errors which, in ſome caſes, it will occaſion. The doctrine of life-annuities has been ſuppoſed to depend on the moſt abſtruſe principles, and to be extremely involved in difficulties. A knowlege of arithmetic, and a capacity to reaſon juſtly, are the principal requiſites to enable a man, who is endowed with common ſenſe, and not blinded by metaphyſical duſt, to ſolve moſt problems that occur; and a little algebra will enable him to ſolve them all.

Mr. Morgan has here given the ſolutions of three problems, which, he ſays, 'though the moſt common in the doctrine of ſurvivorſhips, have never hitherto been ſolved in a manner ſtrictly true.'

The firſt problem is,

'Suppoſing the ages of two perſons, A and B, to be given, to determine the probabilities of ſurvivorſhip between them from any table of obſervations.'

The inveſtigation cannot be abridged; we therefore only give the general anſwer. The probability of B's ſurviving A is $\frac{1}{ab} \times \frac{b+c}{2} a' + \frac{c+d}{2} a'' + \frac{d+e}{2} a'''$ &c. where $a =$ the number of perſons living in the table at the age of A the younger; a', a'', a''' &c. $=$ the decrements of life at the end of the 1ſt, 2d, 3d &c. years from the age of A; $b =$ the number of perſons living at the age of B the older; and c, d, e &c. $=$ the number

number of perſons living at the end of the 1ſt, 2d, 3d &c. years from the age of *B*. The probability of *A*'s ſurviving *B* is the difference between unity and the ſeries above mentioned.

The ſecond problem is of conſiderable importance. 'It has, indeed,' ſays Mr. Morgan, 'been ſolved by M. de Moivre *, and Mr. Dodſon: but the firſt of theſe writers has erred moſt egregiouſly in the ſolution itſelf, and the other having derived his rule from a wrong hypotheſis, has rendered it of no uſe.' This paſſage is ſurely not expreſſed in the uſual language of a mathematician. If De Moivre *has erred moſt egregiouſly*, it behoves Mr. Morgan to ſhew *how*. *Nullius addictus in verba*, &c. is a maxim which all mathematicians muſt admit; and Mr. Morgan's bare aſſertion, without a demonſtration, that De Moivre *has erred moſt egregiouſly*, will not be admitted as proof againſt an author who has been juſtly eſteemed one of the greateſt mathematicians of the age, and who never advanced any propoſition without demonſtrating it. The problem, as ſtated by Mr. Morgan, is, 'ſuppoſing the ages of *A* and *B* to be given, to determine, from any table of obſervations, the preſent value of the ſum *S* payable on the contingency of one life's ſurviving the other.' De Moivre's 17th problem (as it ſtands in the laſt and beſt edition, printed in 1756) is, "*A* borrows a ſum *S*, payable at his deceaſe, but with this condition, that if he dies before *B*, then the whole ſum is to be loſt to the lender; to find what *A* ought to pay at his deceaſe, in caſe he ſurvives *B*."

We have copied each problem, that, by a compariſon, our readers may judge of their ſimilarity. The one is to find the preſent value of a certain ſum payable on a certain contingency; and the other is to find the future value of a given ſum on a certain contingency: or in other words, they are the reverſe of each other. The ſolution of each depends on the ſame principles, and in this reſpect only can they be called ſimilar. We have carefully re-examined De Moivre's ſolution, and do not perceive that he *has erred moſt egregiouſly*; if we except the adopted hypotheſis of an equal decrement of life in all ages.

The third problem is, 'The ages of *A* and *B* being given; to determine the value of the ſum *S*, payable on the extinction of one life in particular, ſhould that happen after the extinction of the other life.'

The values of reverſions on ſurvivorſhips are doubtleſs not accurately eſtimated on the hypotheſis of equal decrements and the term of life, as ſtated firſt by de Moivre, and adopted by Simpſon, Emerſon, and others. Subſequent obſervations have ſhewn, that the hypotheſis, though nearly, is not ſtrictly true, and the world is much indebted to thoſe gentlemen who have

* 'See De Moivre's 17th problem.'

corrected

corrected theſe errors, and ſhewn the true methods of computing the values of annuities and reverſionary payments depending on different contingencies of ſurvivorſhips.

In this paper, Mr. Morgan has given ſeveral tables of the probabilities of ſurvivorſhips between perſons of different ages, which greatly enhance its value, more eſpecially as the labour of calculating them is by no means inconſiderable.

We have lately had occaſion to remark, that the Mathematical Papers in the Philoſophical Tranſactions were incorrectly printed; in the preſent memoir, we find, at p. 335, l. 1, .8887, which ſhould be .8827; and in the ſame page, line 3, 9×4, which ſhould be $9 + 4$. Errors in algebraical or arithmetical expreſſions ought to be carefully avoided, becauſe they may eaſily lead the calculator into inextricable difficulties.

Some Properties of the Sum of the Diviſors of Numbers. By Edward Waring, M. D. F. R. S.

Like the generality of Dr. Waring's Papers, the preſent is a moſt intricate and abſtruſe algebraical calculation. Its uſe indeed is not apparent; nor will it be peruſed with pleaſure by any others than thoſe who have a taſte for the moſt abſtract ſpeculation. An abridgment of what is already too conciſe for moſt readers, even thoſe who are well ſkilled in algebraical knowlege, would be more difficult to underſtand than the original; to which we refer ſuch of our readers as have leiſure and inclination to examine this curious paper.

MEDICAL.

The only Paper belonging to this head is *An Account of a remarkable Tranſpoſition of the Viſcera.* By Matthew Baillie, M.D.

Any deviation which nature makes from her uſual path in the ſtructure or formation of her works attracts attention, in proportion as it is more extraordinary, or more rarely obvious. The *Luſus* which Dr. Baillie has here deſcribed, was a complete tranſpoſition of the contents of the two cavities of the trunk, from one ſide to the other. The ſubject was a robuſt man, about forty years old. During life, there was no ſymptom that could indicate the ſituation of the viſcera; and all the animal and natural functions were duly diſcharged. Dr. Baillie does not mention the cauſe of his death.

The caſe is not without parallel. Dr. Baillie ſays, 'I have only found this ſingular *luſus naturæ* deſcribed by Cattierius, M. Mery, and M. Daubenton; but by none of them is it ſufficiently particular.' Had he turned to the 107th Number of the Philoſophical Tranſactions, p. 146, he would have found a deſcription of a caſe ſufficiently particular to determine it to have been preciſely ſimilar to the preſent.

Every

Every ſingular phenomenon in the ſtructure of animals ought to be recorded: for though they may not at firſt ſight furniſh any uſeful improvements in medical practice, or explain any of the unknown parts of the animal œconomy, yet, from a compariſon of them with each other, and from a general view of ſeveral facts taken together, conſiderable light may be thrown on many obſcure parts of phyſiology; and perhaps ſome of the anomalous ſymptoms in uncommon diſeaſes might be accounted for in a ſatisfactory manner.

Astronomical Paper.

On the Georgian Planet and its Satellites. By William Herſchel, LL.D. F.R.S.

In the laſt volume of the Philoſophical Tranſactions, Dr. Herſchel gave an account * of his having diſcovered two ſatellites, revolving round the Georgian planet. The preſent memoir gives not only a detail of his obſervations on theſe ſatellites, but alſo the deductions which he has made from them, in order to aſcertain their orbits.

To determine the orbits of ſecondary planets, is an aſtronomical problem of no little difficulty; and in the preſent caſe, this difficulty is increaſed, by the want of obſervations of the eclipſes of the ſatellites; and by the great nicety of making even ſuch obſervations as the preſent ſituation of the ſatellites afford.

The reſult of Dr. Herſchel's obſervations, and the calculations which he has made from them, are,

The period of the 1ſt ſatellite, $8^d\ 17^h\ 1'\ 19''$. Its diſtance $33''$: and on the 19th October 1787, at $19^h\ 11'\ 28''$, its poſition was 76° 43′ North, following the planet.

The period of the 2d ſatellite, $13^d\ 11^h\ 5'\ 1''.5$. Its diſtance $44''.23$: and on the 19th October 1787, at $17^h\ 22'\ 40''$ was 76° 43′ North, following the planet. The orbit is inclined to the ecliptic 91° 1′ 32″.2 or 89° 48′ 27″.5; its aſcending node in 18° of Virgo, or 6° of Sagittarius. The ſituation of the orbit of the firſt differs not materially from that of the ſecond. There will be eclipſes of theſe ſatellites about the year 1799, or 1818, when they will appear to aſcend through the ſhadow, in a direction almoſt perpendicular to the ecliptic.

The diameter of the new planet is to the diameter of the earth, as 4.31769 : 1; its bulk, 80.49256 : 1; its denſity, 0.220401 : 1; its quantity of matter, 17.740612 : 1; and heavy bodies fall on its ſurface 15 feet $3\frac{1}{3}$ inches in a ſecond.

From this recapitulation of the contents of this valuable Paper, our aſtronomical readers will eaſily perceive that Dr

* See Rev. vol. lxxvii. p. 179.

Herſchel's

Herſchel's calculations have been intricate and laborious. It were to be wiſhed, that tables of the planet's motions were conſtructed from Dr. Herſchel's own obſervations of its places. Thoſe given in the *Connoiſſance des Temps* of 1787 muſt, neceſſarily, not be ſo correct as others that might *now* be formed, ſince the planet has been longer obſerved; and more frequent opportunities have occurred for aſcertaining the times and places of its oppoſitions and ſtations. The oppoſitions indeed ſeem at preſent the moſt eligible obſervations for determining the planet's orbit; few of the aſtronomers of the preſent day have a chance of ſeeing it in the node, and human life will not ſuffice for the ſame obſerver to ſee it twice in the ſame place; for which reaſon it is a duty incumbent on our preſent obſervers to record their obſervations.

NATURAL HISTORY.

Obſervations on the Natural Hiſtory of the Cuckow. By Mr. Edward Jenner.

The ſingularity of the cuckow has engaged the attention of ſeveral naturaliſts; who have made theſe general concluſions, viz. that the cuckow is a bird of paſſage,—that it does not build its own neſt, nor hatch its young,—that it depoſits its eggs in the neſts of other birds, who become the foſter parents of the young cuckows. Mr. Jenner relates various facts which he hath obſerved, reſpecting the time of the cuckow's coming into England, the manner of its living, the neſts which it chuſes for depoſiting its eggs, the ſize of the egg, the time of incubation, the manners of the young one, how it is fed, and the time of its continuance with us.

Theſe facts are all particularly related with great preciſion; and are the reſult of a long and careful obſervation of the bird. We muſt however except the firſt and the laſt circumſtance; which are difficult to be aſcertained, even admitting the hypotheſis of migration. The notion has been generally adopted, without, perhaps, ſufficiently attending to nature. Batts and ſwallows, we believe, do not migrate, though they remain inviſible during many months of the year. The diſappearance therefore of the cuckow cannot alone be admitted as a proof of its migration; and other concomitant circumſtances muſt neceſſarily be adduced in its confirmation. Have the flights of the cuckow, either in coming or going, been noticed? What countries does the cuckow frequent when inviſible in England? Satisfactory anſwers to one or both of theſe queſtions, are required to complete the natural hiſtory of this ſingular bird; and from the ſpecimen which this memoir contains of Mr. Jenner's inclination and abilities for obſerving natural phenomena, and aſcertaining the laws deducible from them, the naturaliſt is en-

couraged to hope for ſome account of the cuckow's manner of paſſing his time, and of his actual reſidence, while inviſible in England.

Music.

Of the Temperament of thoſe muſical Inſtruments, in which the Tones, Keys, and Frets are fixed, as in the Harpſichord, Organ, Guitar, &c. By Mr. Tiberius Cavallo, F. R. S.

In reading the later volumes of the Philoſophical Tranſactions, we have had frequent opportunities of admiring the extent of Mr. Cavallo's philoſophical knowlege, the ingenuity which he diſplays in many mechanical inventions, and the improvements which the arts have received from his labours. The ſubject of the preſent memoir has been attentively conſidered by many able mathematical muſicians; their ſpeculations however, although ſublime and highly ingenious, have neither afforded any practical rules to inſtrument makers, nor facilitated the methods of tuning the inſtruments.

In the beginning of this paper, Mr. Cavallo gives a ſhort deſcription of the octave, and adds ſome remarks concerning the nature of ſounds and the properties of ſounding bodies, ſuch as ſtrings or pipes; and in this introductory part, we meet with an error. Mr. Cavallo, ſuppoſing the ſtrings in every other reſpect equal, ſays, p. 239, 'the number of vibrations, which they [ſtrings] perform in a given time, is *ſimply in the proportion of* their lengths.' According to our ſyſtem of muſic, founded on the Newtonian doctrine of gravitation, and mathematical principles, the ſquare of the time of vibration of any muſical ſtring is as its length and weight directly, and its tenſion reciprocally. Hence, the weight and tenſion being the ſame, the time of vibration is as the length; for the matter of the ſtring being the ſame, the weight is as its length and the ſquare of its diameter: and the time of vibration is reciprocally as the number of vibrations in a given time; therefore the number of vibrations in a given time, is *reciprocally as* the length.

He then deſcribes temperament, and ſhews the neceſſity for uſing it in ſuch inſtruments as have their tones or keys permanently fixed. Of this neceſſity there has never been the leaſt doubt, and various have been the efforts of the learned in order to aſcertain what diviſion of the octave would be the beſt; different writers propoſing different temperaments, not one of which wholly removes the imperfection of theſe inſtruments. Mr. Cavallo ſhews that the beſt diviſion is that of 13, by equal aſcents, called by other writers the iſotonic ſcale; of the lengths of the ſtrings forming the octave, he gives the following table: 100000, 94387, 89090, 84090, 79370, 74915, 70710, 66743, 62997, 59462, 56123, 52973, 50000; which we ſhould not have tranſcribed

tranſcribed but for the ſake of correcting 74915 to 74914, 70710 to 70711, 66743 to 66742, 62997 to 62996, and 59462 to 59460.

To what do all theſe inveſtigations tend? or, has Mr. Cavallo applied them to practice? In ſome reſpect he has; for a monochord being accurately made with the diviſions juſt mentioned, is recommended as a help in tuning the harpſicord; but to aſcertain the diviſions and fix the moveable frets on the monochord, will be found to be a work of conſiderable difficulty.

The advantages attending this ſcale are many; Mr. Cavallo particularly mentions one, which indeed is of conſiderable importance, *viz.* that, on an inſtrument thus tuned, in whatever key the performer plays, the harmony will be perfectly equal throughout. He does not however recommend this ſcale for tuning inſtruments that are to ſerve for ſolo playing, or for a particular kind of muſic; but adviſes to tune in the uſual manner, *viz.* ſo as to give the greateſt effects to thoſe concords which more frequently occur.

CHRONOLOGY.

On the Era of the Mahometans, called the Hejerà. By William Marſden, Eſq. F. R. S. and A. S.

The flight of Mahommed from Mecca to Medina, was (eighteen years after it is ſaid to have happened) eſtabliſhed, by the Caliph Omar, as an epoch to which the dates of all the tranſactions of the faithful ſhould have reference. The year of the Mahommedans conſiſts of 12 lunar months, each containing 29 days 12 hours and 792 ſcruples*; ſo that the year contains 354 days 8 hours and 864 ſcruples. In order to reduce this year to an integral number of days, a cycle of 30 was choſen as the moſt convenient period, becauſe 30 times 8 hours and 864 ſcruples is exactly 11 days; and in this cycle there are 19 years of 354 days, and 11 of 355; the intercalary day is added at the end of the 2d, 5th, 7th, 10th, 13th, 16th, 18th, 21ſt, 24th, 26th, and 29th years of the cycle. The commencement of each year of the Hejerà will never fall on the ſame day of the month according to our calendar, but will anticipate about 11 days. Mr. Marſden has added a very valuable table, exhibiting the correſpondence of the years of the Hejerà with thoſe of the Chriſtian era. The firſt year of the Hejerà began *Ann. Dom.* 622, July 16th. The 1201ſt of the Hejerà, which is the firſt of the cycle, began *Ann. Dom.* 1787, Oct. 24. So that the table may be eaſily formed, or extended to any length, either backward or forward.

In the peruſal of this memoir, we could not but remark the preciſion, with which the Mahommedans, in 622, fixed the lunar

* 1080 ſcruples make an hour.

month at $29^d\ 12^h$ and 792^s, being only $3''\ 2'''$ too little. The Chaldeans however were wonderfully near the truth, for they made the lunar month $29^d\ 13^h\ 793^s$, being only $\frac{3}{10}$ of a ſecond too much.

[*To be continued.*]

ART. XI. *The Poetic of Ariſtotle*, tranſlated from the Greek, with Notes. By Henry James Pye, Eſq. 8vo. 4s. Boards. Stockdale. 1788.

OF Ariſtotle's Poetic, ſo much talked of, and ſo little read, this is the firſt good tranſlation that hath appeared in the Engliſh language. That of Dacier, in French, is not in any degree to be compared with the preſent verſion, in point of neatneſs and preciſion. The French critic, it muſt be acknowleged, has enriched his work with copious and learned notes, long held in eſteem by the literary world. There is room, however, to hope that this country will have to boaſt a work of equal excellence, ſince Mr. Pye has promiſed a continued commentary, illuſtrated by examples from the modern, and particularly the Engliſh drama. By the bill of fare which he gives us, a rich banquet may be expected, and for this reaſon:—becauſe the particulars, ſet forth in the preface, beſpeak a mind prepared for the true beauties of the dramatic art, and the eſſentials of true criticiſm. He propoſes to draw a compariſon of the advantages and defects of the ancient and modern drama: this is a wide field, and the zealots, who conſider the chorus as the eſtabliſhed religion of the drama, will, it is preſumed, ſee, in this part of the work, reaſon to read a recantation of their prejudices. Mr. Pye means to treat at large the queſtion concerning poetic juſtice, and to examine Ariſtotle's reaſons for preferring the unhappy cataſtrophe, where all are involved in one common diſtreſs, to that, where vice is puniſhed, and virtue rewarded. A diſcuſſion of this kind will go deep into the ſubject, and may ſerve to render the gentlemen, who write for the ſtage, acquainted, before hand, with the nature and the firſt principles of their art. A diſſertation like that which is announced, will be of this further ſervice: it may teach the critic not to adopt, with ſuperſtition, rules of the drama, merely becauſe they are in Ariſtotle; for in the Greek writer many rules are to be found, which are not fundamental, but adapted entirely to the ſtructure of the ancient drama. We have, indeed, in the *Poetic*, many eſſential rules from which we ought never to depart, for they are founded in nature. Mr. Pye is aware of this diſtinction; and the performance of this part of his promiſe will, probably, help to open the eyes of ſuch as have, hitherto, been bigotted to antiquity. Another advantage will ariſe from ſuch a work as Mr. Pye has projected, and we will give it in his own words:

The

'The reader will ſee that were our immortal Shakeſpeare to be tried before Ariſtotle himſelf, that candid critic (for candid he is in the higheſt degree) might find him, perhaps, guilty of breaking ſome of the municipal ſtatutes of the Grecian ſtage, yet would he applaud him for the higher merit of ſtrictly obſerving thoſe ſuperior laws of general propriety and excellence, which are independent of local and temporary regulations, and which are implanted by the hand of nature in the imagination of the real poet, as the laws of morality and juſtice are in the heart of the virtuous man.'

We could not refrain from taking notice of what Mr. Pye has promiſed, becauſe we approve of his plan, and hope to ſee it carried into execution. As to what he has performed, when we conſider the difficulties ariſing from the cloſeneſs of the original, and a text in ſome places injured by time, we cannot withhold the tribute of praiſe, where it ſeems to be ſo fairly earned. As we foreſee, from the circumſtance of another tranſlation being juſt publiſhed, that Ariſtotle will be in our hands for ſome time, we do not propoſe, at preſent, to enter into a minute examination either of the doctrines taught by Ariſtotle, or of the preſent tranſlator's merit. Our reaſon is, that the opportunity being fair, we ſhall not content ourſelves with a ſelection of particular paſſages, to illuſtrate our remarks, wiſhing rather to lay before our readers a compendious view of the great philoſophic critic, diſtinguiſhing ſuch rules, as appear only to be local and arbitrary, from thoſe, which are founded in nature, and therefore of eternal obligation on the poets of every age and country. In the execution of this deſign, we ſhall frequently have recourſe to Mr. Pye's tranſlation; and when he is quoted, the elegance, as well as the accuracy of the verſion, will be obvious to the reader of taſte. Before we finally cloſe our review of the Poetic, we ſhall proceed to the tranſlation by Mr. Twining (which we have not yet ſeen), and from an examination of both performances, we flatter ourſelves that our readers will find in the following numbers of the Monthly Review, a conciſe, yet not defective, ſyſtem on the ſubject of dramatic poetry. And though it will, perhaps, appear that many of the precepts laid down by Ariſtotle, have been ſince, or ought to be, rejected by the voice of nature and good ſenſe, yet it will be found (to uſe Mr. Pye's alluſion to Doctor Harriſon in Fielding's Amelia) *that Ariſtotle is not ſo great a blockhead, as ſome think, who have never read him.*

As we have now opened our deſign, Mr. Pye, we hope, will excuſe our having ſo long forborne to do juſtice to his elegant tranſlation, and, as the ſubject is of importance to the literary world, our readers, it is preſumed, will give us credit for the diſcharge of our promiſe, in our ſubſequent publications; eſpecially as we have chalked out a plan of no ſmall trouble to ourſelves, ſince we are to cull from various materials, and (after all)

to crowd a great deal into narrow limits. This, it will be admitted, requires ſome preparation.

Ariſtotle is, certainly, the firſt great author of philoſophic criticiſm. He has, with the utmoſt perſpicuity, given the origin and progreſs of tragedy; by a moſt ingenious analyſis of the ſeveral parts, that compoſe a legitimate tragedy, he has inveſtigated the hidden beauties, proceeding to the ſummary perfection of the whole; and he has, with that depth of penetration, which ſo greatly diſtinguiſhed him, laid open the ſecret ſources of that exquiſite art, which raiſes delight by a guſh of tears: as Boileau ſays,

"*Et pour nous divertir, nous arracha des larmes.*"

Such a writer, now brought forward by Mr. Pye, and by another gentleman of high reputation, ought not to be diſpatched in too curſory a manner; eſpecially at a time, when it may not be uſeleſs to recall our preſent race of dramatic writers to ſome knowlege of the art which they profeſs. As the taſk which we propoſe to ourſelves will take ſome time, we think we cannot better cloſe this article, *for the preſent*, than by refering our readers to ſome particulars concerning Ariſtotle, taken from ancient authors, which will be found in our Review, vol. liii. p. 200. where we have given an account of a former tranſlation of this part of his works.

[*To be continued.*]

ART. XII. *Oratio ex inſtituto Hon. Dom. Nathanielis Dom.* CREW, *habita in Theatro Oxon.* 1788. *à* GULIELMO CROWE, L.L. B. *e Coll. Nov. publico Univerſitatis Oratore.* 4to. 1s. Cadell, &c.

OF Mr. Crowe's partiality to Whig principles we had a ſpecimen in his poem on *Lewesdon Hill*, which lately came under our notice; but in the oration now before us this partiality is much more prominent and glaring. So far from concurring with the late Dr. Samuel Johnſon, in calling *King William a ſcoundrel*, he ſpeaks of him with all the commendation of a true Revolutioniſt, and evidently thinks, though he does not ſay it, if the word *ſcoundrel* muſt be applied, it ſhould rather be applied to King James II. His oration is whiggiſm in all its glory, the blaze of which ſome of his auditors could not perhaps patiently endure. We, however, applaud his manly, conſtitutional ſentiments; and though the Latin may not in every reſpect be the moſt claſſical, we have read the whole with pleaſure. What were the *particular* objections which the κριτικωτατοι et πολιτικωτατοι *homines* made to Mr. Crowe's oration, he has not informed us; but ſince he publiſhes in his own defence (*habeant a me defenſionis et reſponſi loco, ipſam orationem ſuis oculis ſubjectam*), we ſhall, that our readers may form ſome judgment

of his politics and latinity, lay before them a ſhort extract taken from the beginning.

'*Centeſimus hic annus eſt, Academici, ex quo, præcipue quidem divina ope, deinde conſtantia et virtute majorum noſtrorum ab graviſſimis malis inſtantiſſimiſque periculis erepti ſumus atque ſervati. Illo enim anno permagna quidem et ante id tempus inaudita in Britannia res geſta eſt: Rex potentiſſimus, quod multa contra remp. fecerat, ipſe eſt una cum facinorum ſuorum ſuaſoribus et miniſtris, cum ſectæ ſuæ ſacerdotibus et aſſeclis, cum tota denique domo in exilium miſſus, ejectus, abdicatus. Tum ejus in locum electus a civibus alius, qui juſte et legitime imperaret: civium porro jura, ipſo rege approbante, definite diſtincteque recenſita, et novarum auctoritate legum confirmata etiam et ſtabilita. Tanta ſunt hæc, Academici, et cum noſtra omnium ſalute ita conjuncta, ut ſi quis alio tempore ea dicendo commemorare velit, haud intempeſtivum orationis argumentum ſumpſiſſe videatur. Seculi autem ſpatio jam exacto, oportere hæc eadem ſolenniori quadam prædicatione celebrari, quis eſt qui neget? Juſtum ergo tempus mihi oblatum eſſe video; neque deerit legitima dicendi materies: dicam enim, Academici, de viris, hæc olim intra mœnia enutritis, qui inſigne virtutis documentum iniquo illo tempore dederunt: præcipue autem de illis dicam, qui hac ipſa in Academia nefariorum hominum auſis, inſtantiſque tyranni minis reſiſtere, magno licet cum ipſorum diſcrimine, non recuſarunt.*'

FOREIGN LITERATURE.

ART. XIII.

1. *Fragmens de Lettres*, &c. i. e. Fragments of original Letters from MADAME *Charlotte-Elizabeth of Bavaria*, Widow of MONSIEUR, only Brother of Lewis XIV. 2 Vols. 12mo. Hamburgh. 1788.

WHETHER this ſportive compilation is genuine or not, we are unable to determine; but of this we are certain, that many of the jokes have been long in circulation. In 1767, a kind of French *Joe Miller* was publiſhed at Paris, in two volumes, under the title of *Dictionnaire d'Anecdotes*, ſomewhat in the ſtyle of this book. Thoſe who have leiſure and inclination to collate theſe works, will probably find ſome of their old acquaintance in both. Many of the ſtories paint the gallantry of the court of France during the reign of Lewis the XIV. and the Regent, on which, and on jokes of a certain kind, *Madame* dwells with peculiar ſatisfaction.

But though the firſt volume begins much in the ſtyle of a *jeſt book*, it grows more intereſting, and its materials become more probable as we advance; and if the work is a forgery, the author muſt be allowed the merit of conſiderable ingenuity; for though ſome of the pleaſantries and anecdotes ſeem familiar, yet there are domeſtic deſcriptions, and characteriſtic converſations, particularly of *Monſieur* and *Madame*, that are at leaſt well imagined.

This princeſs, the mother of the Regent Duke of Orleans, notwithſtanding the ceremonials, refinements, and varniſhed manners of the court of France, where ſhe had reſided near fifty years, when moſt of theſe letters were written, preſerves the leſs poliſhed manners and ſentiments of Germany, which ſhe had imbibed in her early youth; and relates, in pretty plain terms, many circumſtances to her correſpondents, which, though too common perhaps in France to have been thought worth notice by a native, ſeem likely to have awakened attention in a foreigner.

We have long heard of the gallantry of faſhionable people in France, and how vulgar and *bourgeois* it was for two perſons of rank and condition after marriage to be troubled with any thing like conſtancy, affection, or jealouſy. But we have here *fragments* of *plain unvarniſhed tales*, which paint the manners of the French court, in higher colours than can eaſily be found in any of the numerous *memoirs* written by the gay natives of France during the reſidence of *Madame* in that kingdom.

To begin with the *Grand Monarque* himſelf, who was early married to a princeſs of Spain; his miſtreſſes, public and private, during the life of the Queen, were innumerable. After mentioning ſeveral of his early favourites, Madame tells her correſpondent, that 'the late King (Lewis XIV.) was certainly very gallant; and that, ſometimes, even to a degree of debauchery. All was fair game with him then—country girls, gardeners daughters, houſe-maids, chamber-maids, and women of quality, provided they did but ſeem fond of him. I am certain, however, that the Ducheſs de la Valliere was the only one who had a true affection for him. Madame de Monteſpan loved him through ambition, S*** through intereſt, and M*** from both theſe motives. La Fontange loved him exceſſively; but like an heroine in romance; for ſhe was romantic beyond all expreſſion. Ludri loved him with ardour; but this paſſion was not long mutual, for the King ſoon grew tired of her. As to Madame de Monaco, I would not ſwear that ſhe ever rewarded the paſſion which the King manifeſted for her. While his fondneſs continued, the Comte de Lauſun was diſgraced: he had a regular but ſecret intrigue with his beautiful couſin, and did not forget to forbid her liſtening to the King: and one day, when ſhe was ſitting with his Majeſty on the ſteps of the terraſs, in cloſe converſation together, Lauſun, ſeeing them from the guard-room, came out, ſo tranſported with jealouſy, that he could not contain himſelf; but running up the ſteps, as if only to paſs by to the terraſs, trod on the hand of Madame de Monaco, with ſuch violence, that he almoſt cruſhed it to pieces. The King, in a fury, abuſed him for his brutality, which the Count anſwering with impertinence, he was immediately ordered to the Baſtile; which was his firſt viſit to that fortreſs.'

So much for his miſtreſſes, before he piouſly attached himſelf to Madame de Maintenon; which was ſo late in life that, when Mrs. Cornwall, an Engliſh lady then at Paris, was aſked what

ſhe

he had ſeen at Verſailles? anſwered, "I have ſeen ſuch ſtrange things as I never expected to ſee; love in the tomb, and miniſters in the cradle:" meaning the King's favourite Madame de Maintenon, then tolerably old, and Meſſrs. de Torcy and Segnelay, his miniſters of ſtate, at a very early period of their lives.

It ſeems to have been generally allowed, that Lewis XIV. had more perſonal grace, elegance, and dignity, than any one of his court. His figure was ſuch, that in a crowd no one need have aſked which was the king; and in converſation with perſons in whom he had an entire confidence, he is ſaid by *Madame* to have been the moſt amiable of men. He had an irony and pleaſantry which he played off with infinite grace. But though this prince had much natural wit, he was a ſtranger to learning and ſcience. He had never ſtudied; which he ſeemed frequently to lament. However, though he appeared mortified and aſhamed of his ignorance, there were flatterers ſtill more ignorant than himſelf, who made their court to him by ridiculing all kinds of learning and ſcience. Is there any thing aſtoniſhing, ſays Madame, in the bad education of the King and his brother? Cardinal Mazarin wiſhed to reign himſelf; and if theſe princes had been well inſtructed, his dominion would have ſoon ceaſed. The Queen-mother approved of whatever the Cardinal thought expedient, and ſhe wiſhed to have him always at the head of affairs.

It is a circumſtance worthy the attention of Sovereigns ambitious of fame, that Lewis XIV. though he was kept in ſuch ignorance by the policy of one miniſter as hardly to be able to read and write, yet by another, the excellent Colbert, he was ſtimulated to encourage and protect men of learning and ſcience, in a more liberal and effectual manner than any prince on record; and this is the only fame that is left him, either in books, or in the hearts of men. The glory of *conqueſt* no longer dazzles even his countrymen who reflect on the injuſtice of his wars, and the oppreſſion of his ſubjects in ſupporting them. Even his *piety*, which ſeems to have ſupplied the place of worn-out paſſions, unſucceſsful ambition, and ſatiated vanity, was ſo tinged with intolerance, and ignorance of true Chriſtian humility and benevolence, that bigotry itſelf is now aſhamed to defend it.

And as to the pomp, *ſplendour*, and *magnificence* of his court, palaces, gardens, and public buildings, they have long loſt their charms in the eye of wiſdom and philoſophy, when it is remembered how his ſubjects were oppreſſed, and his kingdom beggared, to conſtruct and ſupport them.

Of all his numerous deſcendants, legitimate and illegitimate, lineal or collateral, there does not ſeem to have been one manly robuſt conſtitution or great intellectual character among them.

Madame's

Madame's account of his eldeſt ſon, the firſt Dauphin, is, that he was a prince incapable of friendſhip, and only liked his acquaintance and attendants for his own pleaſures. He was very fond of people talking to him while he was ſeated on a *chaiſe percée*, which was done decently enough, with their backs turned toward him. I have often entertained him, ſays *Madame*, in the ſame manner, from the cabinet of the Dauphineſs, with which he was much diverted.—The reciprocal *eaſe* with which the moſt *ſerious buſineſs* has been long tranſacted in France, is wonderful!!

The Dauphin lived very well with his wife during the firſt three years of their marriage, but afterward he had miſtreſſes without end; and, according to Madame, he uſed no art, diſguiſe, or hypocriſy, to keep his amours a ſecret from his wife; they were carried on with drums beating and colours flying. He was naturally gay; but ſo indolent that he would not take the trouble to be cheerful. He would have preferred an idle life to all the kingdoms on earth. He reſembled the King very much in the face. He had a daughter by the actreſs, Raiſin; but he would never acknowlege her. He had however ſome excellent principles inſtilled into him by his governor the celebrated Boſſuet, biſhop of Meaux: but he was too much tired in learning them, to bear the additional fatigue of putting them in practice.

He never loved any one ſincerely except the Dauphineſs, and never hated any one very violently. When he could oblige or ſerve any perſon without trouble, he ſet about it with a good grace; and, when he could vex and mortify, he ſeemed to do it with zeal and ſatisfaction. He was, in general, one of thoſe unaccountable characters that are good, and even very good, when they are expected to be bad, and moſt miſchievous when they are expected to be good.

He did not like to be treated with too great reſpect, perhaps from the trouble it coſt him to return it. He feared nothing ſo much as being King; at firſt from tenderneſs and veneration for his father, and afterward from the fear of trouble. He paſſed whole days in bed, or in being drawn in a chaiſe about the garden, with a cane in his hand, and beating his ſhoes, without ſpeaking a ſingle word.

He never ſpoke his ſentiments on any ſubject, unleſs about once a year, when, if he choſe to ſpeak, he expreſſed himſelf nobly. His religious opinions were often whimſical. The moſt deadly ſin, in his opinion, was eating meat on a faſt day. He ſent for the actreſs, Raiſin, on one of theſe days of abſtinence; and having concealed her in a mill, he allowed her nothing to eat or drink during the whole day. His miſtreſs often related the ſumptuous manner in which this Prince had treated her. 'I

aſked

aſked him one day,' ſays Madame, 'what was his reaſon for condemning her to ſuch a regimen? when he told me, that he meant to commit one ſin, but not two.'

'If the Dauphin had choſen it, he might have had great influence with the King. His Majeſty told him, that if he wiſhed to ſerve any one, or to perform acts of benevolence, he might draw on the royal treaſury for whatever ſums he pleaſed: but he never availed himſelf of this offer. He ſaid he ſhould be ſo peſtered with ſolicitations.'

How totally unfeeling and deficient in benignity muſt that heart be, which can ſuffer its poſſeſſor to aſſign ſo wretched a reaſon for refuſing to confer benefits without any other labour or expence than the mere act of beſtowing, which, to beneficent minds, is the firſt of all gratifications!

His indifference concerning the crown, the Dauphineſs, and his friends, was extended to his children; for he lived with them as with utter ſtrangers, never entering their apartments; and, when they met, he called them *Monſieur le Duc de Bourgogne*, *Monſieur le Duc d'Anjou*, *M. le Duc de Berry*; and they always called him *Monſeigneur*.

This Prince died in 1711 of the ſmall pox, a diſeaſe of which the French were then ſo ignorant, that the King reproached *Madame* during the Dauphin's illneſs, with having ſaid that perſons in that diſeaſe had always a terrible fever when it was at the height—"why the Dauphin, ſays he, is quite eaſy; he does not ſuffer at all during the ſuppuration, and the puſtules begin to dry up.—So much the worſe, ſays Madame, in a fright, he ought to ſuffer extremely.—Oh, you know better, I ſuppoſe, anſwered the King, than all the phyſicians. I know but too well, ſays ſhe, by my own experience, what the ſmall pox is; but I hope with all my heart that I am miſtaken." The Dauphin died the ſame night.

His eldeſt ſon, the Duke of Burgundy, by ſome called the ſecond Dauphin, ſeems to have dwindled into greater imbecility both of mind and body than his father. He was extremely deformed in his perſon, and a bigot in religion: and though he had the excellent Fenelon for his preceptor, he ſeems never to have diſcovered any taſte for literature or ſcience. But how unſucceſsful have ever been the labours of the moſt able preceptors, when they have neither had a good head nor a good heart to work on! Great expectations were formed of the Duke of Burgundy, from the virtue and abilities of his Governor the Duke de Bouvilliers, and of his preceptor, the admirable Archbiſhop of Cambray. But all they could do with this Prince, who was naturally proud and paſſionate, was to ſoften him down into bigotry and inactivity; he loſt all energy of character, and became what *Madame* has deſcribed him. He was married to a

Princeſs

Princeſs of the houſe of Savoy, who had not only a very gay and ſprightly diſpoſition, but was pretty, and extremely agreeable whenever ſhe pleaſed.

'This Prince (ſays *Madame*), like moſt hump-backed men, had an exceſſive paſſion for the fair ſex; and his devotion not ſuffering him to touch any other woman than his wife, he became extremely uxorious. He was ſo fearful of pleaſing any other female, that when a lady told him one day that he had very fine eyes, he immediately began to ſquint: but this good prince might have ſpared himſelf theſe precautions. This Princeſs had her fortune told before ſhe left Italy, when it was predicted that ſhe would die before ſhe was twenty-ſeven, which ſhe never forgot. One day ſhe told her huſband, that her time for quitting the world being nearly expired, as ſhe knew he could not live without a wife, as well on account of his rank, as his religious principles, ſhe wiſhed to know whom he intended to marry: he told her that he hoped God would never puniſh him ſo ſeverely as to take her from him; but if that ſhould happen, he never would think of marrying again, but would follow her in leſs than eight days; and he kept his word, dying of grief in 1712, the ſeventh day after his wife expired.'

Though this ſtory affords no proof of the truth of ſuch predictions, it is a notable inſtance of the force of imagination; and it muſt be a ſtrong mind indeed, which, after liſtening to ſuch terrific divination, can wholly forget or deſpiſe it: and its operations on the health, happineſs, and life of perſons who are at all tinctured with credulity and ſuperſtition, are often ſo fatal, that whoever wiſhes not to ſhorten exiſtence by ſuch means, ſhould never conſult ſuch oracles.

The Duke of Anjou, King of Spain, the Dauphin's ſecond ſon, ſays Madame, is a good Prince, who ſpeaks but little, loves his wife exceſſively, leaves the management of the ſtate to others, and has an utter averſion to all kinds of buſineſs. He is decidedly hump-backed; however, he is taller than his brothers, and has a more agreeable countenance. It is very extraordinary, but he has fair hair and black eyes.—He is extremely devout, and his piety is one of the motives for his prodigious attachment to his wife; for he believes he ſhall be d——d if he loves any other woman. His good nature renders him ſo facile, that his wife never truſts him out of her ſight, for fear he ſhould comply with improper requeſts. The Queen of Spain has a never-failing power over the King. Knowing his fondneſs for the ſex, ſhe has had caſters put to his part of the *fynonime* or double bed; and when he is intractable about ſtate affairs, ſhe puſhes his bed further off; but when her propoſition is admitted, ſhe draws it nearer, and admits him into her own.

The Dauphin's third ſon, the Duke of Berry, ſays *Madame*, killed himſelf at eight-and-twenty by mere eating and drinking. When a child, he promiſed more than he afterward performed. He was very badly brought up among his mother's female attend-

ants,

ants, who made him the common drudge and fag of their apartments; and it was Berry here, Berry there, and Berry every where, on all occaſions. At length he fell in love with one of the waiting-women, whoſe work he had ſo long been performing. After this, he was married to a daughter of the Regent, of whom he was likewiſe very fond, at leaſt three months, when he was ſmitten with a ſwarthy chamber-maid. The Ducheſs of Berry, who was very cunning, ſoon diſcovered this amour, and told him plainly, that if he continued to treat her with the ſame external regard and attention as at their firſt marriage, ſhe would overlook his infidelities; but if he was wanting in the reſpect to which ſhe was entitled, ſhe would complain to the King, and have his dowdy ſent where he would never hear of her again. From this time they lived very well together; he treated her with reſpect, and ſhe let him do what he pleaſed.

The Duke of Burgundy's only remaining ſon, afterward Lewis XV. had the ſingle merit of being handſome. He had certainly a moſt noble countenance, *de beaux regards*; but though the flatterers of Lewis XIV. gave him the title of Louis *le Grand*, and thoſe of his great-grandſon qualified him with that of Louis *le Bien-aimé*, poſterity has adopted neither of theſe cognomens. The *amiable weakneſſes* which, according to Mr. Wraxall, diſtinguiſhed the houſe of Valois, ſeem transferred to the houſe of Bourbon; whoſe gallantry and unbridled paſſion for the fair-ſex have been continued uninterruptedly from the time of Henry IV. to his preſent Majeſty, who ſeems the moſt moderate monarch, in illicit pleaſures, of the whole Bourbon race.

Monſieur, the brother of Lewis XIV. and huſband of the Princeſs, from whoſe letters theſe fragments have been extracted, ſeems to have been a downright fribble. Madame, who, after thirty years ſtruggle, had accommodated herſelf to his humours, tells us, that there never were two brothers who differed from each other, both in perſon and inclination, more than the King and *Monſieur*. The King was rather large and robuſt, had a noble carriage, with hair of a bright cheſnut colour. Monſieur had certainly not a noble air, and was very thin; his hair, eye-brows, and eye-laſhes, were as black as jet, with large hazle eyes, a long and narrow viſage, a large noſe, a ſmall mouth, and bad teeth.

'He had many *female inclinations*. He neither loved horſes nor hunting, but was fond of play, converſation, good eating, dancing, dreſs, and in ſhort every thing that is pleaſing to women. The King loved hunting, muſic, and theatrical exhibitions; my huſband only liked private aſſemblies and maſquerades. The King was remarkably fond of the ladies; my huſband never loved any one during his whole life.

'Though I ſuffered a great deal with him, I had a regard for him, and during the laſt three years of his life I had entirely gained his

his confidence. I had even made him confeſs to me his weakneſſes, and prevailed on him to join with me in laughing at them.'

Cardinal Mazarin obſerving that the King had leſs vivacity than Monſieur, deſired his preceptor to ſtop his ſtudies entirely. "Why (ſays he to La Motte le Vayer) ſhould you make the King's brother a wiſe man? If he becomes more learned than the King, he will not know how to obey."

'My late huſband (ſays *Madame*) made my children afraid of me, by always threatening to tell me of their faults. But, ſays I, are they not your children as well as mine? why don't you correct them yourſelf? — I don't know how to ſcold, ſaid he; beſide, they don't mind me, they are only afraid of you. He had a violent averſion to field ſports, and, except in time of war, never mounted a horſe. He wrote ſo bad a hand, that he was frequently unable to read his own letters, and brought them to me to decypher: ſaying, pray, read me this letter, that I may know what I have written; you are uſed to my hand—at which we have often laughed very heartily.

'He was ſo fond of bells, that he made it a rule to be in Paris every night of All-ſaints, when they were inceſſantly ringing. He loved no other muſic. He was always devout; and as to his bravery, the ſoldiers uſed to ſay, that he was more afraid of being ſun-burnt than of powder and ball.

'Monſieur once pretended, for the joke's ſake, to be in love with the Mariſchale de * *, the fillieſt woman in the world. But if ſhe had never had any other lover than him, her reputation would not have ſuffered. It is certain, that nothing ſerious ever paſſed between them. He always took care never to be alone with her, and whenever it happened accidentally, he was always in a great fright, and ſaid he was ill.—I have often heard him reproached on this account, and we have laughed at it heartily, when alone. He ſometimes pretended to look at a woman with a kind of liking, to pleaſe the King; but this was ſoon over. Madame de Fiéne often told him that he diſhonoured no female by his viſits; but ſuch viſits diſgraced himſelf. He was ſometimes upbraided with having been raviſhed by Madame de M———.'

According to *Madame*, her huſband only ſpoke to people to prevent them from complaining of being unnoticed by him. 'The late King was often pleaſant on the ſubject. My brother's nonſenſe, ſays he, makes me aſhamed of ſpeaking to people.' Here her Serene Highneſs relates a converſation between her huſband and a gentleman at court, very ſimilar to that of the late Duke of N——— in Foote's Mayor of Garrat. When the gentleman was preſented to *Monſieur*, he ſaid, "You come from the army, Sir?—No, Sir, ſaid the ſtranger, I never was in the army.—You come then from your houſe in the country? ſays Monſieur.—No, Sir, anſwered the gentleman, I have no houſe in the country.—Ah! ſays Monſieur, you live then at Paris with your wife and children?—No, Sir, ſays the gentleman, I have never been married.—Here every one

one who heard this converſation burſt out into a loud laugh, and Monſieur was quite diſconcerted."

And this was the huſband firſt aſſigned to our charming Princeſs Henrietta, ſiſter to Charles II.! Even her ſucceſſor, who has furniſhed theſe fragments, ſays, ſhe was very much to be pitied. 'Madame, my predeceſſor, ſays ſhe, was very young, beautiful, amiable, and full of grace. She was ſurrounded by the greateſt coquets in the kingdom, who were all miſtreſſes to her inveterate enemies, and who tried every thing in their power to prejudice her huſband againſt her.' Indeed, ſuch were the diabolical politics of the French court during the life of this Princeſs, that it was thought neceſſary, even by Lewis XIV. himſelf, to alarm his brother *Monſieur*, with jealouſy, leſt he ſhould turn his mind too much to politics!

Madame's character of her ſon, the celebrated Regent Duke of Orleans, correſponds with the ideas which have been long formed of that voluptuous Prince; who, according to Voltaire, reſembled his anceſtor Henry IV. more than any one of his race; poſſeſſing the ſame valour, goodneſs of heart, indulgence, gaiety, facility, and frankneſs, with a more cultivated mind.

Speaking of him, while in his youth, *Madame* ſays,

'My ſon has ſtudied hard, has an excellent memory, quick conception, and has a pleaſing figure: he neither reſembles his father nor his mother. My late huſband had a long face, my ſon has a ſquare countenance; but he has his father's gait and geſtures. *Monſieur* had a little mouth and bad teeth; my ſon has a great mouth and fine teeth. Though learned, he is wholly free from pedantry, and has not the leaſt diſpoſition to melancholy. He has a prodigious number of little entertaining ſtories at his fingers ends, which he picked up in Italy and Spain, and which he relates admirably. I love him however beſt when he is ſerious; he is then more natural and pleaſing.'

As theſe Letters were chiefly written to Princeſs Caroline, afterward Queen Caroline, at the Engliſh Court, Madame takes great pains to aſſure her correſpondent, that her ſon the Regent never had any intention of aſſiſting the Pretender, either publicly or privately; and if Lord Stair would have made an alliance with him, the rebellion of 1715 would never have happened, as he would have prevented the Chevalier de St. George from paſſing through France.

'My ſon (ſays ſhe) underſtands war, and fears nothing; but his great defect is too much gentleneſs, and the liſtening to people who have leſs underſtanding than himſelf, by whom he has been often deceived. Whatever has happened that is diſagreeable or unfortunate may be aſcribed to that defect. Another fault is his too violent paſſion for women. Except in theſe particulars, I know of nothing reprehenſible in him; but this is ſufficient, and theſe propenſities are but too frequently the ſource of great evils.

'Formerly

'Formerly his figure was very pleaſing, but at preſent he grows too fat for his height. But notwithſtanding his want of beauty, the women are all mad for him; intereſt helps attractions, for he pays well. As my ſon is no longer a youth of 18 or 19, but near 40 years of age, people are not pleaſed with his attending balls for the ſake of getting at young women, at a time that he has the whole kingdom on his ſhoulders. I cannot deny but that my ſon has an inſatiable love for women; but he has a favourite Sultana, Madame de P***. She is at preſent a widow. She is tall, well made, brown, for ſhe uſes no white, has fine eyes, a beautiful mouth, and little underſtanding; in ſhort, ſhe is a charming morſel.

'It is certain that my ſon is ſufficiently informed to truſt to his own judgment in moſt things. He is well verſed in muſic, and does not compoſe amiſs; he ſpeaks many languages, and loves reading; he underſtands chemiſtry; has dipped into moſt of the ſciences; but all this does not prevent his being tired of every thing. If he is ever intoxicated, it is not with drams and *liqueurs*, but with generous champaigne. I tell him every day that he is too good to the people about him; but he laughs, and ſays it is a *good fault*. I cannot conceive whence he had his patience; his father had none, and I am ſure he had it not from me. What the women ſee in his perſon, I am as unable to diſcover; for though I love him myſelf at the bottom of my heart, yet his complexion is now a copper colour; his complaint in his eyes makes him frequently ſquint, his manners are not very gallant, and he is very indiſcreet.

'My ſon had a little girl by an actreſs, who wiſhed to preſent him with a ſecond child; but he told her it had too much of the Harlequin in its compoſition—and when ſhe deſired him to explain himſelf, he ſaid, it is made of too many different pieces.

'I have often cenſured his fickleneſs in the purſuit of knowlege; but he tells me that it is not his fault; I wiſh to know *every* thing, ſays he, but as ſoon as the knowlege is acquired, it ceaſes to give me pleaſure.

'My ſon was a boy of only 17 years old when they married him by force, threatening to ſhut him up in a caſtle called Villers-Cotterets. The lady whom he was obliged to marry was Mademoiſelle de Blois, youngeſt natural daughter of Lewis XIV. by Madame de Monteſpan, who, though the moſt indolent and nervous valetudinarian on record, lived till 1749, when ſhe was upward of 70. The country has no kind of attractions for my ſon; he is only fond of a town life, like Madame de Longueville, who being kept a great while in Normandy by her huſband, would not enter into any of the amuſements of the place, though ſeveral were offered to her choice—but ſhe told the people about her, that it was in vain to teaze her any more about it, for *ſhe hated innocent pleaſures*.

'My ſon is naturally brave, and being in no fear of death, it is plain that he fears nothing. He does not know what it is to be jealous of his miſtreſſes; he pretends that tenderneſs and jealouſy are only to be found in romances. He eats, drinks, ſings, and paſſes the night with his miſtreſſes, and that's all. My ſon is not capable of being ſerious with his children, or of preſerving the gravity of a father; he lives with them like a kind friend or brother. He never ſays a

word to me of ſtate affairs, a leſſon which he learned from his father, who uſed to ſay, all will be right, provided Madame knows nothing of the matter. After the Miſſiſſippi buſineſs, I received a threatening letter, that a determined conſpiracy was formed to poiſon my ſon—but when I ſhewed him the letter, he only laughed heartily at my fears for his ſafety, and ſaid, that they were not ſufficiently ingenious in France to poiſon him in the true Perſian manner, mentioned in the letter.'

This true diſciple of Epicurus died in 1724, at 50 years of age, after enjoying every poſſible human gratification, natural and artificial, to the utmoſt limits of his powers; never forgetting to *crop* thoſe *flowers*, which, according to his own celebrated precept, he thought it right we ſhould *ſow* in our paſſage to another ſtate:

Si la vie humaine n'eſt qu'un paſſage, ſemons au moins des fleurs.

Our extracts from theſe Fragments have been already ſo copious, that we dare not truſt ourſelves with the entertaining account which Madame gives of the Miſſiſſippi ſcheme by the famous projector, Law; which, beſide the madneſs, miſery, and calamities it occaſioned, was likewiſe productive of many circumſtances truly ridiculous, during the golden dreams of the whole French nation.

'If Law (ſays Madame) wiſhed for the favour of French women, they would kiſs his *derriere*. One day when he gave audience to a great number of ladies, they would not ſuffer him to leave them for the moſt preſſing *occaſions*, which though he was forced to explain—they only cried out, Oh! if that's all, we certainly ſhall not part with you—"you may do whatever you pleaſe, provided you liſten to us the while." There was nothing to which they would not ſubmit, in order to get at the ſpeech of M. Law. One lady, deſpairing of ſucceſs by any other means, ordered her coachman to drive to the door of a houſe where ſhe knew he was to dine, and began crying fire! fire! with all her might; on which the whole company ran out to ſee where, and Law among the reſt; when the curious lady jumped out of her coach to have a full view of him, which having accompliſhed, ſhe took to her heels, and made her eſcape. Another lady ordered her coachman to overturn her carriage oppoſite to Law's houſe, in order to bring him out to her relief; in which ſhe ſucceeded with whole bones, and confeſſed to the terreſtrial Plutus that the accident was brought about expreſsly to have an opportunity of ſpeaking to him. A livery ſervant having gained a great ſum, ſet up a coach. The firſt day that he was to uſe it, he went mechanically behind his carriage, inſtead of taking poſſeſſion of the inſide—when his coachman cried out, Where are you going, Sir! the coach is your own.—True, ſays the maſter—I had forgot. The coachman of Law himſelf became ſo rich, that he gave his maſter warning—when the Projector begged that he would not leave him till he had found him another coachman. The next day his old ſervant brought him two, and aſſured his former maſter that they were both ſo good, that he would hire for his own uſe the man who was not ſo fortunate as to

pleaſe him. The Projector, Law, ſays Monteſquieu, *turned* the ſtate, as a botcher turns a garment.'

The illuſtrious author of theſe Fragments has frequently characteriſed the great perſonages with whom ſhe lived, in no very flattering manner; but, if ſhe has been ſomewhat ſevere on them, ſhe has not changed her ſtyle in ſpeaking of herſelf, which ſhe ſeems to have done with Teutonic truth and ſimplicity.

'Inſincerity,' ſays ſhe, 'paſſes in this court for wit, and truth for imbecility; ſo that I am neither poliſhed nor witty—and am often told that I am too rude and ſincere.—It was in pure obedience to my father's will that I came hither. In my early youth, I uſed to amuſe myſelf with fire-arms, ſwords and piſtols, more than toys and dolls. There was nothing I wiſhed ſo much as to be a boy, and this nearly coſt me my life; for having heard that Mary Germain became a boy by jumping, I ſet about jumping with ſuch violence, that it is the greateſt wonder in the world I did not beat out my brains.—In the whole univerſe, more ugly hands than mine, I believe, could not be found. The late King has frequently told me ſo, in ſport, and I have often joined heartily in the laugh; for there is nothing on which I pique myſelf leſs than on my perſonal charms; and I generally begin the laugh at my own uglineſs, which totally defeats the ſarcaſms of others.—I muſt be frightfully ugly, for I never had one tolerable feature. My eyes are ſmall; I have a ſhort ſnub noſe, flat lips; out of which the materials for a fine face are but few. I have large flabby cheeks, a lank figure, though ſhort in ſtature. On the whole, I am ſo hideous, that, if I had not ſome ſolidity and goodneſs of character, I ſhould be inſupportable. If any one had a mind to diſcover my wit by my eyes, he muſt take a microſcope, or be a wizzard. I was once to have been married to the Duke of Courland; but having ſeen me, he was ſo *enchanted*, that he never returned to finiſh the courtſhip.

'I readily obeyed Monſieur, my late huſband, in not importuning him with my embraces.—Indeed, I was delighted, when he propoſed ſeparate beds, after the birth of my daughter; for I never loved the trade of making children.—It was extremely diſagreeable to lie in the ſame bed with Monſieur; he would not ſuffer one to come within a mile of him when he was aſleep, ſo that I lay ſo near the edge of the bed, that I have often tumbled on the floor.'

Madame ſeems, like moſt foreign princeſſes, to have remained a mere bye-ſtander at the court of France, neither aſſimilating the manners, nor heartily eſpouſing the intereſts of that kingdom. She hated Madame de Monteſpan and Madame de Maintenon alike, and entered into none of the intrigues or cabals with which ſhe was ſurrounded. During her ſon's regency, ſhe wrote her friend, the Princeſs Caroline, word, that ſhe would not meddle with politics.

'I am too old (ſays ſhe), and want repoſe. I never learned the art of reigning, and I ſhould acquit myſelf very ill. My ſon, thank God, has ſufficient abilities and talents to do without me. I ſhall give a good example to my ſon's wife and daughter. This kingdom has unluckily been but too long governed by women, old and young,

of

of every kind; it is high time now for the men to govern themſelves. However, when my recommendation can be of the leaſt uſe to poor and worthy people, I ſhall eagerly uſe it—nothing gives me more pleaſure than to ſucceed in ſuch applications; and I thank God for it as much as if I had been proſperous in my own affairs of the greateſt conſequence.'

And with this benevolent ſentiment, ſo different from that of her nephew, the Dauphin, on the ſame ſubject, we ſhall cloſe our account of this worthy Princeſs and her Fragments; which are rendered ſo amuſing, by the delineations they contain of tranſactions behind the curtain, in the moſt poliſhed and voluptuous court of Europe, that we hope our readers will not be offended at the length of our extracts and remarks.

Art. II. *De la Morale Naturelle, ſuivie du Bonheur des Fous.* i. e. *An Eſſay on Natural Ethics*, or Moral Science. By M. NECKER. 8vo. Paris. 1788.

Is it not Patroclus, that here comes forth in the armour of Achilles, or rather in an armour as like it as this literary Patroclus could procure from the forge of a mortal Vulcan? To ſpeak without a figure, we cannot diſcern in the work before us the genuine characters of that elevated genius, that enlightened underſtanding, and that feeling heart, which penned the *Eſſay on the Importance of religious Sentiments*. We are much miſtaken, if there is any thing more of M. NECKER in this work, than a nice, little, prim picture of him prefixed to it, and a keen and elaborate attempt to imitate his ſtyle, in thirty-four ſhort chapters. We are confirmed in our opinion by an *Eſſay on the Happineſs of Fools*, ſubjoined to the work, which is ſtill more inferior to the taſte and ſpirit of M. NECKER than the work itſelf. This ſupplement, which is an impotent attempt toward wit and pleaſantry, in our opinion, fully diſcovers the impoſture.

The work, however, conſidered in itſelf, riſes far above contempt. It abounds with ſenſible and acute obſervations on moral duties and relations. The ſtyle is lively and animated, though too quaint and affected; and the ſpirit that reigns throughout the whole, is friendly to virtue. The author appears to diſadvantage in M. NECKER's coat, but he would have paſſed for a very perſonable man in his own.

Art. III. *Mecanique Analytique*. i. e. Analytical Mechanics. By M. DE LA GRANGE, Member of the Academies of Paris, Berlin, Peterſburg, and Turin. 4to. 513 Pages. Paris. 1788.

The deſign of this work, which is worthy the great reputation of its celebrated author, is to facilitate the ſolution of all the problems relative to the ſcience of mechanics, conſidered in

all its extent. Its plan and execution are entirely new; the methods which it exhibits are peculiar to the author, as alſo a part of the reſults which he deduces from them. It is divided into *two Parts*, the firſt relating to *Statics*, or the theory of the *equilibrium* of bodies; and the other to *Dynamics*, or the theory of their motion.

The principle employed by him in ſolving the problems of ſtatics, is that of *virtual velocities*, which ſeems to have been hitherto neglected. He prefers this principle on account of its ſimplicity and univerſality: he finds in it, alſo, the *center of union*, which connects the laws of the equilibrium of fluids, with thoſe of the equilibrium of ſolid bodies; and the ſolution which he gives of the different problems, relative to the equilibrium of fluids, whether elaſtic or incompreſſible, is ſimply a developement of this principle, which his method of employing it renders productive of the moſt intereſting reſults.

In ſolving the problems of dynamics, this writer adopts the well-known principle of the late M. D'ALEMBERT, which, in order to effectuate the direct ſolution of the problems, muſt be combined with ſome principle of ſtatics. The authors who have hitherto treated this ſubject, have combined it with the principle of the lever, or with that of compound motion; but M. DE LA GRANGE thinks that the admiſſion of theſe, as acceſſory principles, often renders the ſolution complicated and difficult; and he has found, that the ſubſtitution of the principle of virtual velocities, in their place, leads to an analytical method much more ſimple and expeditious. This method, partaking of the advantages of that which is employed in the firſt part of this work, gives a pleaſing appearance of unity to the whole.

Art. IV. *Moïſe conſideré comme Legiſlateur et comme Moraliſte.* i. e. Moſes conſidered, as a Lawgiver and a Moraliſt. By M. PASTORET, Counſellor of the *Cour des Aides*, Member of the Academy of Inſcriptions and Belles Lettres, &c. &c. 8vo. Paris. 1788.

This work is highly recommendable on account of the extenſive erudition it diſplays, and the method, order, and perſpicuity, with which it is compoſed. Too much regard is perhaps ſhewn to Rabbiniſm, which often comes in to turn the author's and his reader's attention from the main ſubject. His work commences from the infancy of Moſes, and the *firſt chapter* contains an account of his birth and education, with a ſummary of his life. In the *ſix* ſucceeding chapters, M. PASTORET treats of the theocracy, of the civil and political adminiſtration under Moſes, and its changes and modifications under the Judges, the Kings, and the ſacerdotal ariſtocracy, after the captivity of Babylon; where

where he muſt often loſe ſight of his hero. He treats alſo of the civil and religious laws of the Jewiſh empire, relative to police, religious worſhip and ceremonies, the adminiſtration of juſtice, &c. in which he repreſents the wiſdom, as well as the celeſtial miſſion, of Moſes, in a very intereſting light.

Art. V. *Lettres de Theotime le Philanthrope à Madame la Comteſſe de B*** ſur quelques Objets de Literature et de Morale.* i. e. Letters from Theotimus the Philanthropiſt to the Counteſs of B***, concerning ſome Subjects of Literature and Morals. 8vo. Paris. 1788.

Whether theſe Letters be or be not the production of the Viſcount TOUSTAIN RICHEBOURG, and whether the lady to whom they are addreſſed be, or be not, the Counteſs of BEAUHARNAIS, is a queſtion of little conſequence to the Reader. It is certain that they do great honour to the writer, whoever he may be, and muſt excite a high prepoſſeſſion in favour of the lady to whom they are addreſſed, as it is not probable, that a French man of quality would ſit down to entertain a fair reader with diſcuſſions that would not ſuit her taſte and feelings.

The ſpirit of religion, which theſe letters breathe, is liberal, pure, and peaceable. The ideas which the noble author has formed of Chriſtianity diſengage it, with reſpect to the eſſentials of belief, conſolation, and practice, from all ſubtile and unintelligible queſtions ſtarted by diſputatious theologiſts, who go beyond their line. He carefully avoids all unfruitful diſcuſſions, whether philological or metaphyſical, which only tend to perplex the head, and leave the heart cold;—except in caſes where the latter is heated with the unhallowed fire of polemics, which kindles pride, reſentment, revilings, and other *ſins of the ſpirit*.

Art. VI. *L'Influence de la Découverte de l'Amerique ſur le Bonheur du Genre humain.* i. e. Concerning the Influence of the Diſcovery of America on the Happineſs of Mankind. By the Abbé *Genty*, Royal Cenſor, correſpondent Member of the Royal Academy of Sciences at Paris, &c. 8vo. with a Map and an Engraving. Paris. 1788.

That the diſcovery in queſtion was neither advantageous to America nor to Europe, is a propoſition that many believe; and this author illuſtrates it, and renders it ſtriking; but that it might have been, and may even yet be made uſeful to both, is equally credible. The principal object of this judicious writer is to point out the manner of diminiſhing the evils occaſioned by the diſcovery of the new world, and of multiplying the advantages that may reſult from it. The work breathes a liberal ſpirit, and is worthy of attention.

Art. VII. *Obſervations ſur Monteſquieu.* i. e. Obſervations on Monteſquieu. By M. LENGLET, Member of the Academy of Arras. 8vo. Liſle. 1788.

This may ſerve as a uſeful introduction to the peruſal of the *Spirit of Laws*, the work which M. LENGLET has in view, in theſe obſervations. It was preſented to the academy of Bourdeaux, as the prize-eulogy of *Monteſquieu*, but was conſidered by that learned ſociety rather as a critical review of the celebrated work now mentioned, than as a portraiture of the genius, talents, and character of its juſtly celebrated author. This engaged M. LENGLET to publiſh it under the name of *Obſervations*; and in theſe obſervations, many things in the *Spirit of Laws*, which appear confuſed or obſcure (at leaſt to the common claſs of readers), are happily elucidated.

Art. VIII. *Mémoires de M. le Duc de St. Simon*, &c. i. e. The Faithful Obſerver; or, Memoirs of the Duke of St. Simon, relative to the Reign of Lewis XIV. and the earlier Periods of the ſucceeding Reign. 3 Vols. 8vo. (Pr. 12 Livres.)

Theſe memoirs, though they have neither the merit of elegant compoſition, nor chronological order, are nevertheleſs highly intereſting. They are extracted from the papers of a nobleman, who was perfectly acquainted with what paſſed at the court of Lewis XIV. and was highly diſtinguiſhed by that rough probity, freedom of ſpeech, and auſterity of manners, which naturally attract a peculiar degree of credit to his narrative. We find here many details and anecdotes concerning the wars and miniſters of the French Monarch, the intrigues of his cabinet, his favourites and miſtreſſes; the ceremonial of his court, the incidents of his private life, his habits and manners, and other particularities, that gratify curioſity. The 1ſt Book of theſe Memoirs comprehends the *private* and public life of Lewis, whom the author exhibits in his manifold *littleneſſes*, as well as in his ſplendid tranſactions: the whole, without fear or favour, and ſo as to make the hero appear a *Micromegas*, that is, a *great-little-man*.

The 2d Book contains the particular hiſtory of the reſpectable Dauphin (the Marcellus of France), that of the Duke and Ducheſs of Burgundy, and the reſt of the family,—many details, relative to the Duke of Orleans, Regent, and other Princes of the blood; and a long account of the uncommon fortune and misfortunes of that ſingular perſonage, the Princeſs of Urſins. The profligate *Dubois* is not here ſtigmatized in proportion to his turpitude, nor *Fenelon* applauded in proportion to his merit;—and this muſt naturally ſurpriſe us, when we conſider the character of the author.

In

In the 3d Book, we have anecdotes relative to foreign affairs and perſons, that have acted the firſt parts on the political ſcene; and here the affairs of Spain, and the miniſtry of Alberoni, occupy a conſiderable place.

In a *ſupplement*, the noble author draws a picture of the court of France, as it was in the year 1711, which is very curious; and deſcribes the tone of manners and morals, which diſtinguiſhed the moſt celebrated ladies of that time.

MONTHLY CATALOGUE,

For FEBRUARY, 1789.

LAW.

Art. 14. *New, candid, and practical Thoughts on the Law of Impriſonment for Debt*, with a View to the Regulation of it; for the Prevention and Puniſhment of Frauds; for the Maintenance of Credit; for the better and more ſpeedy Satisfaction of Creditors; and for the Relief of unfortunate Perſons confined for Debt; together with Heads propoſed for an Act of Parliament for effecting theſe Purpoſes; and for preventing unlawful and malicious Arreſts. By a Country Attorney. 8vo. 1s. 6d. Whieldon. 1788.

THE ſecurity of private property, and the defence of credit, are the objects which the law concerning impriſonment for debt ſeems to have in view. The author of the preſent performance founds his reaſoning on this maxim; and after ſhewing that the law as it now ſtands is no defence of credit, gives no ſecurity to private property, is cruel and oppreſſive, and makes no diſtinction between an unfortunate honeſt trader, and a deſigning ſwindler, he ſtates the ancient mode of proceeding in caſes of debt—the preſent practice—with a few obſervations on them both, and examines the ſtatute 32d of Geo. II. (uſually called the Lords Act) to ſhew its inefficacy, impolicy, and fallacy.

His inquiries terminate in the propoſal of heads for an Act of Parliament, for regulating the laws of impriſonment for debt; the principal parts of which are, that at a limited time after impriſonment, the priſoner may deliver a ſchedule of his effects to the plaintiff, and after a ſtated number of days to appear in court, there to deliver a duplicate of his ſchedule, and ſubmit himſelf to be then examined; that if the court be ſatisfied with the ſtatement of the caſe, and convinced that no fraud was intended, the effects to be equally divided among all his creditors, and the debtor diſcharged. Should fraud appear to have been his motive, then penalties are to be enacted. For particulars, however, of this apparently equitable propoſal, we refer our readers to the pamphlet, which abounds with much juſt obſervation, and ſeems to point out proper means for the relief of unfortunate perſons confined for debt.

Art. 15. *Thoughts on Impriſonment for Debt.* Humbly addreſſed to his Majeſty. By F. A. S. Murray, Eſq. 4to. 1s. 6d. Hookham. 1788.

Mr. Murray expatiates on the injuries which impriſonment for debt produces to the ſtate, to the creditor, and to the debtor: and thinks, 'that if debtors muſt be impriſoned, or driven from their native country to avoid it, there ought to be ſhort ſtated periods appointed for the enlargement of the one, and the recalment of the other.' This hint ſeems liable to many objections. It has been juſtly ſaid, that "no man ſhould be liable to impriſonment for debt; that every debtor, of whatſoever degree, if he ſhall owe to a certain amount, ſhall be compellable to ſatisfy his creditors in a manner more ſummary than that directed by the common law before the introduction of commerce; and that if he ſhall neglect, within a preſcribed time, to anſwer their *juſt* demands, he ſhall be liable to a commiſſion of inſolvency; but it ſhould not be in the power of any malicious creditor to haraſs him with a falſe demand."

MARTIAL LAW.

Art. 16. *An Opinion on the Power of Courts Martial to* PUNISH *for* CONTEMPTS; occaſioned by the Caſe of Major John Browne, of the Sixty-ſeventh Regiment. 8vo. pp. 22. 1s. 6d. Bell. 1788.

In this *opinion* (which is ſigned W. Gilbert) the ſpirit and tendency of the 15th article of the 16th ſection of *The Articles of War*, are ſeverely impugned, in order to ſhew, that the power of ſuppreſſing contempts, by ſummary puniſhment, is either futile or fatal. 'In the firſt ſtage only,' ſays the author, 'it is futile; in the ſecond, and every ſubſequent, fatal. Nay, it is as fatal, and that in every ſtage, to the diſcipline of the army as it is to the liberty of the ſubject. It is as inimical to its own party as to the ſafety of the ſtate; as deſtructive of the cauſe it is meant to promote, as of that, with which it is in open hoſtility.'—This doctrine is warmly but ſenſibly and learnedly maintained by the author; who appears to have well ſtudied the ſubject.—For an account of the trial of Major Browne, ſee Review for July 1788, p. 71.

NOVELS.

Art. 17. *Meliſſa and Marcia*; or the Siſters. 12mo. 2 Vols. 6s. ſewed. Lane. 1788.

This performance has a more than ordinary degree of merit, both with reſpect to the ſtrength of its characters, and its ſtyle. The progreſs of vice, as ſeen in a woman of faſhion, is, in particular, delineated with a ſpirited but delicate pencil; and the moral, which points out the ſuperiority of a life of regularity over that of diſſipation, by the example of a death-bed repentance, with all its concomitant horrors, is ſuch as the lover of virtue muſt neceſſarily approve.

Art. 18. *Henrietta of Gerſtenfeld*; a German Story. Vol. 2. 12mo. 2s. 6d ſewed. Lane. 1788.

In the title-page to the *firſt* volume of this production, publiſhed in 1787, the name of *Wieland* appeared as its author. It is, however,

ever, omitted in that of the *ſecond*. We then gave it as our opinion (Rev. vol. lxxvii. p. 79.), that this little work proceeded not from the pen of that ingenious gentleman; and we are not induced, from the continuation of the ſtory, here preſented to us, to change it.

Art. 19. *Memoirs of the Miſs Holmſbys.* By Sarah Emma Spencer. 12mo. 2 Vols. 5s. ſewed. Smith. 1788.

'I do not regret having an opportunity of ſaying ſomething of myſelf; which will, I preſume, diſpoſe every humane and candid reader to excuſe ſome of the faults of the following pages. I have had but an humble education.—I may truly add, that I have not a friend in the world who would take the trouble of correcting theſe epiſtles: they therefore appear juſt as they fell from my pen. They were written by the bed-ſide of a ſick huſband, who has no other ſupport than what my writings will produce.' *Author's Preface.*

Such a ſtory would aſſuredly cauſe the pen to drop from the hand of the moſt ſevere and rigorous critic. But the writer ſtands not in need of the indulgence which ſhe ſolicits. Her Novel is generally intereſting. There is a happy contraſt of character in it; and the more prominent features of virtue and vice are depicted with conſiderable ſkill and judgment.

Art. 20. *Oſwald Caſtle*; or Memoirs of Lady Sophia Woodville. 12mo. 2 Vols. 6s. ſewed. Hookham. 1788.

Character and incident, the principal, and *indubitable* requiſites in novel-writing are not to be found in this performance. The elegant and the tender, however, are happily blended in it. It is, in ſhort, a very pretty love-ſtory; a ſtory from which our women may learn, as in a mirrour, to deck themſelves with the jewels of virtue and morality—*the brighteſt which they can poſſibly wear.*

Art. 21. *Phœbe*; or diſtreſſed Innocence. 12mo. 2 Vols. 5s. ſewed. Stalker.

"Every fable or ſtory," ſays the Stagyrite, "muſt have a beginning, a middle, and an end." The author of the preſent performance, however, ſeems to be of opinion that there is no neceſſity for ſuch formalities. What a jumble of abſurdity is here! "Chaos is come again."

Art. 22. *The Illuſions of Sentiment.* 12mo. 2s. ſewed. Axtell.

Trifling and frothy. Iſabella de Montmorency, the heroine of the Tale, informs us that ſhe is '*inured to tranſcribe her moſt trivial thoughts*'. We are very ſorry to hear it, and ſincerely wiſh her ſome better employment.

Art. 23. *Helena.* By a Lady of Diſtinction. 12mo. 2s. 6d. ſewed. Richardſon. 1788.

'Helena, a Novel, by a Lady of diſtinction.' No! *ſaid we, mentally**, on a peruſal of it, this is not the production of a woman of

* 'Said he mentally.'—This expreſſion occurs in the preſent and alſo in three or four other Novels, which have, within the laſt twelve months, fallen into our hands. From this, and other *ſingularities*, we ſuppoſe them to be the productions of one and the ſame pen.

faſhion.

faſhion. But let not this remark operate to the prejudice of the work.—The truth is, that there is no little degree of merit in this Novel: we mean not in the delineation and force of the characters, but in the ſeveral pleaſing and truly moral reflections which are ſcattered through it. We wiſh this *Lady of diſtinction* would allow herſelf a greater portion of time in the finiſhing of her compoſitions, ſo as to give them the correctneſs which they undoubtedly want. But perhaps we require what is altogether impoſſible. She may be in the ſame, or nearly the ſame ſituation as that of many *gentlemen authors*—"ſteeped in poverty to the very lips."—Unhappy gentlemen, the Drydens, perhaps, of the day!—and who, unable in any ſort, to counteract that poverty,—

Do pine,
Look pale, and all December taſte no wine. JUV. Sat. I.

But this obſervation reſpecting the preſent writer is founded only in conjecture, and judging from the rapidity with which ſhe appears to write; we ſhall be glad to find ourſelves miſtaken in the matter.

MISCELLANEOUS.

Art. 24. *A Series of Letters.* By the Author of Clarinda Cathcart*; Alicia Montague†; and the Comedy of Sir Harry Gaylove‡. 12mo. 2 Vols. 6s. ſewed. Elliot. 1788.

We refer in the note below to the opinions which we gave of theſe ſeparate publications before we knew of their affinity, or of their common parent, who, in an advertiſement to the preſent volumes, ſigns herſelf *Jean Mariſhall*, and dates from Edinburgh. We believe this Lady profeſſes ſome branches of education, either publicly or privately, and ſhe expreſſes herſelf with eaſe and freedom on the ſeveral points which now have employed her attention. In one of her letters ſhe gives the public her literary hiſtory, a hiſtory more amuſing to the reader than to the anxious writer. The high expectations of inexperience, and the ſevere mortifications of diſappointment, are however by no means unuſual with literary adventurers; with whom notwithſtanding the world is always ſufficiently ſupplied; and however this Lady may have ſuffered, it does not appear that ſhe is yet diſheartened; having, from the circumſtances related, met with more private conſolation than many of her unfortunate competitors for literary emoluments.

Theſe letters were written to one of her young pupils, after he had left her; and they treat of a variety of ſubjects, moral, political, and religious; and though ſhe wanders too far from home in the latter, ſhe makes many judicious obſervations on education and morals: in all, however, ſhe evidently forms too high expectations from the ſucceſs of proper tuition, and proper meaſures; far higher than the untractableneſs of human diſpoſitions, and the counteraction of the human paſſions, will warrant. Judging from her general good ſenſe, we were much diſappointed at her apology for daubing the human face with artificial colours; which we cannot ſuffer to

* See Rev. vol. xxxiii. p. 405. † Rev. vol. xxxvii. p. 76. ‡ Rev. vol. xlviii. p. 72.

paſs

paſs without diſapprobation. It is contained in the following paſſage written to her pupil, then in Switzerland:

'At the wedding to which you was invited, although unacquainted with the parties, you ſay you was much hurt at ſeeing the Ladies ſtanding in a group, the bridegroom in the midſt of them, with a rouge-box in one hand, and with the other, painting the Ladies cheeks, ſingle and married. You could not help exclaiming,—*O tempora! O mores!*—Now, my dear friend, in my opinion it would have been much more agreeable to your natural diſpoſition of pleaſing, to have enjoyed the humour of the company; and if [it be] cuſtomary for the men in Switzerland to paint an inch thick, to have without ſcruple followed their example. For my part, I ſee no more harm in putting rouge on the face, than in powdering the hair, only ſo far as it is done with an intention to deceive: and even in this reſpect, I am not very clear about it; for if it is allowable to cover any defect of nature, or improve it by art, why not the complexion?'

Becauſe, though both may be equally prepoſterous, abſtracted from the obligations of that tyrant, faſhion, the latter is more injurious than the former, and deſtroys prematurely what it was meant to improve. Even if it had not this evil tendency, is one bad habit, an act of groſs deception, to juſtify another? If ſo, the authority grows ſtronger as we advance, and diſdains all limitation! We little expected to find a lady ſo capable of adviſing in other points of conduct, ſo egregiouſly duped by a depraved cuſtom, that we did not think had travelled ſo far North.

We have yet another point to ſettle with Mrs. Mariſhall, and that is, the merit of Novel-writing as a vehicle of inſtruction; which ſhe ſtrenuouſly aſſerts. 'I am clearly of opinion that novels have inſpired a thouſand young people with principles of honour and moral rectitude, for one they ever hurt.' Sorry as we are to diſpute her judgment, we are as clearly of a contrary opinion. In proportion as ſentiment is ſubſtituted for adventures, or adventures lead to ſentiment, the ſtory grows inſipid, and ſuch Novels are rejected as bad. Novel-readers do not read for inſtruction, but for amuſement; that kind of amuſement which abſtracts their attention from their own homely concerns, and carries them into the flowery regions of imagination, whence they return with reluctance to their own family affairs and connections; which their familiarity with their ideal acquaintance leads them to deſpiſe, as unſuitable to their new ideas of ſenſibility; and a deſire to realize ſome of thoſe pleaſing viſions, too often tempts them into improper aſſociations, and to wrong ſteps. Let the ſeducing ſcenes, to vulgar minds, in the *Beggar's Opera* decide the queſtion.

If an haberdaſher's powdered daughter takes every opportunity to ſteal from behind her father's counter up to her own room, to ſtudy the adventures of Jenny and Jemmy Jeſſamy; if every petty gentleman's daughter diſdains the imputation of attending to domeſtic concerns, to bridle forth a Miſs Byron, we need not wonder at matrimonial diſappointments, nor to find prudent young men ſhrink from venturing, where the chances are ſo greatly againſt them. If the

the merchant's * clerk, inſtead of fixing his mind ſteadily to traffic, and to poſting his accounts, diſſipates his ideas, by tracing the amours of Captain A. and Lady B. or the Covent Garden frolics of Colonel C. his morals will be as much diſordered as his books: and ſhould Mrs. Mariſhall plead that ſhe does not write for the low mechanical ranks of mankind; yet, if the obligation which Novel-writers are under to render their fictions agreeable, does no good to the ſuperior claſſes in life, and, which is of much more importance, diſtracts the attention and perverts the judgment of the lower orders in ſociety,—the caſual advantage they may afford to thoſe few whoſe principles are not to be ſhaken, cannot balance the extenſive diſadvantage done to thoſe whoſe paſſions make a wrong application of equivocal leſſons! But manners are now ſo far relaxed, that theſe antiquated notions will only be reliſhed by the few: for even the prudent Mrs. Mariſhall, who, as we have ſhown, allows her ſex to improve their complexions by paint, conſiders domeſtic duties as only ſervile concerns below the attention of a wife, where they can be paid for; of courſe, ſo far as ſuch ſentiments operate, they will be paid for oftener than they can be ſafely afforded. Such doctrine is at leaſt unprofitable.

Art. 25. *Important Facts and Opinions relative to the King*; faithfully collected from the Examination of the Royal Phyſicians, and clearly arranged under general Heads. 4to. 1 s. Ridgeway. 1789.

The principal parts of the examination of the phyſicians are here ſelected, and as the title-page expreſſes it, arranged under general heads. The plan is doubtleſs a good one; and admitting it to have been impartially executed, this compilement may ſave the reader of the original report great labour in collecting and judging of the facts.

Art. 26. *A Poſtſcript to Mrs. Stewart's Caſe.* 4to. 6 d. See our laſt Month's Review, p. 82.

Mrs. Stewart, otherwiſe Rudd, continues her ſpirited invectives againſt Lord Rawdon (once her benefactor), as the interceptor of that public benevolence, to which ſhe apprehends herſelf to have a peculiar claim, as a woman of birth and family †, reduced to extreme diſtreſs. She alſo takes ſome notice of certain paragraphs which had appeared in the newſpapers concerning her; and ſhe ſtill reproaches her enemies, in terms of the moſt ſovereign contempt. Some other perſons of diſtinction are alſo attacked in this pamphlet.

Art. 27. *M. Neckar's Report to his moſt Chriſtian Majeſty in Council*, announcing important Changes in the French Government. Tranſlated from the French. 8vo. pp. 47. 1 s. 6 d. Debrett. 1789.

It is impoſſible to peruſe this admirable addreſs to the King of France, without being filled with the higheſt admiration of the wiſ-

* Either an Engliſh or a Scots merchant; for the heads of both are too much diverted from the low attentions on which their welfare depends.

† See our account of her *caſe*, as above referred to.

dom

dom and patriotic virtue of the excellent miniſter, to whoſe inſtrumentality France will, in all probability, be for ever indebted (becauſe ſhe can never fully repay him) for that reformation in government, which ſeems to be happily advancing, with gradual ſteps, but determined purpoſe: ſo that the time, perhaps, is at no great diſtance, when that emancipated nation will no longer hear, with abject ſubmiſſion, her GRAND MONARQUE aſſerting

"The right divine of Kings to—govern wrong."

POLITICAL.

Art. 28. *A Letter to John Horne Tooke,* Eſq. occaſioned by his TWO PAIR OF PORTRAITS, and other late Publications. 8vo. pp. 100. 2s. Stalker. 1789.

We muſt rank this epiſtolary performance among the moſt diſtinguiſhed of thoſe productions which have appeared in oppoſition to the party that hath taken the field under the banners of him who was once ſtyled *the man of the people:* a title which now ſeems to have changed ſides.

This well-informed writer, apprehends that the PORTRAITS drawn by Mr. Tooke, have been too much contracted; that they have been exhibited to the world without thoſe elaborate and finiſhing touches which the pencil of ſuch a maſter can give to every feature; that they are only ſketches in miniature; and that, of courſe, they muſt fail of producing all that general effect which the times require.—He therefore adviſes his very ingenious correſpondent to enlarge his canvaſs, and to give us the *four perſons,* in their full proportion, as large as the life. 'The materials,' ſays he, 'are more than can be crowded into the narrow limits which you ſeem to have preſcribed to yourſelf. What you have executed * has done much good, but more is in your power. Give us, with that ſtrength of colouring of which you are maſter, your TWO PAIR OF PORTRAITS over again. Begin with the Right Hon. Henry Fox, and the Right Hon. William Pitt. Thoſe were the names which thirty years ago kept the public mind in agitation, and they are at this hour the names that engage the attention of the whole community. The ſituations in which the two former ſtood, as well with regard to the nation as to each other, may be traced; their conduct in thoſe ſituations may be diſtinctly marked; and it will not be incurious to point out the lines of reſemblance in the characters and conduct of their deſcendants. Such hints as have occurred to me, I ſhall offer to your conſideration.'

With this view, the writer preſents to his friend, in order as he expreſſes it, 'to point out to him a general outline,' *A* PAIR OF PORTRAITS, 'as drawn by the maſterly hand of the late Earl of Cheſterfield †. Theſe pictures are certainly well painted, and they are generally deemed good reſemblances; though perhaps that of Mr.

* For the account given by us, of Mr. H. T.'s *two Pair of Portraits,* ſee Review for Auguſt 1788, page 175.

† The author profeſſes to have copied them from Flexney's publication in 1777.—Our readers will find the portrait of Mr. Pitt at length, in the Review, vol. lvi. p. 293.

Fox was rather too harſhly delineated.—Was it not too ſeverely ſaid, that " he had not the leaſt notion of, or regard for, the public good or the conſtitution, but deſpiſed thoſe cares as the objects of narrow minds, or the pretences of intereſted ones?" We hope this will not apply to any living character, of conſequence to our national welfare!—Of Mr. Pitt's advantageous portrait, as here oppoſed to that of Mr. Henry Fox, we need ſay nothing, having already exhibited it to our readers at full length. *See the note* above referred to.

The ingenious letter-writer follows up Lord Cheſterfield's exhibition with his own more ample portraiture of thoſe two celebrated characters; and he appears to have been well acquainted with the originals,—or, at leaſt, ſufficiently informed, with reſpect both to their private views and their public conduct. His inveſtigations, accordingly, ſeem to have more depth than is uſual with the ordinary run of our political ſpeculations; and we preſume to add, that his details perfectly accord with our own recollection of what paſſed in the times of which he here takes an accurate review.

Having gone very circumſtantially through the characters of the PITT and the FOX of former days, and contraſted them in the moſt ſtriking light, he modeſtly obſerves, addreſſing himſelf to his correſpondent, 'I do not pretend that mine is the hand to paint them in the ſtrength of colouring, with which ſuch eminent perſons ought to be finiſhed. I can only ſketch in crayons. You, Sir, will be able, if you chuſe to retouch your TWO PAIR OF PORTRAITS, to exhibit to the world, bold yet juſt repreſentation. I now paſs to the two ſons of thoſe exalted perſons.'—Accordingly, he enters on a curious, entertaining, and perhaps not unuſeful diſplay of the character and conduct, public and private, of the PITT and the FOX of the preſent day. 'The ſons,' he obſerves, 'ſtand in the ſame relation to each other, as their fathers did at the breaking out of the French war in 1756. We ſhall ſee them, beſides, in the ſame relation to their country, both high in office; both competitors; and of courſe adverſe to each other. How much they retain of their reſpective fathers, and what they have added, will be matter of curioſity; *but it will be ſomething more than curioſity.* Two ſuch portraits, given at length, will inform the people of England what they are to expect, ſhould Mr. Pitt be permitted to continue in that high ſtation which he has filled for five years paſt; or, on the other hand, ſhould Mr. Fox, in a time of public calamity, riſe once more to power. If he does, *noſtrâ miſeriâ magnus es!*'

The concluſion of the foregoing paragraph will ſufficiently intimate to our readers in what degree Mr. Horne Tooke's correſpondent ſtands affected to the colours of " *blue and buff.*"—He proceeds in his inveſtigation of the political manœuvres and changes of the times; which he traces down to the preſent day; interſperſing his details, anecdotes, and remarks, with ſhrewd glances at ſeveral characters, beſide thoſe already mentioned; particularly that of Mr. Sheridan, on whom he is pointedly ſevere. He alſo takes occaſion to diſcuſs the two celebrated India bills, and totally condemns that of Mr. Fox, as highly inimical to the privileges of the great chartered company, as well as to our general, national, and conſtitutional

rights.—Toward his concluſion, he takes leave of his correſpondent in the following terms: 'I have now, Mr. Tooke, ſubmitted to your conſideration the hints that occurred to me towards the completion of your TWO PAIR OF PORTRAITS. There is abundant matter' [indeed there is!] 'for the enlargement of your plan.—I flatter myſelf, that in the miſcellaneous manner of this epiſtle, I have touched ſome points worthy of your notice. To *ſpread your canvaſs wider* is a duty which you owe your country; and let me add, that as new actors are every day producing themſelves on the great theatre of national buſineſs, it will be a further ſervice to mankind if you will give their portraits as faſt as they riſe.'

Mr. Tooke will certainly do well to avail himſelf of the aſſiſtance of ſo able a coadjutor,—if he has any thoughts of carrying on the buſineſs of literary portrait-painting.

Art. 29. *A Letter from a Country Gentleman, to a Member of Parliament*, on the preſent State of Public Affairs. 8vo. pp. 75. 2s. Walter, Piccadilly.

It is impoſſible for an impartial and diſcerning reader, to peruſe this letter, without yielding to its very ſenſible author, a high degree of approbation. His remarks 'on the paſſing ſcene of things in this country,' and on the views of the contending parties who figure on the great political theatre, are ſerious, ſolid, and acute; and his characters of the diſtinguiſhed perſons * *mentioned in the note below*, are drawn not only with the utmoſt force and freedom of expreſſion, but, we are afraid, with too much truth of colouring. We repeat, that we *are afraid*, becauſe (we are ſorry to add) the whole tenor of his obſervations ſtrongly militates againſt the principles and conduct of the leaders of that party, lately diſtinguiſhed by the name of THE PRINCE'S FRIENDS; but who, in the eſtimation of this writer, are not, in reality, entitled to that denomination.—As to the political merits of this well-written tract, we enter not into the queſtion; but we cannot refuſe our tribute of praiſe to the author of a very maſterly compoſition.

Art. 30. *The preſent National Embarraſſment conſidered*; containing a Sketch of the Political Situation of the Heir Apparent, and of the legal Claims of the Parliament now aſſembled at Weſtminſter. 8vo. pp. 68. 1s. 6d. Hookham, &c.

The author, who appears, from his manner of treating the ſubject, to be a lawyer, with his head full of Weſtminſter-hall quibbles, and intricate problems, ſets out with ſtating,

I. That the King's preſent ſituation, that is to ſay, his *political* ſituation, has not been conſidered in the propereſt light.

II. The legal claims of the Heir Apparent have been miſrepreſented.

III. The legal ſituation and claims of the parliament, at the preſent juncture, have alſo been miſ-ſtated.

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* The Dukes of Norfolk, Portland, and Northumberland; the houſes of Devonſhire and Ruſſel; the Lords Thurlow, Loughborough, and North; Mr. Pitt, Mr. Fox, Mr. Burke, Mr. Sheridan, *Mrs. Fitzherbert*, and his Royal Highneſs THE PRINCE OF WALES.

For

For the author's manner of reaſoning on theſe knotty points, we muſt refer to the pamphlet: in which are many ſhrewd remarks, and ſubtle concluſions, new, ſingular, and perplexing enough to ſet the whole nation together by the ears.

Art. 31. *Authentic Specimens of all the Addreſſes that have been, and all that will be, preſented to the Right Honourable William Pitt,* and the virtuous and uncorrupted Majorities in both Houſes of Parliament, &c. 8vo. pp. 102. 2s. 6d. Ridgway.

This pamphlet conſiſts chiefly of ſecret inſtructions for manufactured addreſſes, with a few ſpecimens, in pretended cabinet converſations between Mr. Pitt, Mr. Robinſon, Mr. Wilberforce, Biſhop of Lincoln, &c. The author writes well; but he is too ſevere on the above-mentioned characters, and too liberal of his ſneers at other individuals.

Time alone can ſhew whether there be any juſtice in his opinions of Mr. Pitt and his coadjutors, and their meaſures.

We ſuſpect that the author of this pamphlet is the ſame genius who at once entertained and offended us by the '*Royal Recollections.*' See Rev. for Nov. laſt, p. 468.

Art. 32. *A Collection of Addreſſes and Letters, that have been ſent, or may be ſent to the Right Hon.* ——— ——— Chancellor of the Exchequer, &c. 8vo. 2s. Stalker.

Through the medium of various ill fabricated letters to Mr. Pitt, this author execrates that miniſter and his meaſures, and rejoices at his ſuppoſed downfall.

Art. 33. *A Letter written by his R. H the P. of Wales,* in Anſwer to Mr. Pitt's Letter, which contained the Limitations, &c. 8vo. 6d. Ridgway.

For reaſons beſt known to himſelf, the editor of this pamphlet has ſuppreſſed Mr. Pitt's letter; while, in his preface, he loudly declaims in favour of the Prince, and of his anſwer. If, as a compoſition, the royal reply deſerves praiſe, how much belongs to his Highneſs, as the *compoſer* of it, we cannot determine:—Suffice it to ſay, that this copy appears to be incorrect in many places.

Art. 34. *An authentic Copy of Mr. Pitt's Letter* to his R. H. the P. of Wales, with his Anſwer. 8vo. 6d. Stockdale.

This copy ſeems to be drawn from the ſame ſource with the foregoing, as it has the ſame apparent errors and imperfections. The advertiſement of it taught us to expect ſome 'conſtitutional remarks,' by the Editor, but '*for delicate reaſons,*' he has poſtponed them till the *next edition.*

Art. 35. *Authentic Copies of Mr. Pitt's Letter* to his R. H. the P. of Wales, and of his R. H.'s Reply. 4to. 6d. Becket, &c.

This edition of theſe celebrated letters differs, in ſeveral inſtances, from each of the preceding; and, as far as we can judge, they are here given in a really authentic and accurate ſtate.

Art. 36. *An Addreſs to his R. H. the Prince of Wales,* on the Report of his Intention to refuſe the Regency. By a Member of Parliament, &c. To which are added Mr. Pitt's Letter to the Prince, and his R. H.'s Anſwer. 8vo. 1s. 6d. Kearſley.

After affecting to condemn, in the ſtrongeſt terms, the Miniſter's views and meaſures, with reſpect to the much controverted *reſtrictions,*

tions, the author concludes with adviſing his R. H. to accept the proffered terms, rather than leave *all* the power in the hands of Mr. Pitt.—But there is an appearance of littleneſs and inſidious cunning in the arguments of this pretended M. P. ſuch as, we truſt, could never have influenced the mind of his Royal Highneſs had they been offered to his conſideration.

With reſpect to the copies of the Prince's and Mr. P.'s letters, here annexed, they are not more correct than the firſt two, above noticed.

Art. 37. *Strictures on the Prince of Wales's Letter to Mr. Pitt.* In a Letter addreſſed to his Royal Highneſs. By Candour. 8vo. pp. 28. 1s. Stalker, &c.

CANDOUR conſiders his Royal Highneſs's letter to Mr. Pitt as imprudent and impolitic, with reſpect to the *writing*, and unprincely, in regard to its *publication*.—The writer's expoſtulation with his Highneſs on this ſubject, is earneſt, but decent, and ſenſible.

Art. 38. *The Queſtion ſolved*: or the Right of the Prince of Wales, to be ſole, unlimited, and immediate Regent, demonſtrated, from the Nature of the Conſtitution, and the Law of the Land. 8vo. pp. 56. 1s. 6d. Edinburgh. Printed for Elliot and Kay, London.

What are *political* demonſtrations? In mathematics, demonſtration generally determines the propoſition; but here is a queſtion demonſtrated at Edinburgh, which at Weſtminſter has been *reſolved* in a way diametrically oppoſite! but ſuch differences muſt always be expected, when *demonſtrations* are put to the *vote*.

Art. 39. I. *A Letter from an Iriſh Gentleman in London*, to the People of Ireland, on the Limitation of the Regency. 8vo. pp. 38. 1s. Debrett.

Art. 40. II. *A ſecond Letter*, from the Same to the Same. 8vo. pp. 62. 1s. 6d. Debrett.

The writer, apprehending that the lords and commons of Ireland will be called on to adopt the reſolutions of the Britiſh parliament, relative to the appointment of a Regency, endeavours to animate them with a ſpirit of oppoſition to the *reſtrictions*; contending, that the P. of W. ought to be inveſted with the full prerogatives of the crown, with all its attributes and authorities.—He writes with ſpirit and plauſibility, if he does not argue concluſively: and his clothes are *blue and buff* of the deepeſt dye. It ſhould ſeem that our good ſiſter, *Hibernia*, hath taken the hint, and followed the author's advice.

Art. 41. *Copy of a Declaration of Articles ſubſcribed by the Members* of Adminiſtration, and now propoſed for Subſcription to the Counties and Bodies Corporate of Great Britain. 8vo. pp. 27. 1s. Debrett.

An ironical attack on Mr. Pitt, and his adminiſtration. The irony of this little ſquib is not contemptible; and where a man of parts is eagerly exerciſing his wit in the uſe of this pleaſant figure, candour and liberality of ſentiment are ſeldom much attended to.

Art. 42. *A Letter to the moſt inſolent Man alive.* 4to. pp. 31. 1s. 6d. Kearſley.

The miniſter is the character aimed at in this party paſquinade; the lively author of which poſſeſſes abilities that ought to be more liberally employed. The "*inſolence*" in the title-page, is a fair ſpecimen of the whole.

Art. 43. *A Copy of the Speech which it is now ſaid will be delivered* by his Royal Highneſs the Prince of Wales, to both Houſes of Parliament, on his firſt Appearance in the Houſe of Lords as Regent. pp. 10. 4to. 6d. Walter in Piccadilly.

Well imagined, and very well written; though the author could have had no expectation that any thing like it would have been adopted: for he makes the Prince deſert the party to which, it is generally ſuppoſed, he has long adhered. Among other *unexpected* things, the regent, *here*, declares his reſolution to continue the preſent miniſtry.

Art. 44. *Letters to a Prince*, from a Man of Kent. 8vo. pp. 59. 1s. 6d. Richardſon.

The man of Kent offers much good counſel to the P. of Wales, on the ſuppoſition of his ſpeedily entering on the office of regent. He addreſſes his R. H. with great earneſtneſs and freedom, but with no impropriety of language. He is a warm friend to Mr. Pitt, whom he conſiders as 'the moſt popular man in the kingdom.' After obſerving this, it is ſcarcely neceſſary for us to add, that he ſtrongly recommends the *detention* of ſo able and fortunate a miniſter.—Abſtracted, however, from the immediate political aim of the letters, it would be injuſtice to diſmiſs them without acknowleging their merit, as containing an uſeful compendium of excellent moral and prudential advice to a young prince; on which ground, we think they cannot be too much commended.

Art. 45. *A Vindication of the Proceedings of the Lords and Commons*, upon the Regency: in which the *Right* is explained according to the Conſtitution, as deduced from the Time of the Saxons down to the preſent. With Proofs that the late *Proteſts* are founded in Error: and that an Addreſs to any Perſon to accept the Regency would have defeated the End intended to be obtained; be an Infringement of the Rights of the People; an Offence to Majeſty; and an Indignity in the Lords and Commons. By M. Dawes, Eſq. of the Inner Temple. 8vo. pp. 45. 1s. Whieldon. 1789.

The copious title ſufficiently explains the ſubject, and the author's purpoſe. He dedicates his work to Mr. Pitt, to whom he pays ſome handſome compliments, founded on his apprehenſion that the miniſter's conduct 'on the *preſent* event in politics, hath been uniform, and conſiſtent with our conſtitution, the law of the realm, and the uſage of our country: which' [he adds] 'entitles you to the thanks of all good and unprejudiced ſubjects.' Mr. D. has taken conſiderable pains, and manifeſted good judgment, in the execution of his deſign, in this vindication of the late parliamentary proceedings on the regency buſineſs.

Art.

Art. 46. *The Speech of the Rt. Hon.* W. W. Grenville, Speaker of the Houſe of Commons, in the Committee on the State of the Nation, Jan. 16, 1789. 8vo. pp. 58. 1s. 6d. Stockdale.

Mr. Grenville has gained great credit by this circumſtantial expoſition of the late meaſures of adminiſtration, in regard to the appointment of a regent. It contains a clear, diſtinct, and well arranged ſtatement of the whole buſineſs; ſuch as muſt have carried conviction to every impartial ear that heard it; and, if we judge of others by ourſelves, it cannot fail of continuing to produce the ſame effect on the mind of every unbiaſſed reader.

Art. 47. *Letters from a Country Gentleman* to a Member of Parliament, on the preſent State of the Nation. 8vo. pp. 72. 2s. Stockdale.

In theſe letters, the conduct of OPPOSITION, with reſpect to national affairs, the meaſures of Adminiſtration, and the real intereſts of the Prince of Wales, is ſtrictly inveſtigated, and totally condemned. The author writes with the utmoſt ſerioufneſs, and apparent concern for the welfare of his country; and his obſervations ſeem to be the reſult of extenſive reading, and due reflection. He appears to be well acquainted with the preſent ſtate and paſt revolutions of our political hemiſphere; and to have ſucceſsfully applied his knowlege, in this line, to the topics and queſtions that have lately been agitated, both in and out of parliament.

Art. 48. *Obſervations upon Mr. Sheridan's Pamphlet*, intitled, "Comparative Statement," &c. In a Letter from Major Scott to Sir Richard Hill, Bart. 3d Edit. 4to. pp. 78. 3s. Stockdale.

In the preface to this edition, Major Scott renews, with great vigour, his attack on Meſſ. Sheridan, Burke, and *the party* in general; and introduces a defence of Sir John Macpherſon, in oppoſition to the idea which had been thown out, that Sir John *was involved in the* [alleged] *criminality of* Mr. Haſtings. We know Sir John Macpherſon ſo well, that we ſhall not eaſily credit any charges againſt him of criminality, with reſpect to his government of Bengal; and, indeed, the peruſal of this well-written preface will convince every impartial reader of the inconſiſtency of thoſe who have ventured to inſinuate any thing to the diſadvantage, even in the ſmalleſt degree, of ſo able and ſo upright a ſervant of the Eaſt India company.

Art. 49. *Major Scott's Charge againſt the Rt. Hon. Ed. Burke.* Feb. 6, 1789. 8vo. pp. 16. 6d. Stockdale.

Extracted from the preface to the above mentioned new edition of the Major's 'Obſervations.' The ſubject of this extract is—the defence of Mr. Haſtings; for whom Major Scott here, as at all times, proves himſelf an able advocate.

Art. 50. *Seven Letters to the People of Great Britain.* By a Whig. pp. 80. 8vo. 2s. Stockdale.

Written with energy and ſpirit, on principles favourable to government, and to its friends under the adminiſtration of Mr. Pitt.

Theſe letters firſt appeared, ſucceſſively, in the Public Advertiſer; and are here collected by their author:—who, as it now appears, is the well informed Major John Scott. The ſubjects diſcuſſed, are, the principal topics which have been agitated between the great contending parties, ſince the latter end of October, when it pleaſed the Almighty to afflict his Majeſty with that ſevere indiſpoſition,—from which he is now ſo happily RECOVERED!—

——— *And here, we truſt, the ſcene finally cloſes, on one of the moſt intereſting political ſtruggles that ever happened in a land of freedom!*

MEDICAL *and* CHIRURGICAL.

Art. 51. *Caſes of the Hydrocele*, with Obſervations on a peculiar Method of treating that Diſeaſe. To which is ſubjoined a ſingular Caſe of *Hernia Veſicæ*, complicated with Hydrocele, and two Caſes of *Hernia Incarcerata*. By T. Keate, Surgeon extraordinary to her Majeſty, and Surgeon to their R. H. Prince of Wales and Duke of York. 8vo. 2s. Walter. 1788.

Mr. Keate has here related ſome caſes of hydrocele which were ſucceſsfully treated by an external application of ſal ammoniac. The diſcutient powers of this ſalt have indeed long been known, even to the Greeks, who, as Mr. Keate acknowleges, uſed it in this diſeaſe; this is ſufficiently confirmed by the caſes now before us, which contain many important remarks that are worthy the attention of the practical ſurgeon. The caſe of hydrocele complicated with *bubonocele* and *hernia veſicæ* is truly curious, and well illuſtrated by a drawing of the parts, taken on diſſection.

Art. 52. *Report of the Lords Committees*, appointed to examine the Phyſicians who have attended his Majeſty, &c. December 1788. 8vo. 1s. Debrett.

Art. 53. *Report from the Committee* appointed to examine the Phyſicians, &c. Ordered to be printed 13th of Jan. 1789. 8vo. 1s. 6d. Debrett.

Art. 54. *Report from the Committee*, &c. 8vo. 2s. 6d. Bell.

Art. 55. *Report at large from the Committee*, &c. 4to. 2s. Walter in Piccadilly.

To mention the reſpective ſizes, and prices of theſe publications, is ſufficient information to our readers. See alſo our notice of Mr. Stockdale's two editions of the laſt report, in our Rev. for January.

Art. 56. *An Eſſay on Crookedneſs or Diſtortions of the Spine*; ſhewing the Inſufficiency of the Modes made uſe of for Relief in theſe Caſes; and propoſing Methods, eaſy, ſafe, and more effectual, for the Completion of their Cures &c. Illuſtrated with Copper Plates. By Philip Jones. 8vo. 4s. Boards. Cadell. 1788.

The author of this eſſay begins his preface with informing us by what means he, who follows the buſineſs of ſtay-making, became qualified to undertake the cure of a diſeaſe which had long puzzled the moſt eminent men of the faculty.

Having frequent opportunities of ſeeing the human body variouſly diſtorted, his invention was often exerciſed in contrivances to hide

hide ſuch defects from the obſerving eye: anxious to gain a competent knowlege of the natural form of the human ſtructure, he attended anatomical lectures, eſpecially thoſe of the late Dr. William Hunter; by which means he became acquainted with the various parts of the body, particularly of the ſpine; and after knowing its ſtructure, action, and dependencies, and alſo the modes made uſe of in the animal œconomy for the formation of bone, he at laſt contrived an apparatus, which ſucceſsfully reſtores diſtortions of various kinds. What the contrivance is, he has not thought proper to publiſh, but if we may judge of its efficacy, from the 55 caſes which he hath given, it undoubtedly deſerves the higheſt praiſe.

The plates are figures of ſeveral variouſly diſtorted trunks, which are referred to in the deſcriptions of the caſes, and they ſeem ſuch as many medical gentlemen would be apt to deem incurable.

This ingenious artiſt promiſes a future work, in which he propoſes to give an eaſy method of procuring a large quantity of dephlogiſticated air, and of filling rooms with it expeditiouſly and effectually.

POETRY.

Art. 57. *An Elegiac Poem*, ſacred to the Memory of a Father. By the Rev. William Lee, Maſter of an Academy in Lower Tooting, Surry. 8vo. 2s. half-bound. Buckland. 1788.

The Rev. Mr. Lee may poſſibly be an excellent preacher, and peculiarly well qualified to be a maſter of an academy; but we cannot carry our politeneſs, even to the cloth, ſo far as to call him an excellent poet. Perhaps he might have ſucceeded better in *rhyme*, but be this as it may, the Horatian maxim, *Quid valeant humeri*, ſhould have reſtrained him from clothing his Muſe in the ponderous armour of blank verſe. He has, however, what is better than even good blank verſe, a good heart, as theſe effuſions of filial piety will ſerve to demonſtrate.

Art. 58. *The Deſerter, a Poem*, in Four Cantos: deſcribing the premature Death of a Youth of Eighteen, who periſhed through ill-timed Severity in Dover Caſtle, on the 5th of March 1788. Inſcribed to the Soldier's Friend and Guardian, the Right Hon. the Earl of Effingham. By a Young Lady. 4to. 1s. 6d. Faulder. 1788.

The incident, on which this poem is founded, was certainly much more intereſting in reality, than it will appear to the reader, under the imperfect repreſentation of theſe incorrect and unharmonious verſes.

Art. 59. *The Bee.* A Selection of Poetical Flowers from the moſt approved Authors. 12mo. 1s. 6d. Boards. Chalklen. 1788.

We have ſo repeatedly mentioned productions of this kind, and they are generally, at leaſt, ſo unexceptionable, that of the preſent work we have only to ſay, it is a judicious ſelection from our moſt admired poetical writers, neatly printed, and of a ſize convenient for the pocket. The number of publications of this ſort is, however, unneceſſarily increaſed; and the proprietors of the collected works of the different authors are injured by their beſt pieces being ſo continually ſtolen, and ſold at ſo cheap a rate.

Art. 60. *An improved Edition of the Songs in the Burletta of Midas,* adapted to the Times. 8vo. pp. 38. 1s. 6d. Stockdale.

This burleſquer of courts, of ſtatemen, and even Majeſty itſelf, reminds us of Swift's alluſion to a puppet-ſhew; where,

" In doleful ſcenes, that break one's heart,
" Punch bounces in, and let's a —— "

Our politico-poetic buffoon directs his battery chiefly againſt Carleton-houſe, where every thing is turned to farce, and exhibited in jargon rhimes;—ſuch rhimes, however, and ſuch farce as may be deemed ſuitable enough to the character and talents of a literary punchionello.

Art. 61. *The Banquet of Thalia,* or the Faſhionable Songſter's Pocket Memorial; an elegant Collection of the moſt admired Songs, from ancient and modern Authors. 12mo. 3s. 6d. ſewed. Scatcherd and Whitaker. 1788.

It is ſeldom that we can, in conſcience, commend the ſong-books, publiſhed, from time to time, by our modern bookſellers. The compiler of this collection has omitted thoſe obſcene and trifling compoſitions which are too commonly met with in publications of this kind; and his ſelection from the lyriſts of Vauxhall, the theatres, the Anacreontic ſociety, and other aſſemblies, muſical and convivial, appears to be made with judgment and taſte. The ſongs taken from our poets of the laſt and the preceding age are few, but well choſen: ſuch as " Come live with me, and be my Love"—" Blow, blow, thou Winter's Wind"—" The Noon-tide Air"—" The Vicar of Bray"—" When Britain firſt, at Heaven's Command"—&c. &c.

Art. 62. *A poetical Epiſtle to a falling Miniſter*; alſo an Imitation of the 12th Ode of Horace. By Peter Pindar, Eſquire. 4to. 2s. 6d. pp. 30. Kearſley. 1789.

Peter Pindar, Eſquire, now ſtands forth, confeſſed, the poetical champion of Oppoſition; and, armed at all points, he furiouſly falls upon the '*falling* *' Miniſter, and other chiefs of the INS,—ſparing neither rank, dignity, nor even SEX: the Queen herſelf not eſcaping his rage. His abuſe of Mr. Pitt, however, exceeds all bounds; but by over-ſhooting the mark, the archer often miſſes his aim. The other objects of the poet's fury are, her Majeſty's brothers, Mad. Swellenberg, the Lords C—— n, T—— w, and W—— h, the Speaker, Mr. R—lle, &c. not over-looking Doctor Willis, who, perhaps, may have committed the ſin *not to be forgiven*. Peter ſoftens, a little, however, on mentioning Ireland, whoſe appointment of a regent *without reſtrictions* ſeems to have almoſt brought him into good humour. A few lines from this part of the poem may ſerve as a ſpecimen; which we ſhall inſert, if it be only to pleaſe our very loyal friends on the other ſide of the herring-pond:

' O PITT †! a fifter kingdom damns thy deeds,
And pities hapleſs Britain as ſhe bleeds.

* But not yet " fallen from his high eſtate."

† The poet has left a blank for the name, which we venture to fill up, to prevent the reader's falling into any miſtake.

HIBERNIA ſcorns each meanly treach'rous art
Hatch'd by the baſe r—b——n of thy heart,
That crawls an aſpic bloated black with fate,
To pour a dire contagion through the ſtate.
She, with an honeſt voice, her PRINCE approves,
And nobly truſts the virtues that ſhe loves.'

The beſt, and pleaſanteſt parts of this work are the Dialogues between PRUDENCE and PETER; but for theſe we muſt refer to the poem at length.

Art. 63. *The Choice of a Huſband.* A Poem. 4to. 1s. Printed at Oſweſtry, and ſold by Robinſons in London. 1788.

If the precepts in theſe verſes were not better than the poetry, they would deſerve little attention from the fair.

EDUCATION, SCHOOL-BOOKS, &c.

Art. 64. *The French Scholar put to trial*; or, Queſtions on the French Language: to which is prefixed an Explanation of the ſeveral Rules. By J. A. Ourry, Teacher of Languages, Greenwich. 12mo. 1s. 3d. Deighton. 1788.

It is true, as this writer obſerves, that youth are apt to think it ſufficient if they learn and repeat the rules to which they are directed, without reflecting on their meaning, or applying them to uſe. Mr. Ourry has taken the hint from *Morgan's Grammaticæ Queſtiones*, to attempt ſomething of a ſimilar kind for the French language. He has employed conſiderable attention for this purpoſe, and we apprehend that the explication and application which are made of the rules, or rather which are here intended to be drawn from young perſons themſelves, may prove beneficial. Very far would we be from appearing to diſcourage any attempt to meliorate the methods of education.—Yet may it not be aſked, whether queſtions of this kind might not be ſuppoſed readily to occur to inſtructors who unite with common ſenſe an earneſt deſire to improve their pupils?

Art. 65. *Exerciſes in Latin Compoſition.* By the Rev. John Adams, Author of *Lectiones Selectæ*. 12mo. 1s. 6d. Law.

The *firſt* part of this book contains eaſy Engliſh leſſons, with the Latin words to be rendered by the ſcholar into their proper caſes, moods, genders, &c. The *ſecond*, Engliſh leſſons, without the Latin words; that the learner may conſult his dictionary and chuſe for himſelf. It is intended as a ſequel to, or to be uſed in turns with, *Exempla Minora*, Bailey's Exerciſes, or any other introductory performance, of a like nature.

The author flatters himſelf, that after the rules of ſyntax are underſtood and exemplified, theſe leſſons will contribute more to the improvement of youth, in Latin compoſition, than any thing yet publiſhed. We think with him, that under a proper direction, they may be found very ſerviceable in advancing the end propoſed.

Art. 66. *The Book of Nature*; or, the true Senſe of Things explained, and made eaſy to the Capacities of Children. 12mo. 4d. Robinſons. 1788.

'All children,' obſerves this author, 'are delighted with pictures: but they do not know that the whole world is a picture, and

that all the things we *ſee* ſpeak ſomething to the mind, to inſtruct and improve it.' On ſuch a principle this little book is formed: and we are inclined to ſpeak of it as a pretty and a uſeful performance. The deſign is ingenious and ſenſible, the execution alſo agreeable, and well adapted to the intention: yet, we unwillingly add, there may perhaps be a few inſtances, in which the remarks here made may tend to form prejudices in the young mind, or give it a bias not altogether favourable to candid inquiry and liberality.

Art. 67. *Lilly's Accidence enlarged*; or, a complete Introduction, in Engliſh Proſe, to the ſeveral Parts of Engliſh Grammar, and a Syſtem of Rhetoric illuſtrated by Examples of Claſſic Authority, 12mo. 1 s. 6 d. Lowndes. 1788.

This is the ſeventh edition of the preſent work, with improvements.

Art. 68. *Sacred Extracts*. 8vo. 4 s. bound. Dilly. 1788.

This book is deſigned for the uſe of ſchools, and probably was compiled by the ſame hand which a ſhort time ſince furniſhed collections from the Latin and Greek claſſics. A few proper reaſons are mentioned in the preface. It is here ſuppoſed, that one great cauſe of the neglect of the ſcriptures in places of education is, a diſapprobation of reading them indiſcriminately. It is alſo remarked, that while *they* are loſing ground, many trifling and unintereſting books ſupply their place: even hiſtories of Jeſus Chriſt and of the Bible, it is added, are conveyed in language, which tends to debaſe the ſubject. On ſuch conſiderations the preſent extracts are offered. The chapters which are choſen from the New Teſtament are thoſe particularly recommended by Dr. Anthony Blackwall.

PHILOSOPHY, *&c.*

Art. 69. *An Eſſay on the Cauſes of the Variety of Complexion and Figure in the human Species*. To which are added, Strictures on Lord Kames's "Diſcourſe on the original Diverſity of Mankind." By the Rev. Samuel Stanhope Smith, D. D. &c. Philadelphia printed. Edinburgh reprinted. (With ſome additional *Notes*, by a Gentleman of the Univerſity of Edinburgh), for Elliot and Co. London. 8vo. 3 s. 6 d. ſewed. 1788.

Art. 70. Another Edition of the above-mentioned work, reprinted by Stockdale, in Piccadilly. 8vo. 2 s. 6 d.

Dr. Smith here purſues, with much ingenuity and labour, a very curious enquiry. From obſerving nature, and her operations, and the effects produced in them by diverſity of climate, by ſavage and ſocial life, by diet, exerciſe, and manners of living, the author ſhews, that all the different nations of mankind may have ſprung from one original pair; and he thence infers, that there is no occaſion to have recourſe to the hypotheſis of ſeveral original ſtocks. The ſubject has been amply diſcuſſed by Linné in his *oration on the increaſe of the habitable world*, printed in the ſecond volume of the *Amœnitates Academicæ*, a work which Dr. Smith has not perhaps ſeen, and which is not confined to man alone, but treats of animals in general.

Dr.

Dr. Smith's arguments would loſe much of their force if detached or abridged. Recommending therefore the whole work to the peruſal of the naturaliſt and the divine, we ſhall conclude with one brief remark, *en paſſant*, on what our author, in contending for the power of climate, and the changes it produces on animals, &c. ſays of the negroes. He affirms, that the native blacks in America *mend* in their *colour, features*, and *hair*, in every generation. This would be controverted, no doubt, by a negro critic, who would certainly object to the word *mend*; which, however, perhaps, he would candidly conſider as an error of the preſs, and ſhortly ſay, "for *mend*, read *degenerate*:"—and, "for *hair*, read *wool*."

THEOLOGY.

Art. 71. *A Letter addreſſed to the Miniſters of the Orthodox or Calviniſtic Baptiſts*; particularly thoſe of the Weſtern Aſſociation: ſhewing the Inconſiſtency of their Conduct and Worſhip, and propoſing a Remedy. By one of their Brethren. 8vo. 3 d. Johnſon, &c.

Unſcriptural doxologies, ſuch as are in common uſe among diſſenters of the Calviniſtic perſuaſion, are the objects of this writer's animadverſion. Though he ſeems warmly intereſted in his ſubject, he writes with candour. It is very obvious, that the worſhip of God ought to be as ſimple and general as poſſible, that none may be offended, and all be edified. Nothing therefore is more ſurpriſing, than that any diſſenters, who value themſelves on account of their freedom from human authority, ſhould be unwilling to depart from arbitrary and unſcriptural reſtrictions.

Art. 72. *Four Marks of Antichriſt*; or, a Supplement to the Warburtonian Lecture. 8vo. 1 s. Deighton. 1788.

The title, when compared with the book, proves that we have here an arch writer: we will not call him a *wag*, both becauſe his ſubject is ſerious, and he alſo treats it in a grave and ſerious, though at the ſame time a lively, and we muſt add, an able manner. *Antichriſt* may be conſidered as having fixed its *head-quarters* on the *ſeven hills* of *Rome*, yet, ſays he, may Chriſtian ſocieties of different denominations become true members of its body, from conſpiring in the ſame views, and from uſurping the ſame authority, which have ſtamped this mark of ignominy on the forehead of the Romiſh church.—The *marks* which are here ſpecified are briefly theſe: 1. An exerciſe of religious power over the minds by the *governor*, and a ſubmiſſion to this power in the *ſubject*. 2. Enjoining other terms of communion than thoſe required and appointed by our Lord himſelf and his apoſtles. 3. An inordinate ſpirit of ambition, or love of pre-eminence and power. The fourth criterion is pointed out by introducing a paſſage of ſcripture: Matt. vii. 13, 14. 'Enter ye in at the *ſtrait gate*,' &c. It may be farther explained by theſe words of the author, '*Any* conſtitution of religion that *counteracts* this purpoſe (*viz.* of recalling men to virtue and happineſs), and conſpires with the general depravity of manners, *muſt* be a member of the body of *Antichriſt*.' Each of theſe topics he illuſtrates; under one of them (the ſecond) he points to a particular ſubject, when many will be inclined to think a more general account might have ſufficed.

ſufficed. He will certainly be ſaid to have dipped his pen in gall; as he writes with too great ſeverity. But with this *we* have nothing to do, nor are we concerned either to ſupport or oppoſe the charge he brings. There may be thoſe whoſe honour and intereſt are deeply affected by it. The writer calls on eccleſiaſtical dignitaries,—for *(miſerabile dictu!)* the church of England is immediately intended,—and on the noted champion Dr. Horſley by name, aſſuring them, that whenever they make a reply, he will throw aſide the veil, and directly give them his name.—For farther information, we refer to the pamphlet.

Art. 73. *Hints*, &c. ſubmitted to the Attention of the Clergy, Nobility, and Gentry, *newly* aſſociated. By a Layman, a true Friend to the Conſtitution, in Church and State. 8vo. 1s. Rivingtons, &c. 1788.

This anonymous call to eccleſiaſtical reformation, ſtates ſeveral facts, reſpecting the hiſtory of the liturgy, and the repeated attempts which have been made, by men of the firſt diſtinction for rank, learning, and perſonal merit, toward *a reviſal*; and points out ſeveral particulars of amendment which are now generally and earneſtly deſired. The author pleads, that no time could ever be more favourable to ſuch an undertaking than the preſent, and recommends an immediate attention to this buſineſs as of great importance to the ſupport of the credit and influence of religion. The hints are good; the plea is weighty; but we fear the *convenient ſeaſon* is not yet arrived.

Art. 74. *A Letter to the Chancellor of the Exchequer*, ſhewing the Neceſſity of a Clerical Reform; and containing a Plan for remedying the Grievances of the Inferior Clergy. By Mr. Warburton. 8vo. 1s. 6d. Nicoll. 1788.

Mr. W. expreſſes great ſurpriſe, that the *formal exterior* of Chriſtianity, ſhould have been ſo long ſupported under the incumbrance of ſo many abſurdities; and calls on every man who is a friend to the church to accelerate its reformation, in order to ſave it from ruin. His plan of reform is, that every rector, vicar, &c. ſhall pay one fourth part of the annual revenue of his benefice to his officiating curate; that no beneficed clergyman ſhall perform any parochial duty out of his own pariſh for any pecuniary conſideration; and that every clergyman ſhall be liable to forfeit 40l. for non-reſidence for the ſpace of one entire month. The propoſal originates from a petition lately preſented by the inferior clergy of Lancaſhire to the Biſhop of Cheſter; and the ſubject has certainly an urgent claim on the attention of the legiſlature.

Art. 75. *Eſſay on the Advantages of the Knowledge revealed to Mankind*, concerning the Holy Spirit. By the Rev. Joſeph Whiteley, A. M. late of Magdalen College, Cambridge. 4to. 1s. Leeds, printed; London, ſold by Johnſon. 1788.

The doctrine of the *Divine influence* accords well both with natural and revealed religion. The ſtrict Calviniſtic opinion of the *operation of the ſpirit*, may or may not, for aught we know, entirely correſpond with either. Some years ago a work was publiſhed by the celebrated Bp. Warburton, called the *Doctrine of Grace*, in which, if we rightly-recollect, his Lordſhip ſeems to confine the operation of the

the Spirit to the miraculous effuſion in the early age of Chriſtianity, and the inſpiration of the Scriptures, in the poſſeſſion of which all might be ſaid to be under its guidance and influence. Mr. Whiteley extends the idea much farther, and ſuppoſes this Divine agency requiſite for faith and repentance; for the attainment and improvement of virtuous diſpoſitions and habits, for conſolation, peace and joy. At the ſame time he obſerves this agency is not compulſive; its purpoſe is moral improvement, and leaves full ſcope to the exerciſe of the moral powers, and while it co-operates with human endeavours gives ample room for ſincerity, attention, and exertion. He enters not into any enquiry concerning the meaning of the ſcripture terms, *Holy Spirit*, or *Holy Ghoſt*; but applies his remarks to a practical uſe. The eſſay is intermixed with ſeveral quotations from ancient writers; but though the heathen ſages and poets ſometimes ſpeak of a Divine *Efflatus*, their notions concerning it were not only uncertain, but often wild and ſuperſtitious; and they even appear to have been not always directed to a moral end. The diſſertation is ingenious and uſeful; and, like ſome former pieces by this writer, which have been duly noticed in our Reviews, gained the *Norriſian* prize.

Art. 76. *Thoughts on the Duty of Man relative to Faith in Jeſus Chriſt:* in which Mr. Andrew Fuller's leading Propoſitions on that Subject are conſidered. By John Martin. Part I. 12mo. 2s. Buckland. 1788.

We are wearied with attending to publications of this kind; diſputes between we know not who, concerning, we had almoſt ſaid, we know not what. In the preſent pamphlet, there appears to be a great deal of trifling, about words and phraſes, which ſome may dignify by the name of *verbal criticiſm*. The title-page intimates that there is to be a ſequel; poſſibly, when that appears, we may have a little more to ſay on the ſubject.

Art. 77. *Free Thoughts on the Extent of the Death of Chriſt*, the Doctrine of Reprobation, &c. By James Skinner. 12mo. 6d. Buckland. 1788.

Surely there can be little piety and little comfort in ſuch repreſentations of the Divine Being as an ignorant heathen might give of Moloch, or other ferocious and ſanguinary idols!—To ſentiments of ſuch a kind this pamphlet is oppoſed; and we truſt that both reaſon and revelation vindicate the oppoſition. The Author may probably be, in ſome reſpects, of popular, or what are deemed orthodox opinions, but nature, reaſon, religion, in him, all revolt (and ſurely with juſtice) againſt the doctrine of reprobation.

SERMONS *in Commemoration of* THE REVOLUTION, *continued*: See our laſt Review.

I. Preached at Whittington, Derbyſhire, on the Grand Jubilee, or Centenary Commemoration of the glorious Revolution, 1688. By Samuel Pegge, M.A. Rector of Whittington. 4to. 1s. Gardner, &c.

Mr. Pegge reduces the nature, and the concomitant bleſſings of the two deliverances commemorated on the 5th of November, to the two general heads of *Church* and *State*.

Under

Under the firſt head, he gives a proper deſcription of what are juſtly termed *the horrors of popery*,—'the inquiſitorial cruelties, and the deſpotic tyranny exerciſed over the conſciences of men, practiſed and allowed of in the church of Rome.'—He remarks, that the free uſe of the Scriptures, in our native tongue, is a principal advantage derived to us from the Revolution; and that when the clergy exhort their hearers to peruſe their Bibles, they diſplay 'the true ſpirit and genius of Proteſtantiſm.'

So far all is well; but, with regard to what follows, many good Proteſtants, we apprehend, will object to ſome expreſſions.—'The doctrines of our church,' ſays he, 'contained in the 39 Articles, are conformable to the holy ſcripture, and can be proved therefrom; and as to our form of church government, and our liturgy, they approach as nearly to the models of primitive antiquity, as the diſtance of time, and change of manners and cuſtoms, in the common courſe of things can poſſibly admit' [*Here it may be obſerved*, we hope without offence, *that ſome of the brighteſt ornaments of our church have expreſſed themſelves ſomewhat differently on this head.*] He proceeds. 'SOME DISCONTENTED SPIRITS, GIVEN TO CHANGE, are diſſatisfied with ſome matters in the Liturgy; but the SOBER-MINDED think it beſt to let it remain as it is *with all its blemiſhes**, and to leave theſe PETULANT HUMORISTS to the enjoyment of their own *reſtleſsneſs and ſingularity*.'

Here ſome of thoſe who, from a ſincere admiration of the real beauties of the Liturgy, wiſh to ſee its BLEMISHES *removed*, may be led to ſuſpect that the venerable preacher hath unwarily caught a little of that *impoſing* ſpirit of the church of Rome, which he hath, himſelf, ſo juſtly condemned; and they may poſſibly aſk, "to what purpoſe does he exhort his hearers to read the ſcriptures, if they are not to judge for themſelves with reſpect to their meaning; and are to be branded as *diſcontented ſpirits* and *petulant humouriſts* given to change, if they do thus exerciſe their underſtandings?"

We entirely agree with Mr. Pegge, in what he has advanced under the ſecond head, reſpecting the privileges beſtowed on us by the REVOLUTION; and we think, with him, that theſe bleſſings may be loſt, in conſequence of a general depravity of manners and principles; of which many ſymptoms are already but too apparent: ſuch as, a decay of Chriſtian piety—a general profanation of the ſabbath—and an open and avowed indulgence in fornication and adultery, while offenders in this ſhameful practice are as well received, and as much careſſed, as the moſt virtuous and modeſt characters. Add to theſe, gaming, which leads to duelling and ſuicide.—He alſo mentions the *rottenneſs* and venality of our parliamentary boroughs, as a main ſource of the wickedneſs of the age; and he concludes by calling on the biſhops and clergy, the great officers of ſtate, the nobility in general; the learned ſages of the law, the juſtices of the peace, &c. &c. to concur in the good work of *reformation*. As to the commonalty, he very properly adviſes them to be frugal and quiet, ſober and honeſt; to obey the laws; to be ſubject to the

* What! *blemiſhes* in our Liturgy! Surely, this muſt be a ſlip of the pen: *even the pen of orthodoxy!*

higher

higher powers; and, above all, to be punctual in the diſcharge of their duty to God.—On the whole, we ſcruple not, with the few exceptions already hinted, to recommend this as a plain, ſerious, pertinent, well intended, and uſeful diſcourſe.

II. In Commemoration of the great Storm of Wind, Nov. 27, 1703, and of the more dreadful Storm which threatened the Deſtruction of Britiſh Freedom, at the Eve of the Revolution: preached in Little Wild-ſtreet, Nov. 27, 1788. By Samuel Stennet, D. D. 8vo. 1s. Buckland. 1788.

The Account which the Dr. gives us of the abovementioned tempeſt, its vaſt extent, and the damage done by it, is hardly credible, did he not aſſure us, that he took it from a reſpectable writer, who ſuppoſes it to have been one of the moſt tremendous ſtorms recorded in hiſtory. The land, the houſes, churches, trees, and rivers, ſeverely felt its fury. On a moderate computation 8000 perſons (in this country) loſt their lives; among whom, Dr. Kidder, Biſhop of Bath and Wells, and his Lady, were cruſhed to death by the fall of their own houſe. In one level 15,000 ſheep were drowned; and the writer before mentioned declares, that he himſelf reckoned 17,000 trees torn up by their roots in Kent, and, when tired with the number, he left off reckoning. In ſhort, the damage, he affirms, exceeded that of the fire of London, which was eſtimated at four millions. The preacher proceeds:

'We have juſt *felt* the horrors of the dark and diſmal night that preceded the 27th of November, 1703, when the winds blew, the ſkies blackened, the earth ſhook, and the hearts of men failed them with diſmay; and we have enjoyed the happy calm that ſucceeded it. Let us now *feel* the horrors of that more dreadful tempeſt, which was impending on this country in the year 1688; and let us ſhare with our pious anceſtors in the joy they felt on the ever memorable 5th of November.' When William the Third "came, ſaw, and conquered," 'tyranny turned pale, the arm of deſpotiſm was unnerved, bigotry ſkulked into ſilence, perſecution fled, and the black deſigns of the ſons of darkneſs were fruſtrated.'

Having deſcribed, in pathetic terms, the dreadful ſituation to which we were reduced by James II. and our glorious deliverance by King William, Dr. Stennet proceeds to make ſuch obſervations as every Briton will readily adopt; and with which we ſhall conclude our account of this ſenſible diſcourſe. 'Let us recollect, with heartfelt joy and gratitude, the ineſtimable bleſſings we have enjoyed under the mild adminiſtrations of the two Princes of the houſe of Brunſwick, who have already reigned;—and that happy confirmation and enlargement which our religious liberties have received under the reign of his preſent Majeſty. And while we tenderly feel with him and his afflicted family, in the mournful providence with which they are now viſited, let us offer our fervent and repeated prayers to God, that tranquillity may be reſtored to his royal boſom, that he may again aſſume the reins of government with diſtinguiſhed glory, and that, in the mean while, the deliberations of our great men, under the guidance of Heaven, may be directed to the happieſt iſſue.'

III. *The Principles of the Revolution aſſerted and vindicated, and its Advantages ſtated*, in a Sermon preached at Caſtle Hedingham, Eſſex, Nov. 5, 1788. By Robert Stevenſon. 8vo. 1s. Dilly.

Taking for his text, Pſalm lxxv. 7. Mr. Stevenſon here ſtates the grievances under which our anceſtors laboured, in the reign of James II. the methods, by which, under Providence, the Revolution was effected, and the advantages derived from it,—which we ſtill enjoy. His enlargement under theſe ſeveral heads is pertinent and judicious.

SINGLE SERMONS, *on other Occaſions.*

I. *A Sermon preached in his Majeſty's Chapel, Whitehall, at the Conſecration of* William Lord Biſhop of Cheſter, January 20, 1788. By Houſtonne Radcliffe, D. D. Prebendary of Ely, &c. 4to. 1s. Rivingtons, &c.

The inſtitution of epiſcopacy is in this diſcourſe vindicated, not merely on the ground of its high antiquity, expediency, and uſefulneſs, but on that of Apoſtolic authority. The reader will not expect that in a diſcourſe of this kind, much new light ſhould be caſt on a ſubject which has been ſo often diſcuſſed: but he will find the arguments ingeniouſly ſtated; and the diſcourſe is well written.

II. Preached at the Primary Viſitation of the Lord Biſhop of Wincheſter, in the Cathedral of Wincheſter, July 14, 1788, by the Rev. Edmund Poulter, M. A. Rector of Crawley, &c. 4to. 1s. Cadell.

Mr. Poulter thus begins his diſcourſe: 'If the fulleſt ſenſe of the diſtance, great between any ſingle perſon in this aſſembly, who might have been called upon to perform this duty, and the reſt, but between myſelf and you, infinite, give me any claim to your attention, who aſpire not to your applauſe, I have that claim to ſuch beneficial compromiſe; for I ſhould conſider it ſtill as ſome degree of praiſe hence to have avoided cenſure here.' This is a ſpecimen of the *embarraſſed ſtyle*; but, with many, the arguments which Mr. P. employs will be more objected to than his language. His diſcourſe is extremely open to animadverſion. We do not call in queſtion his ſenſe or learning, but his fond partiality to the Liturgy has induced him to reaſon very inconcluſively in its favour. Attempting to prove too much, he hurts his cauſe. The Liturgy is certainly excellent on the whole; but to repreſent it as *poſſeſſing even ſuperior preciſion to the Scriptures*, as *having nothing apocryphal in it*, and as ſo compoſed *that no perſon can doubt whether any one paſſage in it be framed with leſs authority than the reſt, with leſs accuracy inſerted, or with leſs preciſion retained*, is ſurely ſaying more of it than it merits. The compilers, at the Reformation, deſerve great praiſe for what they did, conſidering the prejudices and habits with which they had to contend; but we cannot ſuppoſe that they left the work perfect. Mr. P. may object to the *ſlighteſt* alteration, and conſider the *frequent repetition* of the Lord's Prayer as a *particular excellence*, but we muſt continue to think that were the *Liturgy* reviſed, and its redundancies lopped off, it would be improved.

III. *The*

III. *The Conduct and Doom of falſe Teachers.* By John Dick, A. M. 8vo. 6d. Edinburgh. 1788.

Not ill written, in point of ſtyle; but the author appears to be either very ignorant of his ſubject, or under the over-bearing influence of prejudice and party zeal. Are all perſons heretical, and falſe, who do not aſſent to his creed, or that of his church? Or, do not many rank among the beſt of mankind, who hold principles very different from thoſe of Mr. Dick? and who, we might add, underſtand them better? The diſcourſe merits reprehenſion, becauſe it may deceive and miſlead unwary and well-diſpoſed minds; at the ſame time inflaming them with bitterneſs and wrath, under the idea of religious zeal.

IV. Preached before the Governors of Addenbrooke's Hoſpital, June 28, 1787, at Great St. Mary's, Cambridge. By T. Parkinſon, M. A. F. R. S. Fellow of Chriſt's College, Cambridge. 4to. 1s. Cadell.

This is a very good diſcourſe, at once political and ſcriptural; urging on the readers the exerciſe of humanity and charity (from Luke, x. 37.) as *men*, *citizens*, and *Chriſtians*. The ſtyle is ſtudied and correct, perhaps in an inſtance or two rather obſcure. It is ſhort, but thoſe who peruſe it with attention, will probably find it (without a direct appeal to the paſſions) both convincing and perſuaſive. The ſtate of the hoſpital forms the greater part of the pamphlet.

V. Preached in the Pariſh Church of Old Swinford, Worceſterſhire, 30th March, 1788. By the Rev. L. Booker. 4to. 1s. 6d. Rivingtons.

A farewell diſcourſe, from Philip. iv. 8. in which the author particularly recommends to the pariſhioners, an attention to *Sunday ſchools*, and to another inſtitution which he calls Female Societies, but the preſent management of which he entirely reprobates, in a note. The Sermon is publiſhed by requeſt, and very well adapted to the deſign.

CORRESPONDENCE.

††† The letter ſigned *Timothy Taperwit*, is a piece of very *ſlender wit* indeed! Its meaning keeps pace with its pleaſantry; and its politeneſs does not fall ſhort of either.—Need we take farther notice of this knight-errant, who enters the liſts in defence of Mrs. Stewart, alias Rudd?—with whom, by the way, it is impoſſible for us to have any quarrel. If ſhe is in diſtreſs, we are ſorry for her, not only as a woman, but as a woman of *diſtinguiſhed abilities*: and we heartily wiſh that her ſufferings were at an end.

*** *Amicus Conſtans* will ſee, by the public advertiſements, that Dr. Campbell's book is *juſt publiſhed*. In anſwer to his inquiry 'Who is the author of the Hiſtory of England in a Series of Letters,' &c.? We always underſtood it to be the work of that egregious book-maker, the late Dr. Goldſmith; though by many (on what grounds

grounds we know not) aſcribed to a celebrated literary Lord.—The ſame Correſpondent expreſſes his doubts 'whether Cunningham, author of the Hiſtory of England, lately publiſhed by Hollingberry, (ſee Review, vol. lxxviii. p. 89.) be the editor of Horace.' Many conjectures have been ſtarted on this head; but we have not been able to obtain any certain information. If any of our Readers would be kind enough to anſwer this inquiry, we ſhall readily give our circulation to the intelligence.

To the above correſpondent we are obliged for the hint of mentioning, in future, the number of pages contained in the ſeveral publications that come under our notice: a circumſtance that, no doubt, will be uſeful to many of our readers, and which is become the more neceſſary, from the ſhameful practice of ſome authors and publiſhers, who make no ſcruple of rating ſixpenny pamphlets at eighteen pence, two ſhillings, or even half a crown.

† We are obliged to *Major Brehm* for the honour of his very ſcientific letter; but the plan of our publication forbids its inſertion; our particular object being the review of printed works, already before the Public.—The Major's learned ſpeculations will, no doubt, be very acceptable to ſome of the Magazines: in the moſt reſpectable of which, they would appear with propriety.

‡†‡ INQUIRY may be aſſured that Lord Rawdon did *not* ſend the account of Mrs. Stewart's caſe. Nor is it in the power of ANY PERSON, of whatever rank or conſequence, to influence, in any degree, an article in the Monthly Review. We have given, with impartiality, our ſentiments on Mrs. S.'s publication; and what we have written is left with the Public.

§†§ We cannot inform our Correſpondent where the *Diſpenſatorium Fuldenſe* is to be bought. The copy uſed by us was tranſmitted from abroad, to a private perſon.

† *A. B.*'s obliging Letter, dated from 'near Wakefield,' mentions [from Lackington's Catalogue] Dr. Ellis's "Knowlegeof Divine Things from Revelation, &c. 1771." with the following note; "This work is very curious, very learned, and exceedingly entertaining and inſtructive. It ran through two very large editions, without being inſerted in any Review, or any way adverti ſed."—There may be ſuch a work; but our plan does not extend to books which are *publiſhed*, as the Iriſhman ſaid, in a *private manner*.

‡*‡ The impertinent Letter, relative to Mrs. Stewart's caſe, and ſo claſſically ſigned *Omnes Veritas*, is unworthy of further notice.

☞ *Other Letters in our next.*

Review for Jan. p. 63, l. *penult.* dele the word '*agreeably.*'

P. 690. of the laſt Appendix, line 31, for 'gyp or plaiſters,' read *gyps* or *plaiſter.*

THE MONTHLY REVIEW,

For MARCH, 1789.

ART. I. *The Huſbandry of the Ancients.* By Adam Dickſon, A. M. late Miniſter of Whittingham. 8vo. 2 Vols. 12s. Boards. Robinſons, &c. 1788.

MR. Dickſon is well known as the author of a reſpectable treatiſe on agriculture, publiſhed many years ago *. He was, we are told, in a ſhort account of his life prefixed to this work, a man of a very lively apprehenſion, an ardent mind, and clear and ſound judgment. Having received a liberal education, and being peculiarly addicted to the ſtudy of agriculture, he contemplated, with particular pleaſure, the Latin *Rei Ruſticæ ſcriptores*, appreciated their merits, and in the leiſure that a rural retirement affords, compiled the preſent performance for the benefit of his countrymen: and it muſt be admitted, that by ſuch helps, not only the mere Engliſh reader will have it in his power to become acquainted with the modes of huſbandry and agriculture practiſed in ancient Italy, but that even claſſical ſcholars may, occaſionally, participate in the advantage; for, as the editor obſerves, 'the author's perfect knowlege of the ſubject has enabled him to clear up many difficulties, which the learned commentators on the *Rei Ruſticæ ſcriptores*, being entirely ignorant of huſbandry, had rendered more obſcure; while his ſkill in modern agriculture enabled him to make a judicious compariſon between that and the practice of the ancients.' The author himſelf concludes his own Preface by obſerving, that he 'not only expects attention to his work from the ingenious cultivators of land, and from the many ſocieties now eſtabliſhed through Britain for the improvement of agriculture; but he likewiſe hopes for the approbation of all the antiquarians of the kingdom, to whom he has opened up a mine of genuine Roman antiquities, that has hitherto been ſhut, except only to a few.' In this laſt particular, our opinion entirely coincides with that of the author; and though we are not ſo ſanguine in our expectations of the benefits which the

* See Rev. vols. xxxiii. and xli.

practical agriculture of this country will derive from his treatiſe, we yet think that it may be of ſome degree of utility; and were it for nothing more than ſatisfying the curioſity of farmers, who are unable to read the ancient Roman authors, by giving them ſome notion of the rural management of that celebrated people, we cannot doubt but it will be favourably received by the public. Mr. Dickſon has ſpared no pains to render it plain and intelligible, by comparing doubtful paſſages with references made to them by other authors, and thus correcting, in many caſes, the errors of tranſcribers, which tended to render certain paſſages obſcure, even to the moſt learned commentators.

The plan which Mr. Dickſon has adopted, is to arrange the objects of rural œconomy under different heads, and to collect what occurs under each in the different Roman writers; ſo that the whole that is ſaid by them concerning it may be ſeen in one point of view. By this plan, many repetitions neceſſarily occur, as later writers frequently copied nearly the words of their predeceſſors: and as our author has tranſlated the ſeveral paſſages with all poſſible accuracy (ſubjoining the *original* in the notes), the work of courſe becomes more languid and prolix, than would have been requiſite in an original compoſition, where a ſcrupulous reference to authorities was not of eſſential importance; though its accuracy and authenticity are thus proportionally augmented.

That the reader may have an idea of the objects treated in this performance, we will enumerate the contents, adding a few explanatory obſervations, where they appear neceſſary.

Chapter I. treats of the *Villa*;—the name given by the ancient Romans to the houſe and other buildings belonging to a farm. The writers on agriculture have taken care to deſcribe the ſituation beſt adapted for ſuch buildings, the proportion of extent they ſhould bear relative to the farm, and a variety of more minute particulars, with a degree of exactneſs that will appear unneceſſary to modern readers, who do not advert to the difference in the œconomy of rural affairs in ancient and modern times.

Chap. II. treats *of the perſons employed in agriculture.* This we conſider as the moſt curious and important chapter in the performance, becauſe it ſerves, in ſome meaſure, as a key to the whole; and therefore it ought to be ſtudied with particular attention by every one who wiſhes to obtain a clear view of the rural œconomy of the Romans, or to comprehend the ſcope of moſt of the directions that occur in the writers on that ſubject. The attentive obſerver will here perceive, that there is a wide and eſſential difference between the general management of eſtates in modern Britain, and in ancient Rome, and that in conſequence of this circumſtance, the general train of directions chiefly inſiſted on by ancient writers, relate to particulars that are,

ſre, comparatively, of ſmall importance in modern times. That claſs of men which we denominate *farmers*, was ſcarcely known among the Romans; and indeed they ſeem not to have formed an idea, at that time, of the mode of parcelling out land, now generally adopted among us, for a certain ſpecified rent. In general, the proprietors of land in the Roman territories, like the proprietors of land in the Weſt Indies at preſent, ſtocked it themſelves, and it was cultivated by means of hired ſervants, ſlaves, and cattle, diſpoſing of the produce for their own account; and though in ſome caſes they paid the ſuperintendent of the farm by allowing him a certain proportion of the free produce,—yet even this ſtep to improvement ſeems to have been rare, and the ſuperintendent himſelf received for the moſt part a ſtipulated ſum *per annum*, by way of wages; the proprietor only viſiting the farm occaſionally, and checking the operations of his ſuperintendent.

From theſe circumſtances it neceſſarily follows, that many of the precepts of the Roman authors on agriculture would be calculated to inform the landlord how he ought to chooſe his ſervants, and how he ſhould check any impropriety in their conduct during his abſence. Hence we find multiplied directions, wonderfully minute, reſpecting the kind and quantity of work that ſhould be performed by the men and animals on the farm,—the nature and quantity of their food,—the exact time of ſowing different ſeeds—the quantity of each to be allowed to a given quantity of ground,—and many other particulars well calculated to enable the proprietor, who only occaſionally viſits his farm, to interrogate the bailiff, and to judge of his accounts. By bearing theſe things in mind, the reader will be enabled ſatisfactorily to account for many particulars that occur in theſe ancient writings, which would otherwiſe appear to be unimportant. Mr. Dickſon, although he has not entered into theſe general views, has been at great pains, in this chapter, to explain many particulars relative to the private life and domeſtic œconomy of the Romans.

As a ſpecimen of this work, we ſhall ſubjoin the following quotation, which reſpects a ſubject that has lately been a good deal agitated; *viz.* the management of ſlaves.

'Cato informs us, what quantity of bread and wine, &c. and what clothes, were given to labourers.

'Of bread, he ſays, each labourer was allowed at the rate of three pounds averdupois, or of 3 pounds 12 ounces averdupois, in the day, according to the ſeverity of their labour. "During the winter," ſays he, "the bailiff ſhould have four *modii* of wheat each month, and during the ſummer four *modii* and a half; and the houſekeeper, or the bailiff's wife, and the ſhepherd, ſhould have three. During the winter, *the ſlaves* ſhould have four pounds of bread each in the day; from the time that they begin to dig the vineyard, to the ripening

of the figs, they ſhould have five pounds each; after which they ſhould return again to four."

'To this bread, there was a daily allowance of wine; during the three months that immediately followed the vintage, the ſervants drank a weak kind of wine called *Lora:* the manner in which this liquor was made, is deſcribed both by Pliny and Columella; and, from the deſcription given by them, it may well be ſuppoſed to be as good as the ſmall beer given to ſervants in Britain. It does not appear that the Roman ſlaves were much reſtricted in the quantity; Cato mentions no meaſure, he only ſays that they have this to drink for three months after the vintage. He proceeds in this manner: "In the fourth month, each ſhould get a *hemina* of wine in the day, which is at the rate of 2½ *congii* in the month; in the fifth, ſixth, ſeventh, and eighth months, each a *ſextary* in the day, which is 5 *congii* in the month; in the ninth, tenth, and eleventh, each 3 *heminæ* in the day, which is an *amphora* in the month. More than this, at the *Saturnalia* and *Compitalia*, even each man a *congius*. The quantity of wine for each man in the year is eight *quadrentals*; however, as addition muſt be made according to the work in which the ſlaves are employed, it is not too much for each of them to drink ten *quadrentals* in the year." This allowance of wine, it muſt be acknowledged, was not inconſiderable, being at leaſt 74 gallons in the year, or, at an average, 1.62 parts of a pint in the day *.

'Beſides bread and wine, the ſlaves got what was called *pulmentarium*, which anſwers to what in ſome parts of the country is called *kitchin* †. For this purpoſe, Cato recommends the laying up as many fallen olives as can be gathered; afterwards the early olives from which the ſmalleſt quantity of oil is expected; at the ſame time obſerving, that theſe muſt be given ſparingly, that they may laſt the longer. When the olives are finiſhed, he deſires ſalt fiſh and vinegar to be given, and, beſides, to each man a *ſextarius* of oil in the month, and a *modius* of ſalt in the year. Columella for this purpoſe, directs apples, pears, and figs, to be laid up: he adds, if there is a great quantity of theſe, the ruſtics are ſecured in no ſmall part of their meat [*cibaria*, i. e. food] during the winter, for they ſerve for *kitchin*.

'Cato likewiſe makes particular mention of the clothes of the ſlaves: "The veſtments of the family, ſays he, a coat and a gown 3½ feet long, ſhould be given once in two years; whenever you give a coat or a gown, firſt receive the old one; of theſe make *centones* [a kind of bed cover]. Good ſhoes ſhould be given once in two years.'

Mr. Dickſon then proceeds to make a compariſon between the expence of a Roman ſlave and a labouring ſervant in Great

* The *congius* contained 207.236 cubic inches. The other meaſures may be computed from this. The Engliſh pint contains 28 cubic inches.

† The word *kitchin* in this ſenſe was quite new to us; on applying to a Scotch gentleman for aſſiſtance, he ſays it denotes a better kind of food, or *bonne bouche*, to be eaten with bread by way of reliſh, very nearly ſimilar to the meaning given to it by Cato, in the paſſage that immediately follows in the text.

Britain,

Britain, and as, in drawing this parallel, he ſtates the way of maintaining ſervants in that part of Scotland where he reſided (Eaſt Lothian), we preſume it will not appear much leſs curious to moſt of our readers, than the account of the Romans.

'Having thus,' ſays he, 'given ſome account of the expence of labouring ſlaves among the Romans, it may not be amiſs to compare this with the expence of labouring ſervants in Britain. The annual expence of a ſlave ariſing from the purchaſe, I have already obſerved, cannot properly be rated at leſs than 7 *l.* 4 *s.* This, I am perſuaded, will be conſidered as very high wages, taking the kingdom in general, even in this age, in which they are much higher than at any former period*; and the rather, when it is conſidered, that money at Rome, in the time of Columella, giving *ſix per centum per annum*, ſhows that there was not ſo much currency as with us at preſent; and conſequently that the ſame ſum was of more value with them than with us. It is not eaſy to determine, whether the *meat* given to the Roman ſlaves, of the kind that has been mentioned, is equal in value to that which is given to our labouring ſervants; the reducing theſe, as nearly as is poſſible, to quantities of corn, is the beſt way to form ſome judgment.' At preſent, a labourer's *meat* in the labouring counties of Scotland, muſt be reckoned highly rated at two pecks, or 17.57 pounds averdupois of oatmeal, and one ſhilling in the week. A Roman ſlave had of bread equal to 51 *modii* of wheat, with ten *quadrentals* of wine in the year, and, beſides theſe, ſomething for *kitchin*. This laſt, according to the account given of it, cannot be reckoned much worſe than any quantity of victuals that can at preſent be purchaſed for one ſhilling in the week. If this is allowed, we have only to compare the bread and wine given to the Roman ſlave with the oatmeal given to a Scotch labourer. Now, it may be obſerved, that the flour neceſſary to make up the daily allowance of bread to the Roman ſlave, would weigh about 2.39 parts of an averdupois pound; and that the allowance of oatmeal in the day to the Scotch labourer amounts to about 2.51 parts of a pound, ſame weight. The flour, of which the bread for the Roman ſlaves was made, having all the bran in it, is not ſo ſubſtantial as the ſame weight of oatmeal; but when the allowance of wine is added, it muſt appear both more ſubſtantial and more valuable†.

'In Britain, the wages and victuals mentioned are the whole of the expence of a labouring ſervant to his maſter; but in Italy, beſides the original price of the ſlave and his maintenance, the maſter was obliged to provide him in clothes. The value of theſe, according to the account given by Cato, would not be an inconſiderable addition to the annual expence: ſo that, upon the whole, we may conclude that the expence of labour among the Romans was as great, if not greater, than in Britain at this day.'

* The editor warns the reader to take notice, that this work was completely finiſhed for the preſs, by Mr. Dickſon, at leaſt a dozen years ago.

† The ingenious author, in a long note, follows this calculation with great accuracy; we regret that our limits forbid us to inſert it.

In this calculation, Mr. Dickſon has been guilty of one overſight. He ſays above, 'the expence of *labour* among the Romans was as great as in Britain;'—he ought, however, only to have ſaid, the expence of *a labourer*; for it does not appear, from any part of this calculation, what was the quantity of work performed by the Roman ſlave, or what proportion it bore to that uſually performed by the Britiſh ſervant; and we are inclined to believe, that if this particular had been adverted to, the compariſon would have turned out a good deal more in favour of the latter.

Chap. III. Of ſoil in general, and the qualities of a good ſoil.

Chap. IV. Of the different kinds of crops raiſed by the Romans, &c.

Chap. V. Of the maxims of the ancients, and ſome general directions to the farmer, in his operations.

Theſe maxims chiefly relate to the impolicy of having large farms, and the advantages of reſiding upon them.—Example: "Whoever would buy a field, ought to ſell his houſe, leſt he delight more in the town than in the country. He who is very fond of a town houſe, has no need of a country farm."—"Neither the aſſiduity of the bailiff, nor the power and willingneſs of the maſter to lay out money in improvements, are ſo effectual as this one thing, the preſence of the maſter; which, unleſs it is frequent with the operations, it will happen to him as in an army when the General is abſent, all things will be at a ſtand." The other maxims evidently allude to the ſyſtem of œconomy which we have already ſpecified.

Chap. VI. 'Of ſchemes of management, and ſucceſſion of crops.'—We here learn that the Romans, like the moderns, believed certain crops were exhauſting, and others ameliorating, to the ſoil—which are ſpecified. But the greateſt ſingularity, and what ſome will think gives no high idea of their ſkill in agriculture, is, that it is a general rule in Italy to fallow and crop their ground alternately; that is, one year it carried a crop, and the next year lay fallow. By fallow here is meant, being allowed to remain uncultivated; for the Romans ſeem to have had ſcarcely any idea of what we mean by a complete ſummer-fallow.

The ſucceeding chapters in the firſt volume—which treat of dung and other manures, inſtruments of agriculture, and the way of uſing them—contain much matter of curious ſpeculation; but little that could prove intereſting to any of our readers, except to thoſe who have a particular predilection for reſearches of this nature, and to whom no abridgment could afford ſatisfaction.

The ſame obſervation will apply to the whole of the ſecond volume, which treats of the ſeaſons of ſowing—choice of ſeed—method of deſtroying weeds—the culture of particular crops, *viz.*

Triticum, *Far*, *Hordeum*, *Legumina*, *Medica*, *Rapa*, *Napus*, *Linum*, *Willows*,—the management of meadows—hay-making—incloſing—reaping—threſhing, winnowing, and preſerving corn—concluding with a chapter on the management of oxen, and a compariſon between theſe animals, as beaſts of labour, and horſes, by Mr. Dickſon; which parallel, he, as uſual, concludes to be greatly in favour of cattle; though, on this head, we think all circumſtances have not been taken into the account, and therefore we have our doubts of the juſtneſs of the concluſion. But it would lead us too far, were we here fully to explain our reaſons for them.

Though Mr. Dickſon deſerves a high degree of praiſe for the unwearied application he has beſtowed on illuſtrating the various particulars relative to the rural œconomy of the ancients, and though the modern reader will be ſurpriſed at the *minute* attention which their authors have beſtowed on a great diverſity of particular objects, yet he will too often have occaſion to remark that the mode of reaſoning introduced into phyſical diſquiſitions by the immortal *Bacon*, had not been diſcovered before the æra in which they wrote. He will conſequently find, that *facts* are often aſſumed, without any attempts to authenticate them by experiment, and of courſe, very abſurd notions are gravely propagated as undoubted truths, and retailed by one author after another, with the moſt implicit faith; ſuch as, that "old brocoli ſeed ſown produces turnip, and alſo that old turnip ſeed produces brocoli."—"The cole," ſays Columella, "when it has four leaves, ought to be tranſplanted; but its roots muſt firſt be anointed with liquid dung, and wrapped round with three fillets of ſea weed, and in this ſituation put into the ground. This makes it moiſten more eaſily in boiling, and preſerves the green colour without nitre."—"The Greeks," ſays Palladius, "aſſert, that the ſeed which is ſteeped in capons blood is not hurt by deſtructive weeds;—and that if ſprinkled with water that has nitre diſſolved in it, it is [that is, the produce is] more eaſily boiled."—"The nature of the ſoil," ſays Columella, "changes the ſeed of both; if the *Rapa* are ſown in the ſoil different from their nature, in two years they are changed into the *Napus*; and *vice verſa*."—"It is alleged," ſays Pliny, "from a nice obſervation, that, if they [the *Napus* and *Rapa*] are ſown between the times mentioned on the ſame day of the moon on which the firſt ſnow in the preceding winter happened to fall, there will be an extraordinary crop."—The directions for ſowing on ſuch or ſuch a preciſe day of the moon's age, as being neceſſary for inſuring a crop—for preventing the plants from being hurt by mildew—by ſnails and other vermin—are innumerable, and invariably inculcated with the moſt ſolemn gravity. Theſe, and many other ſimilar particulars, ſufficiently ſerve to ſhew that facts relating to

agriculture were not in ancient times aſcertained by experiment, which is the only ſure teſt of truth; and that therefore they cannot be relied on.

We repeat, however, that, as matter of curioſity, the volumes before us claim a conſiderable degree of merit. But conſidered in point of utility to the Britiſh farmer, we cannot rate them very highly.

In almoſt every page of the work, the benevolent views of the author are apparent. He is careful, in every caſe, to compare the ancient and modern practices, and on theſe occaſions, he always corrects what he deems to be erroneous in modern times. In the courſe of theſe remarks, many alluſions are made to prevailing opinions in the author's time with regard to the management of eſtates, eſpecially in North Britain. Many of theſe opinions have long ago given way to others; and inſtead of thinking that only ten or twelve years had elapſed ſince the work was written, as the editor hints, we ſhould rather ſuſpect, from the general ſcope of the remarks, that it had been chiefly penned twenty or thirty years ago. Probably the greateſt part of it was then written, though it may have received the author's laſt touches at the time which the editor mentions.

The claſſical ſcholar, and the man of taſte in polite literature, will not find that the language of this publication poſſeſſes all the elegance he could wiſh; it is full of Scottiſh idioms, and abounds in phraſes that will be unintelligible to the Engliſh reader. The editor ought to have had theſe blemiſhes corrected.

ART. II. *A Journey through the Crimea to Conſtantinople.* In a Series of Letters from the Right Hon. Elizabeth Lady Craven, to his Serene Highneſs the Margrave of Brandebourg, Anſpach, and Bareith. Written in the Year MDCCLXXXVI. 4to. 332 Pages. 18s. Boards. Robinſons. 1789.

'A Journey through the Crimea to Conſtantinople' is a title, like that of many plays, rather founded on a popular part of the performance, than calculated to ſpecify the real ſubject of the work. The binder is, indeed, directed that 'the map of the roads of the Crimea is to face the title;' but there are not above forty pages in which it is at all neceſſary for the reader to conſult it. The preſent ſeries of letters contains the narrative of a tour from Paris, through the ſouth of France, as far as to Bologna in Italy; where the receipt of certain letters change the courſe of the fair traveller from a ſouthern direction to the north; and ſhe proceeds through Venice, to Vienna, Warſaw, and Peterſburgh:—thence, by Cherſon, through the Crimea, by ſea, to Conſtantinople; and then through Bulgaria, Wallachia, and Tranſyl-

Tranſylvania, back again to Vienna, where the journal concludes; leaving Lady C. preparing to ſet out for Anſpach, to viſit his Serene Highneſs: to whom ſhe had obtained permiſſion to addreſs her Letters, during her tour, in the character of her brother; and to whom ſhe writes with due reſpect, and with a more than *ſiſterly* affection. The ſtyle is, according to the character of letter writing, natural and eaſy; but, after the manner of Sterne, broken into daſhes: which, we are ſorry to obſerve, are now quite in faſhion, and too much *the way of the world.* Some daſhes, however, are continued, without interruption, for ſeveral lines together; and their probable ſenſe is ſometimes to be collected from the context which produces them. Of theſe, perhaps, we ſhall take more notice, before we diſmiſs the Letters.

One great object in view, in publiſhing this correſpondence, appears to be an effort to wipe away ſome unfavourable imputations at home, and to manifeſt the reſpect ſhewn to the writer abroad. The Dedication may ſtrictly be conſidered as the firſt letter, though the laſt written; and it tends to ſhew that there exiſts a ſpurious Lady Craven, who on the continent, as well as at home, like a Birmingham coin, has long paſſed for the ſterling impreſſion. The Letters convey much inſtruction, and afford conſiderable entertainment; at the ſame time that they exhibit many proofs of good ſenſe and vivacity. This general opinion will, probably, appear well founded, from the following inveſtigation of their contents.

In the firſt Letter, dated from Paris, Lady C. thus writes and *daſhes:*

'I have ſent you ſome Engliſh garden ſeeds, which were given me by Lady ——. I hope when you are eating your ſallads this ſummer, you will think of your adopted ſiſter, and believe that *it* muſt be very good reaſons, that deter her from viſiting Franconia, in preference to all other places. — — — — — —

— — — — — — — — — —

'I have the honour to ſubſcribe myſelf your very affectionate ſiſter, faithful friend and ſervant.'

'I ſlept at Orleans laſt night—and as the weather is extremely hot, I reſted in the middle of the day at Blois, where I examined the royal *Chateau*, a houſe compoſed of different orders of architecture, built at different periods of time, and by various perſons. The moſt modern addition has been made by Gaſton Duc d Orleans, who choſe to place an Italian ſtructure in the midſt of the various irregularity belonging to the ancient Gothic, one part of which was built by Francis the Firſt.—The ornaments of this (ſeveral of them) were to me as incomprehenſible as Egyptian hieroglyphics would have been. I wiſhed my friend Mr. W. at my elbow, whoſe knowledge in, and taſte for the Gothic, might have explained them.—The porter who conducted me *about*, ſeemed a good hiſtorian for a perſon of his condition.—I need not tell you, how many extraordinary perſonages

ſonages and events this *chateau* called to my mind.—If the confuſion which ambition naturally creates in hiſtory, ſhould at this moment prevent your memory from placing them before you—I refer you to the *Nouveau Voyage de la France, par M. Piganiol de la Force*, who gives a curſory account of Blois, and this *chateau*—but he does not ſay, what I can aſſert, that ſo many perſons have ſcraped the ſtone on which Henry Duc de Guiſe's blood fell, that there remains but one half of it.—My old conductor told me, thoſe who preſerved the powder as a relic, were people related to the Guiſe family, and curious travellers—I was not one of them——.'

'Every body laſt year, that would be quite *à l'Anglaiſe* at Paris, had to wait on them, what they called a *Jakay*, a little boy with ſtraight, lank, unpowdered hair, wearing a round hat—and this groom-like looking thing waited upon them at dinner, and was frequently ſtuck up with three tall footmen behind a fine gilt coach.—It was in vain for me to aſſert to ſome grave old French people that jockey meant riding-groom in a running-horſe ſtable; and that no grooms ever waited upon us, nay ſcarcely ever came into the houſe, and certainly nothing but ſervants, as well dreſſed and powdered as the French, waited upon us, or went behind our carriages. They anſwered, it muſt then be a new faſhion, for it was *tout-à-fait à l'Anglaiſe—et comme on feſait à Londres* ——'

Letter XI. contains ſome account of, and reflections on 'the much-famed *Fontaine de Vaucluſe.*'——

'I ſet out from Avignon in the middle of the day, and arrived at a town called Lille, where I took a French poſt-chaiſe, and went in it by the ſide of the Sorgue's clear ſtream, till the road was too narrow for the carriage to proceed; I then walked in a narrow path winding round the immenſe rocky mountains to the left, with the *ſtream* rapidly *flying* by me to the right, about a mile, till a cavern, pretty much in the ſhape of thoſe which lions come out of in an opera, preſented itſelf to my view, and from that flows the river. I am told it is an unfathomable abyſs. Why it is called a *fontaine*, I am at a loſs to gueſs.

'Monſtrous rocks riſe over and on each ſide of this craggy arch; theſe ſeem to bend forward to meet or cruſh the curious.—Whichever way I turned my eyes, I ſaw gigantic and fantaſtic ſhapes, which nature ſeems to have placed there to aſtoniſh the gazer with a mixture of the melancholy, terrible, and cheerful; for the clearneſs and rapidity of the river makes it a lively object, and where there is a flat place on the banks, though not *above a few* feet in circumference, the peaſants have planted trees or *ſowed gardens*—you lift up your eyes, and ſee the moſt perfect contraſts to them—the birds, which hovered towards the upper part of the rocks, were ſcarcely perceptible. In looking into the cavern, it appears horrible and gloomy; I could almoſt have fancied the river ran thus faſt, rejoiced to quit the manſion from whence it ſprung. No wonder Petrarch's ſong was plaintive, if he courted his Muſe with this ſcene perpetually before his eyes; Love and all his laughing train muſt fly the human imagination, where nature diſplays her features in the majeſtic and -rible ſtyle, and I was very glad to find ſo good an excuſe as this ſituation

ſituation for Petrarch's eternal complaint—till now I was puzzled to gueſs, how a man of his ſenſe could paſs the greateſt part of his life in eternizing a lady's contempt of a faithful paſſion—but I now believe there was no Laura—or if there exiſted one, he found in either caſe his imagination particularly turned to poetry, and that of the melancholy kind; in this, probably his ſummer's reſidence, I who you know —— —— and have as playful a Muſe as ever ſmiled upon mortal, ſat examining the aſtoniſhing picture before me with a ſilent reverential ſort of admiration—and ſhould have remained there till night, if I had not been informed that it grew very late, and I muſt ſee the pictures of Petrarch and Laura in the *chateau* of the Marquis de Chamont, which is a miſerable houſe a few ſteps from the *Fontaine*. Theſe pictures are very modern—probably as like you as the perſons they were drawn for.'

From Hyeres are dated *four* Letters; one of them containing many long and ſhort verſes on a French pamphlet concerning the late memorable ſiege of Gibraltar. Theſe verſes diſplay much loyalty, but *not quite ſo much poetry*.

The laſt of theſe four letters is the moſt valuable; and contains ſome intereſting intelligence. We ſhall therefore tranſcribe it;

LETTER XVI.

'HYERES*, Auguſt 24, 1785.

'Dear Sir! I am extremely ſurpriſed that invalids, who fly to the South in winter, do not chooſe Hyeres in preference to Montpellier or Nice: it is true, that it is more ſolitary than either of theſe places; but I am ſure, by the accounts I have had of the laſt, its lying, goſſiping, miſchievous ſtyle of the ſociety muſt be a moſt horrid thing for nerves ſhaken by illneſs. There is an uncommon clearneſs in the air here; the iſlands appear to the eye to be not above three miles diſtant, and I am aſſured they are ſeven leagues—Proviſions are excellent here, particularly fiſh; among theſe the John-Dory and the Red Mullet are of an amazing ſize, and excellent.——

'There is very ſeldom any rain at Hyeres, and the rides of the environs are the moſt beautiful that your imagination can form—particularly one towards the reſidence of a Mr. Glaſſiere de St. Tropés—who has near his houſe a beautiful large valley between the mountains, which he might with little expence turn into a charming park with a river running through it.—You muſt not ſuppoſe from the want of rain here, that there is no verdure, or that the orange-gardens look burnt by the ſun; the natives of this happy ſpot are extremely ingenious in turning every little ſpring that comes from the mountains (and theſe ſprings are numerous) over their fields and gardens, ſo that the conſtant want of rain here is the very reaſon why every vegetation never fails of being refreſhed perpetually.——

'Put all theſe circumſtances together, with another, which I think muſt weigh with every reaſonable perſon, out of their own country, which is, that proviſions are very cheap, and you will agree with me,

* Near Toulon.

that

that Hyeres is a very good place for an invalid to paſs a winter in——.'

'PISA BATHS, Sept. 17.

'I could not help reflecting in one of the fineſt palaces at Genoa on the want of *unity* and *order*, the two principles on which good taſte is founded, that is ever diſcovered in the dreſs and ornaments of all kinds which foreigners have——

'I had paſſed through an immenſe ſuite of rooms, each more magnificent than the other; when coming into the bed-chamber of the miſtreſs of the houſe, her dreſs which ſhe had pulled off the night before, even her bracelets and rings, lay upon a table, and I can with truth aſſert—no village-girl could have adorned herſelf with more mean, ordinary, paltry finery than was exhibited——The heir to this noble houſe, a child of about two years old, that had taken a fancy to my looks, and accompanied me through the apartments, was dreſſed likewiſe in a coarſe coloured linen——

'Theſe circumſtances were ſuch contraſts to the houſe, that it brought to my mind a hundred examples of the like in France, where often, to get at the moſt elegant *ſalle de compagnie*, you are obliged to paſs through a dirty antichamber, where *you* are forced to hold up *your** petticoats, that you may not ſweep into the inner rooms a load of filth——In the ſtreets you meet a magnificent carriage, attended by ſervants in coſtly liveries, drawn by a pair of dog-horſes, the harneſs of which a hackney-coachman would not uſe with us——and frequently at Paris the fineſt hotels have their architecture diſgraced by the black funnel of a temporary chimney, running out at a window, or through a cornice——

'Theſe incongruities cannot be imagined, nor believed, but by thoſe that have ſeen them—With us, cleanlineſs conſtitutes our firſt elegance; and fitneſs of things is next conſidered—and I believe it is the combination of theſe two circumſtances which enchants foreigners of ſenſe and parts ſo much in England—'

——'An Engliſh perſon (in Italy) meets with homage little ſhort of admiration—The very ſhopkeepers and peaſants look in my face, and ſay—*Cara—Cara Ingleſe*——

'Theſe baths (at Piſa) are very good for palſies, paralytic diſorders, gout, rheumatiſm, and ſcrophulous complaints; Piſa and Lucca are near—Piſa, I find, the Grand Duke prefers to Florence—I ſhould think an invalid might paſs a comfortable winter here—'

By *unity* and *order*, in this Letter (xx.), we ſuppoſe that her Ladyſhip would imply *conſiſtency*.

The poſtſcript to the twenty-third Letter [from Florence] contains the following pleaſing remark:

'On looking over my letter, I find that I have forgot to tell you, the only object I took notice of from my coach, going to Florence, was the moon; it put me in mind of what Mr. de Caraccioli ſays, *Que la lune de Naples valait bien le ſoleil d'Angleterre*—however, our Engliſh ſun has but one fault, notwithſtanding the Marquis's witty

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* Lady C. forgets that ſhe is writing to a gentleman.

remark;

remark; and that is the ſame that an Engliſh mind has—peeping through a cloud too often.——'

'I could not help obſerving that all the handſome Florentines are very like the Engliſh—an effect perhaps of the great partiality the Italian ladies have for my country people—what I mean is, that as they have *conſtantly* ſo many Engliſh people here, their looking at them *conſtantly* may very naturally occaſion the likeneſs ——

'The Italian ladies are very good humoured, which is more than I can ſay for their neighbours the French; and they have likewiſe more natural civility to ſtrangers; for they do not ſtare at them, and whiſper to one another, ſo as to leave no doubt to the *Anglaiſe* that her dreſs is criticiſed; but they ſpeak to her, and if they remark any thing new to them, they do not tell her, *ce n'eſt pas à-la-mode*—but they ſuppoſe it is the faſhion of the country ſhe is come from ——

'The ſovereign might make Florence a paradiſe; but he keeps no court—There is nothing about his manner of living that betrays either the gaiety or magnificence that naturally belong to royalty—Any perſon whoſe rank ſuits preſentation might be preſented to the Grand Duke or Ducheſs—but I ſhall certainly not be ſo; for ſovereigns, like the ſun, ſhould cheer with their rays the people who look up to them; and when they chooſe to hide thoſe rays in a corner, ſtrangers muſt be very fooliſh to go and ſeek them out, diſturb their privacy, and gain neither pleaſure nor amuſement by it—.'

In this paſſage, it is obſervable that her Ladyſhip gives a ſhrewd reaſon for her *not* being preſented at Florence.

'I have been obliged again to aſſure the French, at the French miniſter's table the other day, that Sir George Elliot (Lord Heathfield) was not born of French parents——

'Sterne's adventure about Yorick, I have now good reaſon to believe was a fact; for I was aſked too by a Frenchman if Sir Joſhua Reynolds did not build St. Paul's.——I think Frenchmen ſhould never quit Paris; for they do not chooſe to be acquainted with the chronology or genealogies of any other nation but their own.—The only thing which ſeems to delight the French miniſter here is, that the bridge over the Arno, which is juſt before his windows, puts him in mind of the Pont Neuf at Paris—the only obſervation I have ever heard him make upon the beauties of this town——'

'*There is* a charming ride here about a mile from the town, in a wood of the Grand Duke's, called the Caſhins (where the ladies walk, or go in phaetons, called here *Birœches*)—but its chief beauty, the moſt enormous firs I ever beheld, are now felling. — —

— — — — — — — — — —

There is alſo a dairy, where cream, milk, and butter are ſold, at a royal price indeed—*There is* an excellent invention in it to keep the milk ſweet in this hot climate—the pans are placed in a trough or frame, full conſtantly of freſh water, which runs in at one end and out at the other.——Talking of inventions too; I wonder why in all great cities they do not copy *one* from the clock in the Piazza *di gran Duca* here—the figures ſhewing the hour are tranſparencies, with a light behind them; ſo that in the darkeſt night, the ſober citizens can ſee what hour of the night it is——'

In

In Letter XXVIII. the fair traveller ſays, 'whoever wrote L. M——'s Letters (for ſhe never wrote a line of them) miſrepreſents things moſt terribly.'—We are inclined to think that Lady Craven is miſtaken in both theſe particulars; eſpecially in the firſt. See our ſeventieth volume, p. 575. where we have *aſſerted* the authenticity of the firſt three volumes of Lady M. W. Montagu's work; and where we have alſo related the ſtory of the *fabrication* of the *fourth.*

LETTER XXIX. Vienna.

'The Emperor gives a private audience for ladies that are preſented to him. There was only myſelf and the lady who accompanied me that went into his room together; we met a Princeſs Eſterhazi coming out.—The Emperor was cloſe to the door; and after bowing very civilly, he made us ſit upon a ſofa—and ſtood the whole time himſelf; I ſtaid three quarters of an hour; there is no occaſion to fear ſtaying too long; for when he cannot ſpare any more time for the audience, or for any other reaſon chooſes to end it, he very civilly ſays, he will detain you no longer, you then get up, and go to the door, which he opens himſelf—and thus ends the preſentation—I think much more agreeably than to anſwer any queſtions a ſovereign chooſes to make before a hundred people that are within hearing in the circle of a drawing-room—who generally repeat what they hear, according to the folly or malice they poſſeſs—and I ſhould think it totally impoſſible for a monarch to converſe with any ſatisfaction ſurrounded by ſo many ears, which have often no brains belonging to them—The Emperor is like the Queen of France, and the only thing that *gené* me at all was his not being ſeated—He converſes politely and agreeably——'

The XXXIſt Letter, from Warſaw, affords much entertainment and information. We ſhall extract from it Lady C.'s relation of her interview with that truly wiſe, excellent, and venerable Prince, the King of Poland: whoſe partiality for England, ſo patriotically related by her Ladyſhip, and ſo well known before, makes us *laudably vain.*

Our fair traveller thus ſpeaks of her preſentation:

'The King received us in his ſtudy; I was accompanied by the Grand Marechal's wife, who is one of the King's nieces—You, Sir, do not ſpeak better French and Engliſh than that amiable Sovereign—he told me he had been in England thirty years paſt, and aſked me if Mr. W——— was ſtill living—Not only living, I replied, Sir, but in good ſpirits; for I have a charming letter in my pocket from him—He ſaid, if there was nothing imprudent in his requeſt, he would aſk to ſee it. He imagined Mr. W.'s * ſtyle muſt be uncommon; I gave him the letter—he put it into his pocket after reading it, and told me, as his ſiſter, the Princeſs of Cracovia, did not underſtand Engliſh, he ſhould tranſlate it into French for her; and if I would dine with him two days after, he would read me his tranſlation, which indeed ſurpriſed me—He muſt be a very elegant writer

* Mr. Walpole's.

in

in every language he chooſes to profeſs—I wiſh I had dared to have aſked him for a copy—Well, Sir, he is the ſecond perſon I have ſeen, whom I wiſhed were not ſovereigns—for it is impoſſible that the many diſagreeable perſons and circumſtances that ſurround them, ſhould not deprive them of the ſociety of people who, ſacrificing only to the Muſes, are better company than thoſe who only ſacrifice to ambition, when they give their time to ſovereigns—We were only fourteen people at the King's dinner, and we converſed as cheerfully and as rationally as if we had not been at a court———

'The King, in his face, is very like the Duke of Marlborough; and there is an elegance in his language, with a ſoftneſs in the tone of his voice, that pleaſes the ear to the higheſt degree——'

'The King has a manner of ſaying things obliging or flattering, peculiar to himſelf—he tells me he thinks *men*, *animals* *, trees, every thing, in ſhort, that takes its birth (in) or is produced by England, is more perfect than the produce of other countries—the climate, the ſoil probably, he ſays, may occaſion this; his partiality to the Engliſh, together with your's, Sir, would make me prejudiced in favour of my own country, if I could love it better than I do—but the word comfort, which is underſtood there only—has long ſtamped the value of it in my mind———'

Letter XXXIII. from Peterſburgh, preſents to us ſome reflections which are not the leſs pleaſing, on account of their being ſo totally unexpected from the pen of a faſhionable woman of quality:

'The Empreſs and the Princeſs d'Aſhkow are the only ladies who wear the Ruſſian dreſs; it is I think a very handſome one; and I am more ſurpriſed every day, that nations do not each preſerve their own faſhions—and not copy one country that is at preſent only the ape of every other—From Cherſon, the new town on the Turkiſh frontiers, which is 1600 miles from hence, are brought many proviſions; from Archangel likewiſe this town is provided, and from Aſtracan on the Caſpian Sea, near two thouſand miles, all the dainties, ſuch as grapes, peaſe, beans, artichokes, are brought—It is natural to ſuppoſe, that the neceſſaries of life are dear, from theſe circumſtances; but ſome of them are extremely cheap—and I believe Ruſſia is one of the cheapeſt countries in the world to live in; if French wines and faſhions, and Engliſh comforts, can be diſpenſed with—To theſe laſt I never felt ſo much attachment as at this moment—*Dans le ligne Anglais*, a quarter of this town, where the Engliſh merchants live, I find Engliſh grates, Engliſh coal, and Engliſh hoſpitality, to make me welcome, and the fire-ſide cheerful—I have never yet been fortunate enough to make any acquaintance in the world of commerce; but if all Engliſh merchants and their families are as well informed and civil as thoſe I find here—I ſhould be very glad to be admitted into the *city* of London as a viſitor, *to enjoy a little rational converſation, which at the court-end is ſeldom to be found*—How ſhould it be otherwiſe? A little Latin and Greek in the ſchools of Weſtminſter and Eton, and a great deal of vulgar rioting, make our young men

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* What are *men*, my Lady?

a ſtrange

a ſtrange mixture of pedantiſm and vice, which can only produce impudence and folly—Thus tutored, at ſixteen they are turned upon the hands of ſome unhappy man, who is to preſent them at foreign courts, with no other improvement or alteration in the boys heads, than that of their hair being powdered and tied behind——'

——'Indeed, Sir, the elegance which is produced by the cleanlineſs and order ſeen with us, is found nowhere out of England; here the houſes are decorated with the moſt ſumptuous furniture from every country—but you come into a drawing-room, where the floor is of the fineſt inlaid woods, *through* a ſtaircaſe made of the coarſeſt wood, in the rudeſt manner, and ſtinking with dirt—The poſtilions wear ſheep-ſkins—and at a ball, when a nobleman has propoſed his hand to a fair lady—he often kiſſes her before the whole company—*à propos* to this cuſtom—I muſt tell you an anecdote of — —

— — — — — — — —

'Thus you perceive he was nearly in the ſame predicament as the Chevalier dans la Fée Urgele—and might have ſaid, *Pour un baiſer faut-il perdre la vie?*'

The *daſhes* in this laſt extract are arch and eloquent.

At the end of this Letter, or, rather, at the beginning of what *ſhould have been numbered* XXXIV, Lady Craven gives a curious converſation, in French, with the Swediſh miniſter, which prevailed on her to give up the thoughts of returning to Germany, through Sweden and Denmark; and determined her to go through the Crimea to Conſtantinople. In this Letter are likewiſe the following ſenſible paſſages:

'There are ladies here whom I ſhall be ſorry to quit; who in youth are poſſeſſed of many talents, and with whom I could form an agreeable ſociety; Italian muſic, the pedal harp, and our Engliſh poets are perfectly underſtood by them; I think often I can trace Grecian features among the females of this country, and the ſubtle wit of the Greek in the men; that pliability of genius which cauſes them to ſpeak ſo many different languages well, and adopt all the inventions and arts of other countries that are good——

'I am ſpeaking without any partiality, dear Sir; but I do not ſee here the prejudices of the Engliſh, the conceit of the French, nor the ſtiff German pride—which national foibles make often good people of each nation extremely diſagreeable. I am aſſured the Ruſſians are deceitful—it may be ſo; but as I do not deſire to have intimacies, I am much better pleaſed to find new acquaintances pleaſant and civil, than moroſe or pert——'

Letter XXXV. from Moſcow, contains a learned ſketch of the hiſtory of the Crimea; and the two next epiſtles are dated from Cherſon, the firſt ſpot on her ladyſhip's map, that ſhe viſited, and ſituated on the Boriſthenes, which falls into the Black Sea; and which Lady C. was obliged to croſs, in order to proceed to the Crimea.

Having croſſed to the ſhore oppoſite to Cherſon, and entered the Crimea, we have, in Letter XXXVIII. a deſcription

tion of travelling poſt in Tartary; for which we muſt refer to the book.

Letter XXXIX. from Karaſbayer, gives a deſcription of the performance of the *national ſongs*, by the Ruſſian peaſants; and Letter XL. contains a relation of a mock battle between the Coſſacks: both of which are very entertaining; but we cannot make room for them.

Letter XLIII. from Sevaſtopole, a port in the Crimea, gives a picturesque outline of the ſingular and ſtriking ſcenery preſented by the coaſt, the harbour, &c. and concludes with ſome liberal reflections, which do honour to the writer, both as a lover of her own country, and as a citizen of the world.

The poſtſcript to the forty-fourth Epiſtle is curious on account of the *daſhes:*

'You may think me very odd in ſaying a voyage is a bitter draught to me—you will be much more ſurpriſed when I tell you, I hate travelling; but you know why I travel — — — —
— — — — — — — — — — —
— — — — — — — — — — —
— — — — — —

'And as I do, I am determined to ſee that *place* where the capital of the world ought to be *placed*; when I am ſick at ſea, I ſhall think of that—and that according to a vulgar Engliſh ſaying, the longeſt way about is the neareſt way home——'

Letter XLVI. from Pera [a ſuburb of Conſtantinople].

'As to women, as many, if not more than men, are to be ſeen in the ſtreets—but they look like walking mummies—A large looſe robe of dark green cloth covers them from the neck to the ground, over that a large piece of muſlin, which wraps the ſhoulders and the arms, another which goes over the head and eyes; judge, Sir, if all theſe coverings do not confound all ſhape or air ſo much, that men or women, princeſſes and ſlaves, may be concealed under them. I think I never ſaw a country where women may enjoy ſo much liberty, and free from all reproach, as in Turkey—A Turkiſh huſband that ſees a pair of ſlippers at the door of his harem, muſt not enter; his reſpect for the ſex prevents him from intruding when a ſtranger is there upon a viſit; how eaſy then is it for men to viſit and paſs for women—If I was to walk about the ſtreets here, I would certainly wear the ſame dreſs; for the Turkiſh women call others names, when they meet them with their faces uncovered——'

——'Boats here are to be hired as hackney-coaches are in London, and all very beautifully carved, moſt of them with ſome gilding; the ſhape of theſe boats is light and beautiful, and the Turks row very well, which is a thing quite incompatible with the idleneſs viſible in all ranks of people—I ſaw a Turk the other day lying on cuſhions, ſtriking ſlowly an iron which he was ſhaping into an horſe-ſhoe, his pipe in his mouth all the time—nay, among the higher order of Turks, there is an invention which ſaves them the trouble of holding the pipe, and thus the ſmoaker has only to puff away, or let the pipe reſt upon his under lip, while he moves his head as he pleaſes—Perhaps, Sir, it is lucky for Europe that the Turks are idle and ignorant—the immenſe power this empire might have, were it peopled

by the induſtrious and ambitious, would make it the miſtreſs of the world—At preſent, it only ſerves as a dead wall to intercept the commerce and battles which other powers might create one another—'

'The Sultan has the higheſt opinion of the ſenſe and courage of the Capitan Pacha; when he quits Conſtantinople the ſovereign thinks his capital in danger—But I find all ranks of people agree in his having introduced a better police for the town than hitherto exiſted—At a fire, ſome janiſſaries not doing their duty properly, he had four of them flung into it. *Pour encourager les autres*, as Voltaire has obſerved upon another occaſion—He is always accompanied by a lion, who follows him like a dog—The other day he ſuffered him to accompany him to the Divan, but the miniſters were ſo terrified that ſome jumped out of the windows, one was near breaking his neck in flying down ſtairs, and the High Admiral and his lion were left to ſettle the councils of the day together——'

The XLVIIth Letter contains many, very many lines of *daſhes*, which are rather unintelligible.

Some curious particulars concerning a principal harem, that of the Capitan Pacha, occur in the XLIXth Epiſtle; but they are ſo long, that, though it is much againſt our inclination, we can only refer the reader to them.

The fiftieth Letter deſcribes the enviable ſituation of the Turkiſh wives. Whatever misfortunes may befal the huſband, or in however low a ſtation of life he may be, the perſon of the wife is ſacred, free from all conſtraint, inſult, or reproach; and while *he* is abroad at hard labour, *ſhe* takes her pleaſure in making viſits, or in ſitting at home 'bedecked with jewels.'

The Letters from Athens contain many ſprightly deſcriptions, and ſenſible reflections on the ancient and modern ſtate of Greece. The laſt of them concludes in the lively manner following, not without her ladyſhip's arch daſhes:

'The little Tarleton * is an excellent ſailer with a fair wind; but, like all delicate little frames, is too much ſhaken when ſhe meets with rough treatment — — — — — —

— — — — — — — — — — —

— — — — — — — — — — —

— — — — — — — — —

'I remain, my dear Brother,

'Your affectionate

'E. C——'

LETTER LXI.

——'It is ſaid Varna † was the place where Ovid was ſent into baniſhment; it might be ſo; but the chief part of his exile was paſſed in Moldavia; the borders of a lake where he often walked have become famous; the gentleneſs of his manners, and the ſweet tone of his voice have been recorded from father to ſon, down to the preſent inhabitants of that part of Moldavia——'

Letters LXII. and LXIII. contain an account of her Lady-

* The name of a ſmall frigate in which Lady C. was then ſailing.

† A Turkiſh town on the ſhore of the Black Sea, called Romelia.

ſhip's

ſhip's journey through Varna and Sliſtria *, with a lively deſcription of a kind of upper ſervant, or creature, of the Viſir, called a Tchouadar, who was commiſſioned by M. de Choiſeul (the French Ambaſſador), and the Imperial Miniſter, to attend and protect her. But he proved ſo lazy, mercenary, treacherous, and cowardly, that Lady C. is provoked to ſpeak of him, and, indeed, of the Turks in general, in a ſtyle which is not very flattering to the character of the "*true believers.*"

The LXIVth and the LXVth Epiſtles, dated from Bucoreſt, in Wallachia, give an account of the honours and civilities paid to the fair wanderer, by the Prince and Princeſs of Wallachia; of whom we wiſh to give ſome idea by tranſcribing Lady C.'s account; but our extracts are already extended to ſo great a length, that we muſt refer the curious reader to the volume itſelf.

Letters LXVI. and LXVII. are dated from Hermanſtadt, the capital of Tranſylvania, in the dominions of the Emperor of Germany. The firſt contains an account of the rough journey through the dangerous road between Tranſylvania and Wallachia. The ſecond preſents us with one inſtance, among many others, of the politeneſs of the Emperor. He had informed Lady Craven that he ſhould pay her a viſit; and came, accordingly, on foot, attended only by General Brown. The viſit, which laſted two hours and a half, was partly employed in looking over the maps, &c. with which her Ladyſhip had been preſented, and with which he was much pleaſed.

We ſhall now tranſcribe the concluding Letter (the LXVIIIth) entire, except a few lines:

'VIENNA, Aug. 30, 1786.

'I am arrived very ſafely and pleaſantly here, and was only delayed upon the road by the Compte de Soro, who inſiſted upon my dining with him—I think Hungary a noble country, and only wants navigations made acroſs from the Adriatic to the Danube, to be one of the richeſt and beſt peopled countries upon earth. Turkiſh idleneſs, which probably ever will remain the ſame, gives a fine opportunity for the inhabitants of Hungary to become the richeſt and happieſt people in the world—If Fate had made me miſtreſs of that particular ſpot, I ſhould form a ſtrict alliance with the Porte, aſking nothing but a free trade upon the Black Sea—Can you conceive, Sir, any thing ſo comfortable as to have an immenſe wall or barrier, ſuch Turkiſh ſupineneſs creates, between my kingdom and an ambitious neighbour?—How I would encourage Aſiatic ſplendour, ſuperſtition, and lazineſs, and never do any thing that could weaken ſuch a barrier—Ambition, which often leads men into wrong paths in politics, may ſuggeſt to the Imperial courts that the Turks ſhould be confined to their Aſiatic ſhore, and all European Turkey ſhould belong to the Chriſtians—but I am not of that opinion; and, after the ſea, I would not wiſh to ſurround my country with any other defence than that which Mahometan idleneſs could form—The Turks are faithful to their treaties, and do not ſeek war under falſe pre-

* A town on the borders of Wallachia.

tences—Their revolted Pachas give them too much trouble, conſtantly, not to make them deſire eternal peace with their foreign neighbours—A gentleman with a fooliſh troubleſome wife to make his fireſide uncomfortable, does not go out of his houſe to ſeek new diſcontents—Such is the ſituation of the Porte—The perpetual diſquietude of the empire makes the thinking Turk find a comfort in the dull moments of reſt he finds upon his carpet, ſpread under the lofty plantane—and we muſt not wonder to ſee ſo many of them ſeemingly to enjoy moments, which to us would be death-like ſtupidity. But as I am not the ſovereign of any country, I will not take up more of your time with my reflections, but tell you that I found Prince Kaunitz here very glad to ſee me; he ſaluted me with a—*Ah! vous voila ma noble Dame*——

—'I ſhall ſtay only till I receive letters from ——— and ———, and then ſet out for Anſpach, where I ſhall have the honour and moſt ſincere pleaſure of paying my reſpects to you, and aſſuring you in perſon how much I am, dear Brother,

'Your affectionate Siſter,

'And devoted Friend,

'E. C——'

The manner in which we introduced this work to the reader, and the reſpect with which we have attended her Ladyſhip through the whole tour, leave little room for additional obſervation. Minute critics might indeed cavil at ſome few circumſtances, and perhaps cenſure the frequent mixture of French and Engliſh words and phraſes; but, conſidering this ſeries of familiar letters as a correſpondence allowing a kind of tranſcript of common converſation, and recollecting that the Letters themſelves were ſcarcely intended for publication, ſuch liberties from a female pen are far from inexcuſable.

It ſeemed to be the candid way of exhibiting this Tour, to permit the fair writer to ſpeak for herſelf, which has occaſioned our uncommonly numerous extracts. So far from fearing that they will appear tedious, we declare that there are many amuſing paſſages, which the limits preſcribed to us, with reſpect to this article, forbad us to tranſcribe; and we will again venture to pronounce that theſe Letters afford a proof of a lively imagination and a good underſtanding;—and that they are calculated to pleaſe, and never can offend.

The work is ornamented with ſix neat engravings of views, &c. beſide the map of the roads of the Crimea.

ART. III. *The Hiſtory of the Turkiſh, or Ottoman Empire*, from its Foundation in 1300, to the Peace of Belgrade in 1740. To which is prefixed an Hiſtorical Diſcourſe on Mahomet and his Succeſſors. Tranſlated from the French of Mignot. By A. Hawkins, Eſq. 4 Vols. 8vo. 1l. 4s. Stockdale, &c.

IN the annals even of the moſt poliſhed nations, a profeſſor of morality and humanity will frequently be ſhocked at the

means employed to attain a political end, though that end may in itſelf be unexceptionable: but in the hiſtory of a ſavage race of men, whoſe politics know not any law but that of force, and whoſe force is impelled by fear, revenge, and wanton caprice, regardleſs of that law of nations which regulates popular reſentments in Europe,—ferocity and barbariſm ſtain all their public acts. This truth is not only manifeſt in all former hiſtories wherein the Turks appear, but even in the tranſactions of the preſent day.

The Abbot Mignot is declared, in the Tranſlator's preface, to be nephew to the celebrated Voltaire, and that it is natural to ſuppoſe this work underwent the examination of the uncle, previous to its publication. We ſhould as naturally adopt this ſuppoſition, did we perceive any ſtrokes of Voltaire's pen in the performance; but if there were any ſlight touches in the original, they are loſt in the tranſlation; the language throughout being very penurious, and the narrative bald and dry. An inſtance or two will ſhew whether we do the language any injuſtice. In the prefatory diſcourſe on Mahomet, which by the way, is a looſe, illiberal piece, we are informed that 'in the courſe of his conqueſts, the impoſtor *was like to* loſe his life by an accident that ſhould have unmaſked him to all his followers *.' In another place, a paragraph cloſes with affirming that 'the emirs-al-omra depoſed the commander of the faithful as often as their intereſt or caprice prompted them *to* †.' A priſoner who made his eſcape, 'had time to get away before he was *found wanting* ‡.' As a ſpecimen of greater length, we ſhall produce the account of the inſtitution of that formidable claſs of ſoldiers called Janiſſaries, by Amurath I. about the year 1370.

'He eſtabliſhed the corps of janiſſaries as we ſee it at this day; and, by the advice of Kara Ali his grand vizier, he ordered, that the fifth part of the ſlaves that ſhould be made from the enemy (for the Turks call their priſoners of war by no other name), ſhould belong to the ſultan, and that theſe foreigners, having embraced Iſlamiſm §, ſhould form a new corps, which Amurath fixed at ten thouſand men, but it was afterwards conſiderably augmented. He divided them into odas or chambers, at the head of which he appointed particular

* P. xix. † P. lxix. ‡ Vol. ii. p. 322.

§ 'The Turkiſh emperors regard all thoſe that become Muſſulmen as ſubjects. Submiſſion to the Alcoran implies always the privilege of naturalization. A renegade is ſometimes prime miniſter of the empire. There is no other rank in Turkey than that of employments, and every Muſſulman, without diſtinction, is capable of being appointed. The ſlaves taken in war, or given by tributary nations, if they are brought up from infancy in the Muſſulman religion, or in military diſcipline, either in the ſeraglio or in ſome oda [an inſtitution which they call a *chamber*], are much ſurer of ſucceeding to high employs, than the inhabitants of towns.'

officers, and he ſubjected the whole corps to a chief, called an aga, who, by his credit and authority, became one of the firſt officers of the empire. As Amurath wiſhed to give this corps of infantry the renown of great valour, he reſolved to conſecrate it by religion. The firſt enrolled were ſent to a dervis, whoſe holy life rendered him *recommendable*. As ſoon as theſe new ſoldiers were proſtrated before him, the *ſolitary* man, affecting a prophetic tone, and placing the ſleeve of his garment on the head of the firſt of them: "Be their name janiſſaries," ſaid he, "be their countenances fierce, their hands always victorious, their ſwords always ſharp, their lances always ready to ſtrike at the head of an enemy, and their courage the *cauſe of* their conſtant proſperity." Since this period, they have always retained the name of janiſſaries, which ſignifies new ſoldiers, and their cap has retained the form of a ſleeve. This ſoldiery became, as we ſhall ſee in the ſequel, very uſeful to the Ottoman empire, and ſometimes fatal to its maſters.'

The name of Mahomet II. ſtands high among his countrymen, on account of his conqueſts; though, as the preſent writer obſerves, he was one of the moſt perfidious and ſanguinary princes that hiſtory has handed down to us. The reduction of Conſtantinople, and the extinction of the Greek empire, extended his fame to Europe; and the complexion of that fame may be conceived from the following ſtory, of his behaviour after the capture of Conſtantinople; which we produce merely as a curioſity*:

'A young Greek lady of noble birth, called Irene, hardly ſeventeen years old, fell into his hands. A baſhaw had juſt made her his ſlave; but ſtruck with her exquiſite beauty, thought her a preſent worthy of the ſultan. The eaſt had never before given birth to ſo charming a creature; her beauty was irreſiſtible, and triumphed over the ſavage Mahomet; rough as he was, he was forced to yield himſelf entirely to this new paſſion; and in order to have fewer avocations from his amorous aſſiduities, he paſſed ſeveral days without permitting his miniſters and the principal officers of the army to ſee him. Irene followed him afterward to Adrianople, where he fixed the reſidence of the young Greek. As for himſelf, on whatever ſide he turned his arms, he would often, in the midſt of the moſt important expeditions, leave the command to his generals, and return on the wings of love to Irene. It was ſoon perceived that war was no longer his reigning paſſion: the ſoldiers, who were inured to plunder, and accuſtomed to find booty in following him, murmured at the change. This diſſatisfaction ſpred and became contagious: the officers, as well as the ſoldiers, complained of his effeminate life: yet his wrath was ſo terrible, that no body durſt undertake to ſpeak to him on that ſubject. At length, as the diſcontents of the ſoldiery were juſt going to break out, Muſtapha baſhaw, conſulting only the fidelity which he owed his maſter, was the firſt that gave him notice of the diſcourſes which the janiſſaries held publicly to the prejudice of his glory.

* Dr. Samuel Johnſon made choice of this ſtory, as the ſubject of his only dramatic compoſition.

'The ſultan continued ſome time in a ſullen and deep ſilence, as if he was conſidering in himſelf what reſolution he ſhould take; the only anſwer Muſtapha received was, an order to ſummon the baſhaws to aſſemble the next day, with all the guards, and the troops that were poſted about the city, under pretence of a review; after which he went into Irene's apartment, and ſtayed with her all the night.

'Never did the young princeſs appear ſo charming in his eyes; never too had the prince given her ſuch tender marks of his love before: and in order, if poſſible, to beſtow new luſtre on her beauty, he deſired her maids to exert all their care and ſkill in dreſſing her. When ſhe was thus ſet out and adjuſted to appear in public, he took her by the hand and led her into the middle of the aſſembly; when, tearing off the veil that covered her face, he haughtily aſked the baſhaws around, if they had ever ſeen a more perfect beauty. All the officers, like true courtiers, were laviſh of their praiſes, and congratulated him on his felicity. Upon which, Mahomet, taking the fair Greek by the hair with one hand, and drawing his ſword with the other, at one ſtroke, ſeparated her head from her body; then turning about to his grandees, with eyes rolling and flaſhing with fire: *This ſword*, ſaid he to them, *whenever I pleaſe, can cut aſunder the ties of love.* The whole aſſembly was ſtruck with horror, and ſhuddered at the ſight: the dread they were all ſeized with, of being treated in the like manner, made the moſt mutinous of them tremble: every one thought he ſaw the fatal ſword lifted over his own head; but if they eſcaped his ſanguinary temper at that moment, it was only *to have his revenge the better.* Muſtapha, as a reward for his faithful advice, was firſt ſacrificed, and on a ſlight pretence; he cauſed him to be ſtrangled in the ſeraglio; and in the long wars in which he was afterward engaged, and that laſted as long as his reign, he had the cruel pleaſure of diſpatching moſt of the janiſſaries one after another, who, by their ſeditious cries, had interrupted his pleaſures, and *awaked* his fury. *Tranſlator.*'

This affecting anecdote is added by the tranſlator, and if we underſtand the paragraph preceding it, is derived from Vertot; Mr. Gibbon, in his ſixth volume, hints at it among other ſtories, that he does not believe; and yet it can ſcarcely be rejected for being injurious to the memory of Mahomet. It is by no means clear, whether the tranſlator who produces it, believes it or not; for after relating Mahomet's brutal treatment of the Governor of Negropont and his daughter, he adds, in an unintelligible note, 'This fact, which the continuator of Calcondilus reports from the notes of that hiſtorian, *has given place perhaps to the ſtory of Irene, which no ancient hiſtorian has ever ſpoken of**.'

It is but ſeldom that the uniform dry details of unjuſt and mercileſs wars, and of the brutal intrigues of the ſeraglio, are enlivened with any thing of a ſentimental or inſtructive nature;

* Vol. i. p. 167.

but the dictates of common ſenſe will ſometimes even force their way into the palaces of deſpots, though to very little purpoſe, as in the following inſtance:

'During *the firſt years* of the reign of Achmet, he was in continual fear of being depoſed. The examples of Muſtapha his brother, and of Mahomet IV. his father, were always preſent in his imagination. Though the profound peace which the Ottoman empire enjoyed rendered it no way difficult to govern, and the body of the nation, fatigued with the violent ſhocks which it had experienced, ſeemed to reliſh a neceſſary repoſe, the ſultan could not ſee ſome ſoldiers and effendis aſſembled, without ſuppoſing plots or conſpiracies. All the blood which he had ſpilt to puniſh the depoſition of his brother, and to ſecure the ſceptre in his own hands, could not remove his fears for the future. In fine, Achmet experienced on his throne that fear and perplexity which are the lot of tyrants. He renewed the ordinance that forbade the ſoldiers, or even the citizens, to walk more than four together in the ſtreets. The offenders were liable to a ſevere baſtinade: ſome even were put to death on ſlight ſuſpicions. The emperor, always full of frightful ideas, ſent one day for the mufti and ſome of the mollacs of moſt reputation, to aſk of them the interpretation of a dream.' He ſaid that he had ſeen his palace all in flames; and as he was making vain efforts to extinguiſh this terrible fire, and was himſelf on the point of becoming a prey to it, he awoke with terror. "Great prince," replied the mufti to him, "calm the uneaſineſs with which you are agitated; give over ſhedding blood and terrifying yourſelf, and then you will have leſs frightful dreams."

This was the ſultan who ſo hoſpitably received Charles XII. of Sweden at Bender; and the ſtrange freaks of Charles at this place of refuge, profeſſedly copied from Voltaire, form by far the moſt entertaining part of this hiſtory.

The French author candidly exhibits his authorities, and appears to have had recourſe to reſpectable aſſiſtance, to render his work deſerving of the public attention: but an European reader is little intereſted in revolutions brought about by Women and Eunuchs.

ART. IV. *An hiſtorical Eſſay on the Dreſs of the ancient and modern Iriſh:* To which is ſubjoined, a Memoir on the Armour and Weapons of the Iriſh. By Joſeph C. Walker, Member of the Royal Iriſh Academy, Correſpondent Fellow of the Antiquarian Society of Perth, and Honorary Member of the Etruſcan Academy of Cortona. 4to. pp. 290. 18s. Boards. Elmſley. 1788.

THE antiquarian library is conſiderably enriched by this publication, as Mr. Walker ſeems to have ſpared no pains in the inveſtigation of his ſubject; having, he ſays, 'in purſuit of information, 'viſited the couch of the aged, and patiently liſtened to "the tale of other times;" trimmed the midnight lamp over many a dry annaliſt, and pored with unremitting attention

tention on many a muſty manuſcript. I explored the mouldering walls and "long ſounding iſles" of cloiſtered fanes, for figures illuſtrative of my ſubject; nay, I even unbarred the gates of death, and entered the tomb in queſt of evidences!'

The work ſeems in part to conſiſt of eſſays read before the Royal Iriſh Academy, and is compriſed under the following heads: An hiſtorical Eſſay on the Dreſs of the Iriſh. A Memoir on the Armour and Weapons of the Iriſh. And an Appendix, divided into five articles; beſide a number of additions and corrections.

In treating the firſt head, Mr. Walker ſays he will not take upon him to determine how ſoon after the arrival of the Mileſians, the Iriſh threw off their clothing of ſkins; but he is inclined to think that the dreſs which prevailed among them for ſo many centuries, and even to latter times, was introduced into Ireland by thoſe bold invaders: he then proceeds to deſcribe the ancient dreſs of the Iriſh, with the different alterations which it underwent, in faſhion, materials, and ornament.

The dreſs of the ancient Iriſhmen, ſays he, conſiſted of the *Truis*, or ſtrait *Bracca*; theſe were ſtriped or plaid trowſers, being breeches and ſtockings all in one, fitted cloſe to the limbs. The *Cota* was a garment ſimilar to that which we call a waiſtcoat, open before, and falling ſo far below the waiſt as to admit of being occaſionally folded about the body, and made faſt by a girdle round the loins; the ſleeves were ſometimes long and ſometimes ſhort. This garment was dyed yellow, with ſaffron, or rather a kind of *lichen*, that grows on the rocks. The reaſon for its being ſo dyed, was to prevent the appearance of ſoil, contracted by long wearing. Lord Bacon, in his Eſſays, aſſigns another reaſon. The Iriſh, ſays he, wear ſaffroned linen ſhirts, which continue long clean, and lengthen life; for ſaffron being a great binder, oily and hot, without ſharpneſs, is very comfortable to the ſkin.

The *Cochal*, or *Cocula*, was a kind of long cloak with a large hanging collar or hood of different colours; this garment only reached as low as the middle of the thigh: it was fringed with a border like ſhagged hair, and, being brought over the ſhoulders, was faſtened by a buckle or broche. In the field of battle, it was made to ſerve as a ſhield, by being wrapped ſeveral times about the left arm. The inhabitants of Connaught, for many ages, wore no other covering on their heads than the hood of the Cochal.

The *Canabbas*, or *Fillead*, was another looſe garment, much reſembling the Cochal, made of coarſe woollen cloth. The Iriſh romance writers of the middle ages give this garment to royal perſonages, repreſenting it of a flowing length, and like the regal robes of the Eaſt, of a crimſon colour.

The

The *Barrad* was a conical cap, with the point hanging down behind. The Scotch bonnet was alſo formerly uſed in Ireland. The Druids wore on their heads, behind an oak-leaved crown, a golden creſcent, with buttons at the extremities, through which a ſtring was drawn to faſten it; ſeveral of theſe creſcents have been found in the bogs.

The *Brog*, or Brogue, was a kind of ſhoe without a heel; it was made of the ſkins of beaſts, faſtened to the foot, by a latchet or thong. The ancient Iriſh wore alſo a kind of buſkin, or ſhort boot made of a raw ſkin, the hair outwards; it was laced on, before, with thongs of leather.

The early Iriſh cheriſhed the beard with much ſolicitude; nor did they reſtrain the growth of their hair, but, throwing it back from their forehead, allowed it to flow about the neck in ſuſpended locks, which they called *Colunn*, or *Gibbs*. A ſtatute of Henry VIII. which obliged them to cut off their locks, gave occaſion to a ſong, the air of which is now univerſally admired.

Mr. Walker ſays nothing of the ancient dreſs of the women, except that one of their ornaments was the bodkin for faſtening their hair; theſe bodkins were alſo ſometimes uſed as needles, in which caſe they had an eye.

The firſt innovation in the ancient dreſs took place in the reign of Tighernmas, A. M. 2815, when that prince made a ſumptuary law, according to which the different claſſes of people were to be diſtinguiſhed by the number of colours in their garments. Under the reign of Mogha Nuadhad, who was ſlain A. D. 192, a code of ſumptuary laws was enacted, and the prices of the clothing of the different ranks was eſtimated, chiefly according to the value of cattle. From the will of Cormac, King of Munſter, and Biſhop of Carliſle, in the 10th century, we learn that the Iriſh were then poſſeſſed of veſtments of ſilk, and others embroidered with gold, ſilver, and jewels; they had likewiſe gold chains, and other coſtly ornaments.

Mr. Walker then gives deſcriptions of the dreſs of the Iriſh at different periods, from the authority of monuments, ſtatutes, and the teſtimony of contemporary writers: among theſe are Giraldus Cambrenſis; the ſtatute of Kilkenny, temp. Edw. III. Froiſſart; the ſtatute 24 Hen. VIII. Spencer, Camden, Sir James Harrington, Fynes Morriſon, and Speed.

In the memoir on the armour and weapons, the author informs us that the defenſive armour worn by the ancient Iriſh was the *Cailmhion*, a covering for the head, made of the ſkin of a beaſt. On the introduction of iron, helmets of that metal were uſed. The flat helmet of the time of Henry II. was introduced into Ireland, but gave place to the Salet *. After the conqueſt of Ireland by the Engliſh, the common Iriſh truſted to the re-

* A kind of military cap. See Capt. Groſe on Ancient Armour.

ſiſtance

ſiſtance of their clotted hair, except the yeomen of the knights and eſquires, under the ſubjection of the Engliſh, whoſe lords were obliged by the ſtatute of Henry VII. to find them ſalets, and other armour. Body armour of every kind was unknown to the Iriſh before the tenth century; the coat of mail is however mentioned in the Brehon Laws, and by the ſtatute of Henry VII. the Iriſh gentry, as above mentioned, were directed to provide their yeomen with jacks as well as ſalets; they alſo wore the haubergeon. Corſelets of pure gold have been found in the county of Kerry; theſe Mr. Walker rather thinks might have been left by the Spaniards, who had a fortification near that place.

Reſpecting the ſhields uſed by the Iriſh, the author is not very explicit; he ſays, that but one metal ſhield has been found in the bogs. Spencer ſays they were long and broad, made with wicker rods, and alſo deſcribes round leathern targets, coloured red after the Spaniſh faſhion, as being uſed in many parts of Ireland. The Pavice is mentioned in the ſtatute of Henry VIII.

The offenſive weapons were the *Sword*, the *Skeine* or dagger, the *Fiadhgha*, or *Crannuibh*, a ſpear or javelin, chiefly appropriated to hunting; it was pointed with flint or bone, and with this they killed their prey; to the end which remained in the hand was affixed a thong of leather, by which either the beaſt was retained or the ſpear recovered. As arts improved, the Iriſh uſed metal headed ſpears of different forms, for throwing which they became famous. The *Tuagh Catha*, or battle axe, was another offenſive weapon uſed by the Iriſh, borrowed, as is ſuppoſed, from the Norwegians; the dexterity, ſays Mr. Walker, with which it appears the Iriſh uſed the battle axe, evinces their fondneſs for it. It was probably in order that they might deal the more deadly ſtrokes with this weapon, that, as Campion relates, they left the right arm of their children unchriſtened.

The *Krann Tabbath*, wooden ſling, or ſling fixed to a ſtaff, was alſo uſed by the Iriſh; which Mr. Harris, as quoted by Mr. Walker, conjectures to have been ſimilar to that deſcribed by Vegetius, as a ſtaff four feet long, to which was faſtened a ſling of leather; this being driven forward by both hands, directs a ſtone almoſt like a wild aſs. This ſentence is ſomewhat obſcure, as it ſeems doubtful whether Mr. Harris means the animal called a wild aſs, or the onager, a machine named after it. Mr. Walker juſt mentions the Celt as another weapon, which he names a ſling hatchet, but modeſtly owns his inability to decide the queſtion ſo long agitated among antiquaries, *i. e.* to what uſe the Celt was appropriated, whether that of a weapon or a tool.

The *Crannib*, or club, as the author juſtly obſerves, requires no deſcription.

Archery,

Archery, Mr. Walker thinks, was not uſed by the Iriſh till the Engliſh invaſion; divers laws were afterward enacted to enforce the practice of it in the Engliſh pale, and for ſupplying bow ſtaves. A ſociety of archers long ſubſiſted in Dublin.

The ancient military machines were the *Cran Tabhaill*, an engine for throwing ſtones; and *The Sow*, a kind of movable houſe of ſtrong boards, uſed to cover the workmen in their approaches to the walls of a town or caſtle. One of theſe *Sows* was uſed againſt the walls of Liſchane, in the year 1599. The ancient Iriſh are ſaid to have likewiſe uſed the *Carab*, or military chariot.

Fire arms, Mr. Walker ſays, were unknown in Ireland till the year 1489, when ſix muſquets were brought to Dublin from Germany, and preſented to Gerald Earl of Kildare, who armed his guard with them.

The Appendix, No. 1. gives a very entertaining account of the cuſtoms, manners, and dreſs, of the inhabitants of the Roſſes, in the County of Donegal.

No. 2. contains a deſcriptive catalogue of the Iriſh implements of war in the collection of Ralph Ouſley, Eſq.

No. 3. An account of three relics of antiquity found in Ireland; the firſt a golden creſcent, ſloped like an officer's gorget; 2d, A brazen head, with a ſingular head-dreſs; the 3d, a golden ring or amulet, with an Iriſh inſcription, in Gothic characters of the 14th century.

No. 4. Statute of the 10th of Henry VII. enacting that the ſubjects of Ireland ſhould have bows, and armour.

No. 5. A liſt of the plates, with obſervations; in which Fig. 1. Plate 12. is called a Knight Templar; but on what grounds, it is not apparent. We cannot ſay much in the praiſe of ſeveral of the plates, particularly thoſe repreſenting the human figure. The Frontiſpiece, the Broche, and the plate of weapons, are the beſt.

On the whole, Mr. Walker has drawn together many curious particulars, which were ſcattered through a number of different authors; and has given us deſigns of divers ancient weapons and other remains of antiquity, locked up in the cabinets of the virtuoſi. His work, therefore, we conceive, will give information to many of his readers, and pleaſure to all.

ART. V. *An Attempt to tranſlate and explain the difficult Paſſages in the Song of Deborah*, with the Aſſiſtance of Kennicott's Collations, Roſſi's Verſions, and critical Conjecture. By the Rev. Stephen Weſton, B. D. Rector of Mamhead, &c. 4to. 2s. Payne, &c. 1788.

IF the poetical beauties of the Song of Deborah are the object of general admiration, the obſcurity which envelopes many parts of it ſtill remains to be deplored by the critic and the Chriſtian.

Chriſtian. Some light has, indeed, been thrown on it by ſcholars of diſtinguiſhed reputation, and particularly by Profeſſor Schnurrer, in a Diſſertation, marked by ſound learning and critical ſagacity. Yet much, very much, ſtill remains to be done, nor ſhould he who endeavours to perform it be charged with arrogance or vanity. The merit of good intention, at leaſt, cannot be denied to Mr. Weſton; and if he hath failed in an attempt which always ſeemed difficult, and which the failure of ſo many reſpectable writers has now rendered almoſt hopeleſs, his character as a critic can receive no injury. We confeſs he has not often convinced us that his obſervations are juſt, and we have ſometimes ſeen, or thought we ſaw, reaſons for pronouncing them erroneous. His intemperate uſe of conjecture muſt be condemned, unreſervedly, ſince whoever, on ſuch a ſubject, appeals to no authority but his own gueſſes, incurs a perilous riſk of being wrong, without the poſſibility of eſtabliſhing what may happen to be right. The praiſe, however, of learning and ingenuity we wiſh not to with-hold from Mr. W. That he is entitled to it, will indeed appear in ſome meaſure, even from thoſe paſſages of his work in which we ſhall cenſure him without apology, and diſſent from him without reſerve.

After enumerating ſome of the moſt remarkable tranſlations which have been given of verſe 2. and rejecting each in its turn, the author proceeds to propoſe and eſtabliſh his own. Inſtead of פרעות he reads פרכת on the authority of the Vatican copy of the LXX. and tranſlates the words בפרע פרכת בישראל 'For the taking away the veil *that was* in Iſrael.' He thinks that this reading agrees, admirably, with the exigencies of the paſſage, and may be defended from Iſaiah, xxv. 7. where the deſtruction of the veil ſpread over all nations is the deſtruction of the enemy and the oppreſſor. The veil on Iſrael, he ſays, means the terror of Siſera and Jabin. We cannot aſſent implicitly to this emendation, and we muſt remark that the word פרכת is very different from that which is uſed by Iſaiah. It ſignifies properly *velum diſterminans*, and is, we believe, in every paſſage of Scripture where it occurs, excluſively applied to the veil of the Tabernacle, or the Temple, which ſeparated the Holy of Holies from the Sanctuary. But מסכה Iſaiah, xxv. 7. is *velum ſuperne tegens, tegumentum, tegmen.* The word פרעות is found but twice in the whole Bible, Judges, v. 2. and Deut. xxxii. 42. In order, therefore, 'to rid us' entirely 'of a word of uncertain import and no ſmall difficulty,' Mr. W. after having expelled it from the former paſſage, very kindly ſteps out of his way to ſubſtitute פרחת for it in the latter, on the authority of one Samaritan MS. He is of opinion that the verſion of Aquila, απο κεφαλης αποπεταομενων, is grounded on this reading: and he renders the phraſe מראש פרחת *a capite pubeſcentium*, aut *expanſorum.*

expanſorum. Inſtead, however, of adopting Mr. W.'s conjectures, we are diſpoſed to acquieſce in the ſenſe which Schnurrer, and after him Kennicott, has affixed to פרעות. The Arabic root فرع ſignifies *in ſummo fuit, ſummum cepit,* vel *tenuit.* Hence, probably, the name of the Pharaohs, the Kings of Egypt, and hence the Arabs call the head or chief of a family or tribe فرع. We think that two diſtinct claſſes of men are clearly pointed out, the common people and their leaders. In Judges, the people are marked by the uſual term עם, in Deuteronomy by חלל and שביה, and in both paſſages we would tranſlate פרעות *leaders.*

Verſe 8. for יבחר אלהים קדשים Mr. W. reads יבחר אלהים קדש ים 'The Lord choſe Kedeſh of the Weſt.' Becauſe, ſays he, we learn from the laſt chapter that Barak was called out of Kedeſh, and Kedeſh of the Weſt wants no explanation. We cannot admit the charge of corruption againſt this paſſage, notwithſtanding the confidence with which it is alleged by our critic: and his emendation appears to us not only unneceſſary, but far-fetched and unnatural.

Verſe 10. Mr. W. reads מדי for מדין; and tranſlates ישבי על מדי, not very elegantly we think, or even intelligibly, 'Ye who ſit ſtill on a ſufficiency.'

Verſe 11. Mr. Weſton juſtly remarks that the interpretations of this verſe are more obſcure than the verſe itſelf. We agree with him that מקול מחצצים are to be connected with ישיחו in the preceding verſe; and we think that he has properly tranſlated מקול 'above the voice.' In the latter part of the verſe, he ſays that צדקות means courage, military proweſs. Schultens and Schnurrer had made the ſame remark before, though he has not thought proper to ſhelter himſelf under their authority. 'Going down to the gates,' ſays our author, ſhews the ſecurity of victory, in contradiſtinction to the aſſertion in the eighth verſe. When the battle was over, and the enemy put to flight, the troops returned, each to its own gates, in ſafety, and without annoyance. "*Dum latrociniis Chananæorum obnoxii erant Iſraelitæ,*" ſays Schulzius in his Scholia on this chapter, "*multas urbes non ſatis munitas deſeruerant, aut in rupes etiam invias confugerant: at nunc, iis victis, oppida ſua repetituri erant, villaſque vicinas iterum habitaturi.*"

Verſe 13. is thus rendered by Mr. W. 'Then when the remainder deſcended after their chiefs, the people of Jehovah deſcended with me againſt the mighty.' Funkius conſiders ירד as the imperative, and renders the paſſage thus:

Jam

Jam deſcende, ſuperſtes, ad heroas!
Gens Dei deſcende inter fortes!

Verſe 20. Mr. Weſton underſtands the expreſſion 'the ſtars in their courſes fought againſt Sifera' to mean, that the ſtars did not appear for him, that he was routed and driven into the brook Kiſhon in the dark. This interpretation appears to us ill ſuited to the grandeur of the expreſſion, or to the ſublimity of the firſt part of the verſe מן שמים נלחמו 'from heaven they fought,' *de cœlo pugnatum eſt.* Poſſibly there is ſome alluſion to the popular opinion reſpecting the influence of the heavenly bodies over human affairs. Or more probably, by that kind of parallelism which is ſo frequent in Hebrew poetry, the ſenſe of both hemiſtichs is the ſame: and the whole, perhaps, refers to the violent ſtorm which Joſephus ſays beat in the faces of the Canaanites, and deprived them of the uſe of their moſt formidable weapons. Hence too, perhaps, ſome light may be thrown on the next verſe, 'The river Kiſhon ſwept them away.' According to Shaw, the river Kiſhon is not large enough to produce the effects which are here aſcribed to it, unleſs we ſuppoſe it, like other torrents which deſcend from the mountains, to have been ſuddenly ſwollen by ſome ſuch ſtorms as Joſephus deſcribes.

Verſe 21. In the ſecond clauſe, Mr. W. omits the firſt word נחל—for קדומים reads כרמים—and tranſlates, 'The river Kiſhon cut them off;' or literally, 'as their cutting off was the river Kiſhon.' This emendation appears to us inadmiſſible. We think קדומים is the true reading; and we would tranſlate נחל קדומים, on the authority of Simonis, *torrens victoriarum.*

Verſe 25. בסגל אדירים הקריבה חמאה is rendered by Mr. W. 'In a lordly diſh, ſhe brought him cream.' Our readers will, perhaps, thank us for tranſcribing the judicious and ſatisfactory note of Schnurrer, with which we ſhall cloſe this article.—"*Mirum videri poſſit, homini laſſo et ſitibundo, qui ad calorem refrigerandum, ſitimque reſtinguendam aquæ hauſtum petit, butyrum una cum lacte offerri. Verum* חמאה *non, ut vulgo creditur, illud ſignificat quod nobis butyrum eſt, ſed lactis potius quandam ſpeciem, coagulatum nempe ſeu oxygalam——Atque ſic Joſepho etiam ſua conſtat fides atque autoritas narranti* (Archæol. lib. v. cap. 6.). *Propoſitum fuiſſe Siſeræ* γαλα διεφθορος ηδη, *lac corruptum*, i. e. *acidum factum, quod juſto copioſius hauſtum mox ebrietatem cum arctiore ſomno illi induxerit. Nimirum commode obſervat ill. Michaëlis* in Not. ad Jud. iv. 19. *camelini lactis, cum acidum factum ſit, eam eſſe naturam, ut vino etiam citius ebrietatem arceſſat bibentibus, nec dubium videri poſſe quin Heberus Kenita, ex Arabica gente oriundus, camelos aluerit, Arabibus omnium maxime adamatos. Suſpicatur*

itaque

itaque Jaëlem, cum lac daret, animum habuiſſe inebriandi Siſeræ: nec aliter concipi poſſe, qui factum ſit ut imperator prælio victus, atque in fugam præcipitem conjectus, mox tam profundo ſomno ſopiri potuerit. Quæ viri celeb. ſententia uti nobis vehementer placet, ita gaudemus etiam novum nos illi robur conciliare nunc poſſe auctoritate Tanchumi, Judæi Hieroſolymitani," &c.

The opinion of theſe able critics will, perhaps, receive additional ſupport from a cuſtom which ſtill prevails among the Tartars. They prepare from the milk of their mares a ſort of wine which they call Koumiſs, and which, we are told, deſerves to be celebrated for its healing as well as its intoxicating qualities. See M. Rev. July 1788, p. 35.

ART. VI. *Sermons preached in the Britiſh Ambaſſador's Chapel*, at Paris, in the Years 1774, 1775, 1776. By the late Rev. Paul Henry Maty, M. A. F. R. S. Under Librarian at the Britiſh Muſeum, and ſome time Secretary to the Royal Society. 8vo. 10s. 6d. Boards. Cadell, &c. 1788.

THE author of theſe Sermons was well known in the literary world. His talents and character procured him the office of Chaplain to the Britiſh Ambaſſador at Paris. His extenſive acquaintance with men of ſcience and learning, and his perſonal attainments, rendered him well qualified for the poſts which he occupied after he became reſident in England. In the capacity of a clergyman he appeared with credit and diſtinction, and might eaſily have arrived at preferment, had he not found it neceſſary, from conſcientious motives, to ſeparate from the church of England. In the year 1777, he publiſhed his reaſons for this meaſure; on which he declared, that he left the Eſtabliſhment, not becauſe he diſapproved of ſubſcriptions in general (for they ſeemed to him both lawful and expedient), but becauſe he was diſſatisfied with the *Athanaſian doctrine concerning the Trinity*, and with the doctrines of the Church concerning *original ſin*, *predeſtination*, &c. and becauſe he thought that ſome of theſe doctrines ſtrike at the root of all religion.

After this unequivocal proof of his integrity, Mr. Maty was in a ſituation which rendered the conſtant exertion of his talents neceſſary to his comfortable ſubſiſtence. Among other uſeful labours, he undertook, and for ſome years ſupported *, with con-

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* As his father, *Dr. Maty*, had done before him, near 40 years ago. The Doctor's work was written in French, and entitled *Journal Britannique*. We forget whether it came out monthly or quarterly. It was carried on for ſome years, with general approbation: yet it was at laſt diſcontinued for want of encouragement from the public.

ſiderable

ſiderable reputation, though ſmall profit, and almoſt without aſſiſtance, a *Literary Journal.* The public will eaſily believe that, thus circumſtanced, he would have little opportunity of making proviſion for his family; and they will not wonder that it has been thought expedient to print a volume of Sermons for their benefit. The work is publiſhed under the reſpectable names of "*The Biſhop of St. David's, Charles Peter Layard,* and *Richard Southgate.*"

A volume of Sermons, introduced to the world under theſe circumſtances, has, independently of its intrinſic merit, a powerful claim on the attention of the public. But the diſcourſes themſelves are, by no means, unworthy of publication. They poſſeſs much originality *, and are ſtrongly marked with the peculiar character of the author. The ſubjects are chiefly practical; they are written with animation; they breathe a liberal ſpirit; and, though drawn up when the author was young, to borrow the words of the Editors, they 'contain much which may edify the pious Chriſtian.' The following brief extract may ſerve to ſhew the author's manner. Diſcourſing on Luke, ii. 13, 14. he ſays:

'Examine the morality of the Goſpel, and you will find, that a country, in which it ſhould become prevalent, would need no other tie to enſure its proſperity. It would be a community of brethren who would mutually aſſiſt, ſupport, protect, and conſole each other: it would be a land in which property would be only aſcertained, that it might be again more pleaſurably communicated: it would be an aſſociation from the midſt of which charity would baniſh ſtrife, and exclude, firſt cover, and then exclude for ever a multitude of ſins: it would be one comprehenſive, one feeling family, in which honour, gratitude, friendſhip, filial piety, love; all the ſocial affections would flouriſh with the ſame ſtrength, the ſame freſhneſs, the ſame purity, the ſame unalienable conſtancy that they had in the infancy of the world: it would be the Jeruſalem of our God, the Mount Zion where he would love to dwell; the temple where he would fix his habitation and ſecurity; equal ſecurity from foreign and domeſtic foes, would atteſt that his glory reſted round it.

'Who is there, indeed, who is there, independently of the reſiſtance they would expect from a band of brothers, who is there would venture to attack a city conſtituted and defended in ſuch a manner?

* A BROTHER JOURNALIST having declared the 14th, 15th, and 16th Diſcourſes to have been copied from Archbiſhop Secker, we have, on this occaſion, turned to the Archbiſhop's works, and in his 2d and 3d volumes we found the three Sermons, which had been tranſcribed, with ſcarcely the variation of a ſingle word.—Had this circumſtance been known to the Right Rev. and Rev. Editors, thoſe borrowed Sermons, we may be aſſured, would not have been here given to the world as the compoſitions of Mr. Maty:—who might have had reaſons for *delivering, from the pulpit,* ſome of Dr. Secker's excellent Diſcourſes; but he could never have *intended* to *publiſh* them, as his own.—We are ſorry that he ſuffered his *tranſcripts* to ſurvive him.

Who is there would be intereſted in being their enemies, who ſhould neither inſult, deſpiſe, envy, or refuſe aſſiſtance to any of their fellow creatures? If they had enemies, their ſtandard would be the general ſtandard of the good; and the Lord of hoſts would lead their armies to the field.

'Wherefore, alas! then, wherefore is there ſtill ſo little of reality in this perſpective? And was it, indeed, rather a wiſh than a prediction, which was uttered by the meſſengers of heaven? Did they in truth foreſee, that men would make an unworthy uſe of this laſt preſent, as they had done of all others? Did they anticipate ages ſtill more dark than any which had preceded them, and diſcover tyranny and ſuperſtition erecting their joint dominion upon the ruins of freedom, literature, and good-manners? And were there no other proſpects unfolded but the melancholy ones of a religion eſtabliſhed by maſſacres; and the ſymbols of a God of love, changed into the ſignals of havock and deſolation?

'Far be it from us to ſuppoſe it. Thank Heaven thoſe days of blood are only to be found in the impartial chronicles, which hold up the crimes of anceſtors for the inſtruction of their deſcendants: and thank Heaven ſtill more, there is not a deſcendant but what bluſhes at the recollection of parental ſtains, and deteſts the uncharitable principles which occaſioned them. This we owe to the progreſs of human reaſon, and more particularly to the effects of that improvement apparent in the reformation. What was done then, what, though imperceptibly almoſt, has been done ſince, even the works which our adverſaries have raiſed to the honour of the living God; the ſeeds of tolerance, compaſſion, and general benevolence which they have ſcattered amidſt the tares, contribute to perſuade us, that the re-eſtabliſhment of all things will approach in God's due time; and that our happier deſcendants, at leaſt, will ſee the fortunate æra we have been endeavouring to deſcribe. Parents of this flattering hope; inhabitants of this favoured iſle; you, whoſe fathers took ſo active, ſo honourable a part in the great work, we perſuade ourſelves that you will prove faithful to the blood from whence you ſprung; that you will be the foremoſt to lay aſide prejudices which ſtill diſgrace Chriſtianity; to give examples of forgiveneſs to brethren who differ from you; to pity, cheriſh, conſole, and enlighten adverſaries who have not had the ſame advantages of a religious education as yourſelves. So ſhall the common Maſter be exalted as he deſires; ſo ſhall "Glory be to God in the higheſt."

After the account which we have given of this publication, and its object, the generous Public will not be diſpleaſed at the unuſual price of the volume, but will be happy in an opportunity of aſſiſting the widow and children of a worthy man.

ART. VII. *Twelve Diſcourſes*, delivered chiefly at the Meeting-houſe of the People called Quakers, in the Park, Southwark. By the late Thomas Letchworth. 8vo. 4s. Boards. Richardſon. 1787.

THE doctrine of univerſal grace, of which a portion is given to every man, and by obedience to which he is enabled

abled to fulfil his duty, is the leading principle of the Quakers: the diſcourſes before us chiefly inculcate this doctrine, and at the ſame time ſhew, that every moral action is wholly dependant on the Spirit which is ſole director to every good work. Keeping this ſingle point always in view, the preacher is every where conſiſtent with himſelf, and ſometimes ſo to ſuch a degree, that he repeats the ſame things, in different diſcourſes, nearly in the ſame words: for this however the editor makes an apology, in the Preface.

The Diſcourſes were taken in ſhort hand by a perſon not of the ſame religious opinions with the preacher; and when we conſider that the Quakers diſclaim all previous ſtudy in compoſing their ſermons, we muſt admire the energy of the language, although we cannot always aſſent to the doctrines inculcated.

Thomas Letchworth began his miniſterial labours at an early period of life: a conſumptive habit and an imperfect ſtate of health in his youth, probably conſpired with a diſpoſition naturally reflective and ſerious, to raiſe in his mind a ſtrong ſenſe of the vanity of human deſires, and the great importance of a religious life. The qualifications for the miniſtry not being, according to the tenets of the Quakers, attainable any other way than by regeneration, which is the work of God,—Mr. Letchworth, by ſerious meditation, and continual waiting for the Spirit, became, at 20 years of age, an admired and uſeful preacher.

The text to the firſt Sermon is, *Men and brethren, what ſhall we do to be ſaved?* It is a good compoſition, and had been printed before, in Ireland, where it was attributed to another preacher. We call it a compoſition, becauſe it appears to be the production of much ſtudy, and not the extemporaneous effuſion of extravagant enthuſiaſm. The following ſpecimen will ſupport our opinion:

'No perſon, who ſincerely believes in the exiſtence of a God, in a future ſtate, and in the awful doctrine of rewards and puniſhments, can be indifferent reſpecting what may be his lot, when he ſhall be diſpoſſeſſed of this frail tabernacle of clay which he now inhabits, and which is approaching to the period of its diſſolution. It cannot be a matter of indifference to him, whether he ſhall finally receive the irrevocable ſentence of, *Go, ye curſed*, into regions of unſpeakable miſery; or, *Come ye bleſſed of my Father*, inherit the kingdom prepared for the righteous;—enter thou into the joy of thy Lord, and into thy Maſter's reſt.

'This concern has prompted many to enquire what is eſſentially neceſſary for them to believe and practiſe, in order to render themſelves proper objects of divine complacence, and furniſh them with a well-grounded hope of a happy and glorious immortality.

'The honeſt and ſincere in every nation under heaven, have formed different ideas of the requiſites of ſalvation; and they have, of courſe, purſued as different meaſures to accompliſh that deſirable and bleſſed end.

'It does not appear to be my preſent buſineſs to particularize any of the various ſyſtems of faith which are adopted by any party among mankind. It is not to controvert matters, in which ſincere men of various denominations moſt ſurely believe, but rather to recommend them to ſtand open always to conviction, and to a ſtrict attention to thoſe rules of conduct, which, on an impartial examination, appear to them the moſt agreeable to the will of Heaven. I ſhall therefore addreſs myſelf to thoſe, in whatever religious ſociety they are found, whoſe honeſt inquiries have not yet been attended with ſufficient conviction,—have not yet led them clearly to perceive what the terms are on which their future happineſs depends, and are, therefore, looking one upon another, whilſt this important queſtion is found at leaſt in their *hearts*, if not in their *mouths*, Men and brethren what ſhall we do to be ſaved?'

What we have here tranſcribed is the introduction to the firſt diſcourſe, the whole of which is in the ſame ſtyle. The other diſcourſes are ſimilar to this in language, and they all proceed on the ſame principle.

The preſent performance will, doubtleſs, be acceptable to all perſons whoſe religious ſentiments coincide with thoſe of the author; and every conſcientious Chriſtian will receive inſtruction from the peruſal of it. The neceſſary government of the paſſions, and a firm reſiſtance of the allurements to vice, are often enlarged on; and proper directions are given for obtaining that holy diſpoſition of mind which muſt neceſſarily be productive of good works, and influence every moral action.

ART. VIII. *Obſervations on the Diſeaſes of the Army in Jamaica*; and on the beſt Means of preſerving the Health of Europeans, in that Climate. By John Hunter, M. D. F. R. S. and Phyſician to the Army. 8vo. pp. 328. 5s. Boards. Nicol. 1788.

DR. Hunter, who was ſuperintendant of the military hoſpitals at Jamaica, from the beginning of the year 1781, to May 1783, has, in the preſent volume, given a minute account of the moſt prevailing diſeaſes, which he there had an opportunity of obſerving.

In the introduction to his work, he deſcribes the iſland of Jamaica, particularly the face of the country, the climate, the produce, and the uſual ſtate of the weather. He next enumerates the diſeaſes to which Europeans are ſubject on their arrival in the iſland; of theſe, the moſt fatal are fevers and fluxes. They are indeed concomitants with armies in all parts of the world, but in tropical climates they rage with peculiar violence. Dr. Hunter thinks they ſeem to depend on the ſame cauſe, perhaps differently modified. They are, doubtleſs, intimately connected, for they are frequently combined together, often interchange with each other, and it rarely happens that one is epi-

demic

demic without the other. Our author ſuppoſes them both to proceed from noxious exhalations from wet, low, and marſhy grounds. What are the peculiar properties of theſe exhalations is perhaps not yet thoroughly underſtood. By experience it is found, that fevers and fluxes are more prevalent in places abounding with theſe exhalations, than in thoſe ſituations which are free from them; on which account, the exhalations are ſaid to be the cauſes of the diſeaſes; and the fact muſt be admitted, although we cannot explain it. Beſide the original cauſe, Dr. Hunter conſiders other circumſtances which co-operate with it either in producing or aggravating the diſeaſe, ſuch as an exceſſive uſe of rum, fatigue, hard labour, bad or ſcanty diet, long faſting, diſtreſs of mind, and expoſure to rain.

The precautions which are to be obſerved in ſending troops to the Weſt Indies, and the means of preſerving their health in that climate, are the next objects of the author's attention; in treating of which he delivers many uſeful directions relative to the embarkation of the troops, their management during the voyage, their quartering after arrival in the country, their diet and exerciſe. In all theſe particulars, the calls of humanity, the intereſts of government, and the ſafety of our Weſt India poſſeſſions, ſeem to be very materially concerned.

In the third chapter, Dr. Hunter deſcribes the fevers that prevail in Jamaica, which he divides into two kinds, viz. Remittent and Intermittent. The Remittent is the moſt frequent and the moſt fatal. The Doctor gives a long and minute deſcription of all its ſymptoms, and mentions the ſeveral variations with which it is attended; whence he ſhews that ſeveral writers on diſeaſes of warm climates have multiplied the liſt of fevers; thus the yellow fever of the Weſt Indies appears to be the remittent fever, accompanied with the peculiar ſymptom of a yellowneſs of the eyes and ſkin.

In treating of the cure of the remittent fever, he gives an account of the remedies, in the order in which they were adminiſtered, when the fever had its moſt uſual appearance; he afterward enumerates the means that were found moſt ſucceſsful in removing, or palliating, particular ſymptoms; and adds ſome curſory obſervations on the remedies, that have been either ſtrongly recommended, or are in general uſe. He carefully avoids, in this part of the work, conjectural or ſpeculative reaſoning on the diſeaſe, and has confined himſelf to a ſimple narrative of ſymptoms, and of the effects of medicine, collected from obſervation and experience; but he afterward examines the hypotheſis of former writers on the ſubject, and advances many probable opinions of his own. He refutes, with ſtrong arguments, the opinions that the bile is the cauſe of the remittent fever—that the remittent fever is putrid—that the yel-

low fever is putrid and infectious, with ſome others; and, acknowleging the great difficulty of explaining the phenomena, he ſtates ſuch methods as he thinks moſt likely to produce a rational inveſtigation of the nature and cauſe of remittent fevers.

The intermittents of Jamaica are quotidians, tertians, and quartans, with all the varieties uſually attending them in Europe: their cure is alſo the ſame.

The fourth chapter relates to the Dyſentery, where the author confines himſelf to ſuch obſervations as more particularly apply to the climate, not thinking it neceſſary to enter minutely either into the hiſtory of the diſeaſe or the general method of cure, which have been amply diſcuſſed by many able hands.

The dry belly-ach of the Weſt Indies, as here deſcribed by Dr. Hunter, is the colica pictonum of Europe, and the method of cure differs not from that in common uſe with us; conſiſting chiefly in procuring a free paſſage. 'It is not probably of much conſequence,' ſays our author, 'what purgative is given, provided it operate effectually. In this country [England] the *Extractum catharticum* with *Mercurius dulcis*, and, if neceſſary, a ſmall quantity of opium, are very effectual. Many experienced phyſicians have nevertheleſs preferred the gentle laxatives, ſuch as manna, ol. Ricini, &c.' In Jamaica, however, he has found bad effects from the Calomel, five grains of it producing much inconvenience, by exciting ſalivation. This fact, known by experience, militates againſt the generally, and perhaps falſely, received opinion, that a determination of the humours to the ſkin prevents mercury from affecting the mouth; for in Jamaica the perſpiration is at all times profuſe.

The remaining diſeaſes of the ſoldiers deſcribed by Dr. Hunter, are, ſores, ulcers, the venereal diſeaſe, complaints from inſects, inflammatory diſorders, conſumptions, mania, and the prickly heat. Theſe ſometimes occur in Jamaica, but, except the ſores, they are not attended with much danger, and are therefore ſlightly treated by the author.

Some remarks are added on the diſeaſes to which the negroes are ſubject; and the work concludes with general directions for taking care of ſick troops in Jamaica, and our other Weſt India iſlands.

Such are the contents of the volume before us; which is replete with knowlege, and practical directions, grounded on experience and obſervation; and which will, conſequently, be found not only uſeful, but even neceſſary to ſuch medical gentlemen as are appointed to attend on our ſoldiers or ſailors, in the warm climates.

ART.

ART. IX. *Experiments and Obſervations,* to inveſtigate by chemical Analyſis the medicinal Properties of the Mineral Waters of Spa and Aix-la-Chapelle in Germany, and of the Waters and Boue near St. Amand, in French Flanders. By John Aſh, M. D. Fellow of the Royal College of Phyſicians, of the Royal Society, and the Society of Antiquaries. pp. 400. 12mo. 5s. Boards. Robſon. 1788.

WHEN it is conſidered that the chief ſolvent of mineral ſubſtances with which medicated waters are impregnated, is the aerial acid; and that the properties of this acid were only lately diſcovered, and perhaps all of them not yet ſufficiently known; there can be little room to apologize, as Dr. Aſh does, for obtruding on the Public a treatiſe on the method of aſcertaining their component parts.

In the introduction to this volume, Dr. Aſh gives a brief hiſtory of the diſcovery of the permanent elaſtic fluids, and a conciſe account of the Phlogiſtic doctrine, as well as of the aerial philoſophy of chemiſtry, adopted by our neighbours, the French. He enumerates alſo the opinions that have been held reſpecting the cauſe of the heat in ſeveral ſprings, and points out the difficulties with which each hypotheſis appears to be attended. He ſhews the errors that prevailed on both ſides of the queſtion which, for many years, was debated, with much warmth, at Bath,—'Whether ſulphur was ſoluble in water, without the aid of an intermediate ſubſtance;' and he gives a ſummary detail of the labours of Bergman and Kirwan in aſcertaining the properties of the hepatic gas: together with the opinions of the Biſhop of Landaff, and of Monnet, on the ſubject.

The remainder of the long introduction is employed in deſcribing the method which the author purſues in his analyſis. The teſts commonly uſed are here enumerated, together with the appearances which they produce on being added to differently impregnated waters. Theſe re-agents, however, are not to be depended on for aſcertaining all the conſtituent parts of mineral waters, and much leſs for determining the proportions of the ſeveral ingredients. It becomes, therefore, neceſſary to analyze mineral waters, and ſeparate the different ſubſtances which they hold in ſolution. The conduct of this proceſs, which muſt be varied according to circumſtances, in a proper manner, is of great importance in the diſcovery of their real contents: Dr. Aſh, therefore, deſcribes theſe ſeveral methods, with great preciſion.

The Spa waters are the firſt which Dr. Aſh examines; the reſult of his analyſes, the particulars of each of which we ſhall omit, will appear from the following comparative table:

Fountains.	Quantity of water.	Ounce Meaſures of gas.	Solid contents.	Aerated lime.	Aerated magneſia.	Aerated mineral alkali.	Aerated iron.	Seleniite.	Aerated vegetab. alkali.
	Ounces.		Grains.						
Pouhon	33.	35.75	16.25	2.75	9.50	2.25	1.75	—	—
Geronſtere	32.75	24.75	5.50	2.50	—	1.75	0.75	0.50	—
Sauviniere	32.50	33 50	3.75	1.50	—	0.75	0.50	—	1.
Groiſbeeck	32.25	35.50	3.25	1.50	—	1.	0.75	—	2.
Tonnelet	32.	40.75	2.	0.25	—	0.75	1.	—	—

Of the hot ſulphurated waters of Aix-la-Chapelle 70.5 cubic inches contain 20 ounce meaſures of gas*, 14.5 grains of aerated lime, 30.75 of aerated mineral alkali, and 13.25 of ſalited mineral alkali. The temperature of theſe waters varies from 136 to 112 of Fahrenheit's ſcale.

The waters of Bordſcheit, or Borſet, are not analyzed; their contents being only gueſſed at from the ſimilarity which they bear to the Caroline waters.

The waters and boue [i. e. mud] baths of St. Amand, are deſcribed as to their appearances with ſeveral re-agents, the author acknowleging his analyſis of them to be imperfect.

The medical reflexions which cloſe the volume, as well as thoſe that are interſperſed through various parts of the work, contain many uſeful remarks, and a brief hiſtory of the medical ſyſtems of ſeveral authors, particularly thoſe of Stahl, Hoffman, and Boerhaave.

Practical directions, both general and ſpecial, are much wanted; and had Dr. Aſh, who appears, from ſeveral paſſages in his book, to be an experienced phyſician, increaſed or enlarged the directions, which he hath given, he would certainly have rendered his labours more generally uſeful; the volume before us, however, will, no doubt, be gratefully received by moſt ſcientific men.

ART. X. *An Account of the Life, Writings, and Inventions of* JOHN NAPIER, *of Merchiſton.* By David Stewart, Earl of Buchan, and Walter Minto, LL. D. 4to. pp. 136. 7s. 6d. Boards. Murray, London; Creech, Edinburgh. 1788.

THE life of a learned and ſcientific man is generally compriſed in the hiſtory of his diſcoveries and writings; and in proportion to the utility and extenſiveneſs of his labours, the account of his Biography will afford uſeful or curious information; and will, conſequently, ſo far engage and intereſt the attention of the world.

If the epithet of FAMOUS is to be beſtowed on a man, who, by a ſingle invention, has ſo ſimplified the intricate and tedious

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* The author calls this gas *fixed air*; and he no where mentions the quantity of hepatic air.

calculations

calculations neceſſary in aſtronomy, trigonometry, and various parts of natural philoſophy, that the work of a few minutes ſuffices, and is ſubſtituted for the labour of as many hours, few men have a better title to that epithet than the perſon whoſe life the Earl of Buchan has now laid before the Public.

John Napier was born at Merchiſton, in the neighbourhood of Edinburgh, in the year 1550, of a family who had, for twelve generations, been of conſiderable conſequence in that part of the country. From St. Andrews, where he was educated, his biographer has not been able to trace him till the publication of his "Plain Diſcovery *" at Edinburgh in 1593; though Mackenzie, in his Lives of eminent Writers of the Scotch Nation, ſays, that Napier paſſed ſome years abroad in the Low Countries, France and Italy, and that he applied himſelf there to the ſtudy of mathematics.

Lord Buchan has enquired, but without ſucceſs, among the deſcendants of Napier, for ſuch papers or letters as might elucidate the hiſtory of his life. When it is conſidered that Napier was a recluſe mathematician, living in a country, almoſt, at that time, inacceſſible to literary correſpondence, it can ſcarcely be expected that the moſt diligent enquiry could be able to afford much information. His own writings, or thoſe of his contemporaries, are the only reſources from which his biographer can hope to derive any benefit.

About the year 1593 Napier entered on that courſe of enquiry which led him to his great atchievement in arithmetic. This appears in a letter from Kepler to Crugerus, where that aſtronomer ſays, "*Nihil autem ſupra Neperianam rationem eſſe puto; etſi Scotus quidam, literis ad Tychonem*, anno 1594 *ſcriptis, jam ſpem fecit canonis illius mirifici.*"

Napier's "*Canon Mirificus*," the firſt publication on logarithms, appeared in 1614, ſo that upward of twenty years were conſumed in preparing that wonderful book, which proved its author to be, as Kepler ſays in his letters, "the greateſt man of his age in the particular department to which he applied his abilities."

Napier's laſt literary exertion was the publication of his *Rhabdology* and *Promptuary* in 1617; in which year, on April the 3d, O. S. he died at the age of 67. He was interred in the cathedral church at Edinburgh: but no monument has been erected to his memory, nor is any other neceſſary than that which every aſtronomer, geographer, navigator, and political arithmetician daily erects, in availing himſelf of Napier's inven-

* This publication was on the Revelations of St. John. One great mathematician ended, but Napier began, his career with that myſterious book.

tion;

tion;—a monument truly *ære perennius*, and only to be obliterated by the ſuperior ingenuity of others, in the ſame walk of ſcience.

The more fully to evince the merit of this extraordinary genius, Lord Buchan proceeds to give an account of the ſtate in which Napier found arithmetic, and of the benefits which the art received by his diſcoveries.

The firſt of his mechanical devices was the *Rhabdologia*, or the art of computing by figured rods. Theſe are ſo well known by the name of Napier's bones (being probably originally made of ivory or bone), as not to require the particular deſcription which Lord Buchan gives of them; though, perhaps, a full account of them was neceſſary, in a work profeſſedly containing the hiſtory of Napier's inventions.

The *multiplicationis promptuarium* is another of Napier's mechanical contrivances for leſſening the operations of arithmetic. Any deſcription of this machine, without the delineations, would be unintelligible, as would alſo the method which Napier practiſed, and called *arithmetica localis*, of calculating by counters peculiarly placed on the ſquares of a cheſs board, or ſimilar table.

Lord Buchan gives a clear idea of the form and uſe of theſe arithmetical machines, and the reaſons on which the different operations on them are founded. The hint of the Rods, and of the Promptuary, which is only an improvement of the Rods, ſeems to have been taken from the *Abacus Pythagoricus*; and Napier's acquaintance with cheſs, probably gave riſe to his *Arithmetica localis*. The *Promptuary*, at leaſt for multiplication, is greatly ſuperior to the other two; for partial products of two numbers, each conſiſting of ten places of figures, may, by a little practice, be exhibited on that machine in the ſpace of one minute, and no numbers are required to be written out, except the total product. Had logarithms remained undiſcovered, theſe machines would, in all probability, have been in common uſe among calculators: at preſent they are only regarded as mathematical curioſities.

In the next ſection, the author gives Napier's Theory of the Logarithms, which conceives them to be generated by the motion of a point having an accelerated or retarded velocity. After amply explaining this theory, Lord Buchan ſhews its reſemblance to, or rather identity with the doctrine of fluxions, as delivered by Newton. He ſays, 'under the article *Habitudines Logarithmorum*, Napier thus expreſſes the relation between two natural numbers and the velocities of the increments or decrements of their logarithms, "*Ut ſinus major ad minorem ita velocitas* Incrementi *aut* Decrementi *apud majorem.*" What difference is there between this language and that of the great Newton

ton now in uſe, $x : y :: \overline{\text{Log. } x} : \overline{\text{Log. } y}$.?' We have tranſcribed this paſſage becauſe we think the quotation from the *Canon mirificus* is erroneous: not having that work at hand, we correct the paſſage thus from memory; *ut ſinus major ad minorem; ita velocitas* Incrementi *aut* Decrementi *apud minorem, ad velocitatem* incrementi *aut* decrementi *apud majorem.*

The remainder of the ſection is employed in ſhewing that Napier was the inventor of logarithms, and in refuting the opinions of thoſe who attribute their invention to earlier mathematicians.

Lord Buchan proceeds to give Napier's method of conſtructing his logarithmetical tables, and then ſhews that the common logarithms were firſt deviſed by Napier, and prepared for publication by Briggs. The diſadvantages of Napier's firſt logarithms were ſufficiently apparent; but whether Napier or Briggs *firſt* ſuggeſted the new ſpecies of logarithms, is a queſtion which the learned have not perfectly decided. By extracts from ſeveral books, it appears that the common logarithms occurred to Napier before they occurred to Briggs. Lord Buchan diſmiſſes the enquiry with obſerving that 'Napier and Briggs had a reciprocal eſteem for each other, and there is not the ſmalleſt evidence of there having exiſted in the breaſt of either, the leaſt particle of jealouſy;—that after the invention of logarithms, the diſcovery of the beſt ſpecies of them was no difficult affair;—and that the invention of the new ſpecies of logarithms is far from being equal to ſome other of Briggs' invention.'

The next ſection treats of the improvements that have been made on logarithms after the death of their inventor. Next after Napier and Briggs, Gunter has the beſt claim to the gratitude of the Public. He firſt applied the logarithms to ſcales, which are to this day in common uſe in the Navy, and in the Exciſe. Mercator, more than 50 years after Napier's death, invented an infinite ſeries expreſſive of Napier's logarithms, but Gregory of St. Vincents had, 20 years before this period, ſhewn that the aſſymptotic areas of the hyperbola were logarithms. It is ſomewhat aſtoniſhing that this identity between the hyperbolic areas and logarithms was not ſooner obſerved; for had Napier placed his two lines (one of which generated numbers by the equable motion of a point, and the other logarithms by an accelerated motion) at right angles to each other, he muſt have found that the curve of the hyperbola would have been deſcribed. This circumſtance occaſioned the denomination of *hyperbolic*, which was given to Napier's logarithms, and which has been, and now is, uſually adopted by moſt mathematical writers. The abſurdity, for we cannot give it a better term, of calling Napier's logarithms *hyperbolical* muſt be apparent, when it is conſidered that *all* logarithms are hyperbolical; the only difference

ence between different ſpecies of logarithms being the inclination of the aſſymptots of the hyperbola to each other. Thus Napier's logarithms correſpond with an hyperbola whoſe aſſymptots are at right angles, when the ſine of the angle is unity, which is the *modulus* of that ſyſtem of logarithms. Briggs's, or the common logarithms, correſpond with an hyperbola whoſe aſſymptots are inclined at an angle of 25° 44′ + whoſe ſine is .43429, &c. which is the modulus of Briggs's logarithms. All logarithms are therefore hyperbolical; and it ſeems that the epithet *hyperbolical* was given to Napier's unjuſtly, and probably with a view to ſuppreſs the inventor's name. We muſt obſerve by the way, that all through this publication, the words *area* and *areas* are miſprinted *arca* and *arcas*.

The remaining part of this ſection deſcribes the different tables that have been publiſhed, and the preference is given to the *tables portatives* of Monſ. Jombert, publiſhed at Paris in 1783. Why Lord Buchan prefers Jombert's tables, printed in France, to Hutton's, printed in England in 1785, is ſomewhat extraordinary, when his Lordſhip points out an error in the French edition, but none in the Engliſh. It muſt, however, be acknowleged that the French tables are much more diſtinctly and elegantly printed than the Engliſh. This we ſay from having ſeen both books, and not from the ſpecimen which Lord Buchan's printer has given of Jombert's tables, where there is an error by placing 9019 in a wrong line.

The 7th ſection deſcribes the uſe of logarithms; and the 8th, which cloſes the work, enumerates the important improvements which Napier made in trigonometry.

An appendix is given, containing, 1ſt, the analytical theory of logarithms; 2d, A table of Napier's logarithms of all natural numbers from 1 to 101, to 27 places of figures; we can pronounce this table correct from having examined many of the logarithms. 3d, A collection of trigonometrical theorems. 4th, A deſcription of the hyperbolic curve as connected with logarithms; and, 5th, The principal properties of the logarithmic curve.

From the recital of the contents of this performance, it appears to have been a work of no ſmall labour on the part of Lord Buchan as well as of his aſſociate, Dr. Minto; to whom his Lordſhip acknowleges himſelf indebted, eſpecially in the mathematical department.

Napier's life, we are informed, is to be ſucceeded by other lives, in which Lord Buchan is at preſent engaged, on condition that this ſpecimen meets with the approbation of the learned world. His Lordſhip's zeal is great, and undoubtedly demands the gratitude of the Public. When noblemen not only patronize literature, but themſelves take an active part in its cultivation,

tion, the greateſt expectation may be formed that its true intereſts will be more generally promoted.

We cannot cloſe this article without mentioning a defect which Lord Buchan may eaſily avoid in his future publications. His book is careleſsly printed. The errors, however, are ſuch as any mathematician may correct, and muſt be attributed to the inattention of thoſe who undertook to conduct the work through the preſs.

ART. XI. *A Poem on the Bill lately paſſed for regulating the Slave Trade.* By Helen Maria Williams. 4to. pp. 24. 1s. 6d. ſewed. Cadell. 1788.

THE accounts lately given to the Public reſpecting the *Slave Trade*, were horrid enough to call into vigorous exerciſe the amiable ſenſibility of the female breaſt. By the ladies, this ſubject has been contemplated through the pure medium of virtuous pity, unmixed with thoſe political, commercial, and ſelfiſh conſiderations which operated in ſteeling the hearts of ſome men againſt the pleadings of humanity: to find THEM, therefore, writing on it, by no means excited wonder. Though among the laſt, Miſs Williams is not the leaſt deſerving of notice. In eaſy, harmonious verſe, ſhe pours forth the ſentiments of an amiable mind; nor do we recollect, among the poems which have lately attracted our attention, to have peruſed one with more pleaſure than that which now lies before us.

She thus addreſſes her country, on the ſubject of her poem:

> 'BRITAIN! the noble, bleſt decree
> That ſooths deſpair, is fram'd by Thee!
> Thy powerful arm has interpos'd,
> And *one* dire ſcene for ever clos'd;
> Its horror ſhall no more belong
> To that foul drama, deep with wrong.
> Oh, firſt of EUROPE's poliſh'd lands,
> To eaſe the Captive's iron bands!
> Long as thy glorious annals ſhine,
> This proud diſtinction ſhall be thine:
> Not firſt alone when Valour leads,
> To ruſh on Danger's nobleſt deeds;
> When Mercy calls thee to explore
> A gloomy path, untrod before,
> Thy ardent ſpirit ſprings to heal,
> And, greatly gen'rous, dares to feel!—
> Valour is like the meteor's light,
> Whoſe partial flaſh leaves deeper night;
> While Mercy, like the lunar ray,
> Gilds the thick ſhade with ſofter day.'

The laſt lines of this extract lead us to obſerve that our poeteſs is peculiarly happy in the choice and application of her *ſimilies*:

The

The traders in ſlaves are deſcribed as beings

'Whoſe harden'd ſouls no more retain
Impreſſions Nature ſtamp'd in vain;
All that diſtinguiſhes their *kind*,
For ever blotted from their mind;
As ſtreams, that once the landſcape gave
Reflected on the trembling wave,
Their ſubſtance change, when lock'd in froſt,
And reſt, in dead contraction loſt;—
Who view unmov'd, the look, that tells
The pang that in the boſom dwells.'

The picture that follows of the wretched negro juſt landed in the Weſt Indies, and ſold, is extremely natural:

'When borne at length to Weſtern Lands,
Chain'd on the beach the Captive ſtands,
Where Man, dire merchandice! is ſold,
And barter'd life is paid for gold;
In mute affliction, ſee him try
To read his new poſſeſſor's eye;
If one bleſt glance of mercy there,
One half-form'd tear may check deſpair!'—

What is ſaid of Avarice, muſt not be here omitted:

'*His* ſway the harden'd boſom leads
To Cruelty's remorſeleſs deeds;
Like the blue lightning when it ſprings
With fury on its livid wings,
Darts to its goal with baleful force,
Nor heeds that ruin marks its courſe.'—

Our approbation of this poem has induced us to allow it more room than ſuch ſmall publications uſually occupy; but we chooſe our poetry as our fruit, by the ſpirit and flavour, not by the ſize. We prefer a peach to a pumpkin.

It may not be thought unfriendly to warn this ingenious lady againſt a too frequent admiſſion of the *hiatus*,—which is not a beauty in poetry: for inſtance,

'Deform Creation with the gloom
Of crimes'———

Again,

'How far the ſpirit can endure
Calamity'———

Several more inſtances of this imperfection might be produced, but the above may ſuffice to convey the hint.

Page 10, l. 147, ſhould not the 'opening *bloom*' of a '*ray*,' be likewiſe reconſidered?

ART.

ART. XII. *Enthuſiaſm: a Poem.* In Two Parts. By Mr. Jerningham. 4to. pp. 36. 2s. Robſon and Clarke. 1789.

HAVING, in the progreſs of our critical labours, received much amuſement from ſome of the poetical pieces which this gentleman has occaſionally preſented to the Public, we took up the poem before us with all thoſe favourable ſentiments that ſuch a recollection may be ſuppoſed to excite; but the ſtrict laws of impartiality oblige us to confeſs, that Mr. Jerningham has not, on this new occaſion, fully anſwered our expectations. Unfortunately, he ſeems not to have formed in his mind, adequate conceptions of the grandeur and dignity of his preſent ſubject, *as a ſubject for verſe.* The *proſe writer* may treat of ENTHUSIASM with all the apathy of a ſtoic, and with languor creeping through each period; but it is a theme that will be expected to animate, to enflame, the *poet.* It calls for a ſoul of fire;—*for thoughts that breathe, and words that burn*; and if the Muſe does not beſtow a double portion of her inſpiration, ſo as to make the bard *himſelf the very theme he draws*, the reader will ſuffer diſappointment.

Such was our ſituation after peruſing this poem. Though it contains many poetical lines, we perceive ſeveral which are proſaic; and, in general, it wants that ſpirit and energy ſo peculiarly required by the ſubject. The author's aim is to display the good and bad effects of enthuſiaſm. The bad are deſcribed in the firſt part,—the good, in the latter. In the former, Enthuſiaſm, perſonified, and not improperly called *the daughter of Energy*, is accuſed of being the cauſe of the deſtruction of the great *Alexandrian Library*, in the 6th century, by OMAR,—of the revocation of the *Edict of Nantes* in the 17th (1685),—of occaſioning that *penal law* in France which confiſcated the eſtates of thoſe who did not, at their death, renounce the Reformed religion—and of exiling James Saurin. Theſe are the articles of indictment preferred againſt her; to overturn which, in the ſecond Part, the Seraph (for the ſcene is laid "above this viſible diurnal ſphere"), who takes the part of 'th' Enthuſiaſtic Maid,' thinks it ſufficient to enumerate the good effects of her influence. To her, therefore, is attributed the patriotiſm of thoſe ſix perſons, who after the taking of Calais by Edward III preſented themſelves before him to redeem the lives of their fellow-citizens;—the acquiſition of Britiſh freedom on (what Mr. J. calls) 'the fam'd *ranſom-ground** of Runnymede;'—the diſcovery of America by Columbus—and the Reformation begun by Luther; in conſequence of which, reaſon again became enthroned, truth ſhone forth, and

* Mr. Jerningham diſcovers a love for compound epithets; in the choice of which he is frequently happy.

liberty and toleration prevailed. We will not ſtay to enquire whether all theſe inſtances ſtrictly and properly belong to the ſubject; but muſt expreſs our ſurpriſe that the poet ſhould have omitted the kind influence of Enthuſiaſm on ſcience, polite literature, and the fine arts.

But though the enumeration has not ſatisfied *us*, it produced the intended effects on the heavenly tribunal before whom the cauſe was heard: which acquits Enthuſiaſm of the charge preferred againſt her by the accuſing angel, and urges her to vindicate her injured fame. For this purpoſe, ſhe makes the following oration relative to herſelf, Britannia, and America, with which the poem concludes:

" Bold on a tow'ring rock, with ſoul elate,
I ſaw BRITANNIA ſit in regal-ſtate,
Around the globe ſhe threw her vaſt ſurvey,
And mark'd the realms devoted to her ſway:
Her weſtern clime, her oriental reign,
Her glory's theatre th' unbounded main:
I thus addreſs'd her—" Hail, immortal dame,
Who high-exalted crowd'ſt the ſeat of fame,
Suſpend the thoughts of thine imperial ſtate,
And liſten to th' event that heaves with fate:—
A proſp'rous mother (ſo did Heav'n ordain)
Bleſs'd and ennobled by a numerous train,
Beheld (a ſtranger to affection's tie)
Her youngeſt born with a diſclaiming eye,
And, breaking looſe from ev'ry moral band,
Stretch'd o'er th' innocuous babe an iron hand,
And hard'ning in her wrath, the helpleſs child
Was from her preſence and her thought exil'd:
This little outcaſt lately I ſurvey'd,
As mid the flow'rets of the wild he play'd
Artleſs and gay, himſelf the wilder flow'r,
Bare to the with'ring heat and quenching ſhow'r."
' BRITANNIA quick return'd with loud acclaim,
" O piteous infant, O inhuman dame!
Where, where does ſhe abide, that I may dart
The ſhaft of death into her wolfiſh heart?"
' 'Twas then I added with indignant air—
" Diſmiſs thy threats, thy warm reſentment ſpare,
Or droop thyſelf beneath a flood of ſhame,
Thine, thine the child, and thou th' inhuman dame."
I ſaid—and throwing back my flowing veſt,
Diſclos'd the infant clinging at my breaſt:
" Behold," I cried, " this flow'ret of the wild,
This orphan nurſling, this rejected child,
Mark how around his brow of virtue's mold,
The ſigns of greatneſs dare ev'n now unfold;
How on the vigorous eye the morning ray
Preludes the ſplendor of meridian day:

Marvellous infant, doom'd to act my plan,
AMERICANUS, haſten into man!
O doom'd to act what Heaven's dread thought devis'd,
Thou at the font of Energy baptis'd,
Whoſe rigid waves thy conſcious ſoul encreas'd,
Myſelf at once the ſponſor and the prieſt——"
"Enough," th' abruptly-riſing Quire exclaim,
"Aſpire, Enthuſiaſt, to thy wonted fame;
Thy virtues, claims, and eminence we own,
Reſume thy dignities, aſcend thy throne:
Still to frail man thy daring ſtrength impart,
Still flame th' incentive ſeraph of his heart;
And when the ſcenes of earth ſhall fade away,
And man ſhall need no more thy active ray,
Then, ſacred object of our praiſeful theme,
Bright emanation of th' eternal beam,
Thou ſhalt regain thy native, dread abode,
And glow for ever in the breaſt of GOD."

To laviſh commendation on this poem, would be an impeachment of our judgment, and diminiſh the value of that praiſe, which we hope in future to have an opportunity of offering to its author. It does, however, poſſeſs beauties; of which the foregoing extract affords inſtances. It has alſo its defects; and what human compoſition is perfect?

ART. XIII. *Sermons on practical Subjects:* By the late Reverend Henry Stebbing, D. D. Preacher to the Honourable Society of Gray's Inn, &c. In two Volumes, 8vo. pp. 500 each. 12s. Boards. Dilly. 1788.

WHATEVER juſt cauſe there may be to complain of Clerical negligence, it muſt nevertheleſs be pleaſing to a benevolent mind to obſerve how many ſermons of real and ſubſtantial uſe are delivered in this kingdom. Such muſt thoſe be acknowleged which here fall under our review: they are not indeed remarkable for brilliancy of ſtyle, or for elegance of compoſition: in this reſpect they are rather negligent; perhaps, in ſome inſtances, faulty: yet they contain much good ſenſe, and have the ſuperior merit of recommending, in a plain and forcible way, thoſe truths, and that practice, which are moſt eſſential to the welfare of mankind.

From the ſhort account of his life, prefixed by his Son, it appears that Dr. Stebbing was a pious and benevolent man, and his diſcourſes breathe the ſame ſpirit. They are properly *poſthumous*, not having been publiſhed till after his deceaſe, but, we are informed, he had himſelf tranſmitted the original manuſcripts to the preſs, and written the dedication and preface a few weeks before his death. As this was the caſe, we are a little ſurpriſed at an inequality obſervable at times in the diſ-

courſes, and marks of careleſſneſs and impropriety which now and then occur. The ſententious manner which occaſionally preſents itſelf, reminds us of the *quaintneſs* (in ſome inſtances the *expreſſive* quaintneſs) of former days. Though not perfectly ſuitable to the more chaſtiſed taſte of the preſent times, we might ſtill allow it to be ſaid,—'However God may ſuffer thoſe who pray to him, to want his bounties in their baſket, he will never ſuffer them to want his bounties in their hearts:'—Perhaps alſo we may bear to be told, when ſpeaking of the *wedding-garment*,—the robe of righteouſneſs—'Though we cannot expect to wear it abſolutely without ſpot or wrinkle, through this dirty pilgrimage of life, yet we muſt endeavour to wear it as clean as we can:' But the patience of ſome perſons may be nearly exhauſted when they read that—'Good actions proceeding from a falſe or empty heart, are a light, which however bright it may appear for a time, ſoon goes out and leaves a ſtink behind it':—or, when it it ſaid—'An honeſt man may think of the *grave*, but a rogue is ever thinking of the *gallows*.' The ſentiments are, however, juſt; and it ſhould be conſidered that ſuch expreſſions paſs off differently when connected with others, than when they appear thus detached from the main body of the diſcourſe.

Dr. Stebbing is ſaid to have adhered ſteadily to the tenets of the Church of England. We conſider theſe volumes as more acceptable, becauſe diſputable doctrines are not very much introduced: the fifty-firſt and fifty-ſecond ſermons are on a topic of this kind, and contain ſome rather exceptionable paſſages, as when we are told, in reference, we ſuppoſe, to the Socinians,—'Was Chriſt really no more than a teacher, theſe men would make no ſcruple to reduce him to the ſtill lower character of a field-preacher.'—Burleſque phraſes, even when moſt juſt, have an effect on ſome minds, beyond the intention of the ſpeaker, and ſhould therefore be generally, if not wholly, avoided in pulpit compoſition. We acknowlege ourſelves hurt, when we find men of ſenſe, learning and piety, with whom this author certainly ranks, exhibiting merely what is plauſible, or popular, or objectionable, and advancing aſſertions with an air of confidence and triumph, inſtead of modeſtly and diligently endeavouring to inveſtigate a ſubject.

Thus have we ventured to point out ſome little defects in diſcourſes which, on the whole, have real merit, and are calculated for important ſervice; in proof of which, did our limits allow, we might produce ſeveral extracts. But we can only juſt mention ſome of the topics here conſidered; ſuch as, The Jewiſh and Chriſtian diſpenſations; Miſſion of St. Paul; Neceſſity of the Goſpel; Conſequence of rejecting it; Faith in Chriſt; Superiority to the world; Servitude of ſin; Intereſt in Heaven;

Worldly

Worldly affections; Government of the paſſions; Induſtry; Agur's Prayer; Returning good for evil; Fear and love of God; Hope and truſt in him; Vain profeſſions; Rich man and Lazarus; Divine aſſiſtance; Chriſtian-like behaviour; Prayer; Humility; Purity; Good example; Repentance; Incarnation, Sufferings, and Reſurrection of Chriſt; Death; Uncertainty of life; Permiſſion of evil; Progreſs of virtue; Bad company; Prudence and diligence; Courteſy, &c. &c. The whole number is ſeventy-nine. One ſermon, *viz.* The Miſerable end of profligate ſinners, is ſaid to have been occaſioned by the conviction of the Perreaus: we mention this merely as a proof of the author's attention to circumſtances and events, which might uſefully impreſs the minds of his hearers. Is there not a miſ-quotation obſervable, p. 306 of the firſt volume, where the words *paſs the time of our ſojourning here in fear*, are introduced as thoſe of St. *Paul*, but ſeem rather to have been St. *Peter's* language? 1 *Pet.* i. 17.

ART. XIV. *A Letter to the Author of Thoughts on the Manners of the Great.* pp. 142. 8vo. 2s. ſewed. Murray. 1788.

NOTHING can be more true than the principle laid down by the author of the *Thoughts*; viz. that REFORMATION, *to be general, muſt originate with the ſuperior members of ſociety.* To them the inferior ranks look up, with ſuch a degree of deference, as makes them proud of becoming their imitators. Even Vice, itſelf, ceaſes to ſtrike them as odious, and Folly as ridiculous, when countenanced by the Great, and decidedly influencing their manners. Such being the perſuaſiveneſs of their example, there is reaſon for wiſhing them to recommend virtue and religion by it, rather than their contraries. The author of the Letter before us, and the author of the *Thoughts*, are thus far agreed; but they differ, reſpecting the line of conduct which the Great ſhould purſue, in order to become the *moral and religious lights of the land*; eſpecially as to the obſervance of Sunday.

The author of the *Thoughts* ſays, "Sunday ſeems to be a kind of Chriſtian *Palladium*, and the city of God will never be totally taken by the enemy, till the obſervance of *that* be quite loſt."

But this Letter-writer is of a contrary opinion: for he ſays, 'that if any thing has conduced to leſſen the general reverence for religion, to impede its progreſs, and even to lead the vulgar to ſuſpect its ſacred authority, it ſeems to me to be our Engliſh Sabbath.'

Moſt of our readers, we are perſuaded, will think the author very bold in this aſſertion. Why the Engliſh Sabbath ſhould be ſo vehemently attacked, and have ſuch bitter things ſaid of

it, we cannot imagine; ſince it has now very little puritanical gloom and ſtiffneſs of which we can complain. It is, even among good Chriſtian people, very different from the melancholy ſabbath of "*a Praiſe-God Bare-bones*"; and if we have not our Play and Opera-houſes open on this day, the Vulgar continue, notwithſtanding, to paſs it without heavineſs. As to a *decent* obſervance of Sunday, we are at a loſs to conceive how it *can contribute to leſſen the general reverence for religion, and impede its progreſs:* we have been accuſtomed to attribute to it the contrary effect. Admitting it to have no Divine authority, there is a propriety, as this author allows, in having a day ſet apart for the public worſhip of the Deity; and we apprehend that the repetition of divine worſhip muſt have a tendency to recall the wandering attention of the vulgar to religion, and afford them a frequent opportunity of being inſtructed in its nature and importance, its duties and encitements. But this tendency would be greatly counteracted, by authoriſing ſports and revels after divine worſhip. Ebriety, which would often happen under every poſſible regulation, cannot promote the moral application of a ſermon. All abſurd rigour, all reſtraint on cheerful converſation, and on healthful and ſober exerciſe after the church ſervice, may be expoſed; but if a Sabbath is to be obſerved, we think it ſhould be with *decency*. This writer may be aſſured that the multitude will always be inclined to make it a jolly, rather than an *holy, day*.

How far Chriſtians are ſtrictly bound, by the Goſpel, to obſerve a Sabbath, is a queſtion which we have not leiſure to diſcuſs; but this we ſhall leave to theologians, whoſe buſineſs it is to come forward againſt this learned and ſenſible, though, perhaps, in ſome points miſtaken, writer. We cannot, nevertheleſs, quit the ſubject without hinting, that it might ſeem, that as the Sabbath is the only poſitive appointment in the Decalogue, it is one of ſingular importance and utility, approaching perhaps to *ſomething like* a moral duty *; and that as the Author of Chriſtianity laid down a maxim with a view to regulate its obſervance (*The Sabbath was made for man*), it is not unreaſonable to preſume, that he deſigned, that ſome ſort of Sabbath ſhould be kept by his diſciples. As, moreover, this inſtitution is interwoven with the moral law delivered in the two tables on Mount Sinai, he muſt conclude his followers would obſerve it without a prohibitory injunction, which there is no intimation of their ever having received.

In what particular manner the vacant hours of the Sabbath ſhould be ſpent, it might be deemed preſumption in us to preſcribe; but we apprehend, from the libertiniſm obſervable

* With reſpect to the *reſt* which it enjoins for the labouring cattle, it has all the fitneſs and propriety of a moral duty.

among the common people of England, that if this writer's ideas were adopted, we ſhould ſee our Engliſh Sunday *too much an* HOLIDAY.

The extraordinary ſcheme which he recommends (for the particulars of which we muſt refer to his book) to the author of the *Thoughts* to adopt for *Sunday entertainments*, in order to yield much pleaſure without licentiouſneſs, appears to us wild, and romantic, to the laſt degree. It might ſuit *Arcadia*, *or the Golden age*; but it is not calculated for Great Britain, *anno Domini* 1789.

His obſervations at the beginning of his Letter, relative to the interpretation given by the author of the *Thoughts* to a parable or two in the Goſpels, and to the ſtory of Ananias and Sapphira, are juſt; and we hope they will be properly attended to in the next edition of the much-read pamphlet, on which this writer has made his remarks.

To the PUBLIC.

It is with pleaſure that we inform our Readers, that we are, at length, enabled to RESUME *our Review of Publications relative to the ſeveral branches of the* LAW, *which hath been long interrupted by the tedious* INDISPOSITION *of one of our moſt reſpectable aſſociates.*

We ſhall now enter on the payment of our arrears in this department, which we hope to complete in the courſe of another month or two: after which, we intend to proceed, regularly, with the earlieſt poſſible accounts of the new LAW-BOOKS, *as they iſſue from the Preſs.*

ARREAR ACCOUNT, No. I.

ART. XV. *Reports of Caſes adjudged in the King's Bench* from Hilary Term the 14th of Geo. III. 1774, to Trinity Term, the 18th Geo. III. 1778, both inclufive. By Henry Cowper, Eſq. Barriſter at Law, of the Middle Temple. Folio. 1l. 16s. bound. Brooke.

ART. XVI. *Reports of Caſes relative to the Duty and Office of a Juſtice of the Peace*, from Michaelmas Term 1776 inclufive, to Trinity Term 1785 inclufive. By Thomas Caldecott, of the Middle Temple, Eſq. 4to. Vol. I. 8s. 6d. Boards. Vol. II. 10s. 6d. Boards. Uriel. 1789.

ART. XVII. *Reports of Caſes argued and determined in the High Court of Chancery*, beginning with Trinity Term 18 Geo. III. 1778, and ending with the Sitting after Trinity Term 25 Geo. III. 1785. By William Brown, of the Inner Temple, Eſq. Barriſter at Law.

Folio. 1l. 8s. Brooke. 1785. Continued in 1786. 6s. 1787. 7s. 1788. 7s. 6d.

ART. XVIII. *Reports of Caſes argued and determined in the Court of King's Bench,* from Michaelmas Term 26 Geo. III. to Michaelmas Term 28 Geo. III. both incluſive. By Charles Durnford and Edward Hyde Eaſt, of the Temple, Eſqrs. Barriſters at Law. Folio. Vol. I. 2l. 7s. bound. Vol. II. 2l. 2s. bound. Whieldon.

THE reign of his preſent Majeſty will, probably, be a remarkable æra in the Hiſtory of Engliſh Law. No period of our annals has given riſe to the diſcuſſion of more important points of conſtitutional learning, or been more remarkable for intereſting deciſions on matters of private right. It is to be lamented, that we have not yet been ſupplied with a well executed hiſtory of the Parliamentary proceedings and debates of the preſent reign. But the law reporters of our times leave us little to regret, in the accounts which they profeſs to give, of the proceedings of our courts of juſtice.

In a former Review, we have had occaſion to mention the Reports of Sir James Burrow. They were ſucceeded, in order of publication, by the reports of Sir William Blackſtone. Theſe contain an account of caſes determined in the Court of King's Bench, from the 20th to the 24th year of his late Majeſty; and from the 30th of his late Majeſty to the 10th of his preſent Majeſty;—and an account of caſes determined in the Common Pleas from the 11th to the 20th year of the preſent reign. For a further account, ſee Rev. vol. lxvii. p. 1.

The next Reports, in order of publication, are thoſe of Mr. Douglas: which begin with the 19th and end with the 21ſt of his preſent Majeſty. No reports have been received by the profeſſion more favourably than theſe. They do great honour to the judgment, ſkill, and profeſſional learning of the author; and the value of the work is conſiderably enhanced by the very accurate and important obſervations, which the author has occaſionally inſerted in it by way of notes. We ſincerely hope the learned gentleman will favour the Public with a continuation of his Reports. He muſt be ſenſible that it is the univerſal wiſh of the profeſſion. For a further account, ſee Rev. vol. lxix. p. 318.

Mr. Cowper's Reports begin with the 14th, and end with the 18th, of his preſent Majeſty. The caſes contained in them, appear to have been taken with great accuracy. Mr. Durnford and Mr. Eaſt commenced their publication with the caſes determined in Michaelmas term 1786; from which time they have continued them to the preſent, much to the ſatisfaction of the Public, and to their own credit. We underſtand that they are generally known in the profeſſion by the appellation of *the Term Reports.*

Sir

Sir James Burrow, beſide the Reports which we have noticed, publiſhed Reports of ſettlement caſes, from the time of the death of Lord Raymond in 1732, to the year 1776 *. From that time, to Trinity term 1785, they have been continued by Mr. Caldecott, in two volumes of reports, which bear great marks of attention and accuracy. Theſe are the principal reporters of the caſes determined during the preſent reign, in the courts of law.

It is impoſſible for the reader to peruſe this important ſeries of judicial determinations, without feeling great reſpect for the noble perſonage who, during this very long period, preſided in the court of King's Bench. The extent and ſublimity of his underſtanding, and the charms of his eloquence, are univerſally acknowleged. His punctuality in the diſcharge of his high office, his diſpatch of buſineſs, his affability, and his readineſs to accommodate the ſuitors of the court, have never been denied.—A multitude of points of legal learning have been ſettled by his deciſions; ſeveral important caſes on real property; the whole ſyſtem of the poor-laws; and a great part of the doctrine of inſurance, reſt ſolely on his determinations; and their general propriety has not been queſtioned. But whether he poſſeſſed that profound and extenſive knowlege of the law of England, for which Lord Coke, Lord Vaughan, Lord Hale, Lord Holt (and we may ſay, his predeceſſors in general), have been deſervedly famous, may, perhaps, be called in queſtion. He has been generally accuſed of treating precedents with too little reſpect, and making the court of King's Bench a court of equity. Even the ſtyle of his oratory has not eſcaped animadverſion. It has been ſaid, that his mode of ſpeaking was often deſultory, that his ſentences were often ungrammatical, and his expreſſions often low. But his defects have been univerſally conſidered to bear no proportion to his excellencies. It ſeems to be admitted, that, in knowlege, he was equalled by few of his profeſſional contemporaries;—and that in eloquence, he was ſurpaſſed by none.—In ſtating a caſe,—in diſcriminating it from caſes of a ſimilar impreſſion,—in diveſting it of all extraneous matter,—in preſenting it to the attention of his hearers, reaſoning with their underſtandings on it, and convincing them, without appearing to argue, it may be queſtioned if he ever had his equal. Such is the impreſſion given of his judicial merits and abilities by the Reports now under conſideration. To his praiſe, it may be added, that, amid the fury of contending factions (to which no one was more expoſed), neither his general abilities, nor his integrity in his judicial capacity, were ever called in queſtion.—As

* See Rev. vols. xxxv. xlvi. and lxv.; or conſult our *General Index* to the firſt ſeventy volumes of the Monthly Review.

a ſpecimen of his manner of thinking on judicial ſubjects, and delivering his ſentiments on them, we preſent the reader, from Mr. Cowper's Reports, with his argument, in giving his opinion, in the caſe of Jackſon and Hogan.

'By the Roman law, a will conſtituted the *hæres* or heir, and was the appointment of him. He was the ſame perſon as in our law is termed the executor. But the nomination of an heir was ſo eſſential an ingredient of the Roman teſtament, that there could be no complete will without him; and from his name and office, he was conſidered, at the death of the teſtator, as univerſal ſucceſſor to all the goods, rights, and property of the deceaſed, *without any regard* or diſtinction as to property acquired by him, *prior* or *ſubſequent* to the time of making his will.

'But that is different from the nature of a deviſe of land by the law of *England*, which formerly admitted of no teſtamentary diſpoſition, in caſes of *real* property. This reſtriction took place upon the introduction of military tenures, and was a branch of the feodal doctrine of non-alienation without the conſent of the Lord. But when the rigour of the reſtriction came by degrees to be relaxed, tenants were permitted to make diſpoſitions by teſtament, a deviſe of lands operated as an appointment to uſes, in nature of a legal conveyance. As ſuch, the courts of law in the conſtruction of them held, that a deviſe affecting lands could operate only upon ſuch real eſtates as the teſtator had at the time of executing and publiſhing his will, and not upon any after purchaſed or acquired lands: becauſe there could be no legal conveyance at common law of what a man ſhould acquire in future.

'Another diſtinction, founded upon the notion that a will affecting lands is merely a ſpecies of conveyance, and derived from the ſame ſource, is this. The law of *England*, in the conveyance of real eſtates, requires words of limitation in the donation or grant, to the creation of a fee. Without the word *heirs*, general or ſpecial, no man can create a fee at common law by conveyance. When wills, therefore, were introduced, and deviſes of real property began to prevail, being conſidered as a ſpecies of conveyance, they were to be governed by the ſame rule. Therefore, by analogy to that rule, in the conſtruction of deviſes, if there be no words of limitation added, nor words of perpetuity annexed, which have been held tantamount, ſo as to denote the intention of the teſtator to convey the inheritance to the deviſee, he can only take an eſtate for life. For inſtance, if a teſtator by will ſays, I give my *lands, or ſuch and ſuch lands* to A; if no words of limitation are added, A has only an eſtate for life.

'Generally ſpeaking, no common perſon has the ſmalleſt idea of any difference between giving a perſon a horſe and any quantity of land. Common ſenſe alone would never teach a man the difference; but the diſtinction which is now clearly eſtabliſhed, is this: If the words of the teſtator denote only a *deſcription* of the *ſpecific eſtate* or *lands* deviſed; in that caſe, if no words of limitation are added, the deviſee has only an eſtate for life. But, if the words denote the *quantum* of intereſt or property that the teſtator has in the lands deviſed; there, the whole extent of ſuch his *intereſt* paſſes by the gift to the deviſee. The queſtion, therefore, is always a queſtion of conſtruction

ſtruction upon the words and terms uſed by the teſtator. It is now clearly ſettled, that the words *all his eſtate*, will paſs every *thing* a man has: but if the word *all* is coupled with the word *perſonal*, or a *local deſcription*, there, the gift will paſs only perſonalty, or the ſpecific eſtate particularly deſcribed.

'All theſe principles being clearly ſettled and certain, the queſtion in this caſe comes to a queſtion of conſtruction upon the will itſelf. Now, in this will there are ſeveral things which it is material to obſerve: and firſt, the *introduction* is very material. Introductory words cannot vary the conſtruction of a deviſe, ſo as to enlarge the eſtate of a deviſee, unleſs there are words in the deviſe itſelf ſufficient to carry the degree of intereſt contended for. But wherever they aſſiſt to ſhow the intention of the teſtator, the courts have laid hold of them, as they do of every other circumſtance in a will, which may help to guide their judgment to the right and true conſtruction of it. The introductory words uſed by the teſtator in the preſent caſe, are not ſtrict legal terms; but they are the words of a plain man of ſound learning. He ſays, "*As to all my worldly ſubſtance, I give*, &c." What is ſubſtance? It is *every property* a man has. So, in the ſtatute 4 and 5 Phil. and Mar. c. 8. for the puniſhment of ſuch as ſhall take away maidens that be inheritors, the word ſubſtance is made uſe of, and means *worldly wealth*.

'The words of the will before the court are: "I alſo give to my mother, all the *remainder* and *reſidue* of *all* the *effects* both *real* and *perſonal* which I ſhall die poſſeſſed of." Now, is the conſtruction of theſe words to be confined to a gift of *perſonalty* only? moſt clearly not; becauſe the teſtator has expreſsly added the word *real* to the word *effects*. Do the words *real effects* in law, mean *real chattels* only? No authority has been produced to ſhew that they do: and, in point of fact, there was but one leaſe belonging to the teſtator in this caſe which could come under that deſcription; conſequently, if the conſtruction contended for by the defendant were the true one, only that leaſe would paſs; which would be to narrow the conſtruction of the word *real* very much indeed. The natural and true meaning of *real effects* in common language and ſpeech is real property; and *real* and *perſonal effects* are *ſynonymous* to *ſubſtance*, which includes every thing which can be turned into money. In ſeveral clauſes of the bankrupt laws which make it felony in a bankrupt to conceal, remove, or embezzle any part of his goods, wares, merchandize, monies, or *effects*; the word "*effects*" is made uſe of in this ſenſe. If that be the true conſtruction, there can be no doubt but that the words *remainder* of *real effects* include the reverſion of every thing not diſpoſed of; in which caſe, no words of limitation were neceſſary.'

Paſſing to the other ſide of Weſtminſter-hall, we are pleaſed to meet with the valuable Reports of Caſes in Equity, publiſhed by Mr. Brown. They begin in Trinity term 1778, and end with the ſittings after Trinity term 1788: during the whole of this period, with the exception of a very ſhort interval, Lord Thurlow has filled the high office of Chancellor of England, with abilities which (according to the unanimous voice of the profeſſion) have never been ſurpaſſed, and ſeldom equalled.

This

This fact makes Mr. Brown's Reports particularly important. The Public, unqueſtionably, is greatly indebted to him for the publication of them, and will always receive his continuation of them with pleaſure.

ART. XIX. *Reports of Caſes argued and determined in the High Court of Chancery*, and ſome ſpecial Caſes adjudged in the Court of King's Bench, collected by William Peere Williams, late of Gray's Inn, Eſq. The fourth Edition, with additional References to the Proceedings in the Court, and to later Caſes. By Samuel Compton Coxe, of Lincoln's Inn, Eſq. Royal 8vo. 1l. 11s. 6d. bound. Brooke. 1787.

IT is not an exaggeration to ſay, that this is the beſt edition, ever publiſhed, of any law-book. The editor has attentively compared every caſe with the account of it in the regiſter's books, and has pointed out every variation from them that appeared material. He has alſo taken care to mark every determination contained in his author's reports which has been affected, in any reſpect, by ſubſequent deciſions or diſcuſſions. But what particularly enhances the merit of this edition is, the elaborate, though conciſe, notes of the editor. Theſe contain ſtatements of the doctrines of the court, on almoſt every point of equitable learning, ſo ſuccinctly, but ſo accurately, expreſſed, and illuſtrated by references ſo well choſen and ſo appoſite to the point in queſtion, as to make the work a complete body of equity.—Of this, the following note is a ſpecimen:

'The ſtrict rule is eſtabliſhed, that a legacy given by a debtor to his creditor, which is equal or greater than the debt, ſhall be preſumed to be intended in ſatisfaction of the debt. *Talbot* v. Duke of *Shrewſbury*, Pre. Cha. 394. *Jeffs* v. *Wood*, poſt. 2 vol. 132. *Fowler* v. *Fowler*, poſt. 3 vol. 353. *Reech* v. *Kennegal*, 1 *Vez.* 126; but the later caſes, although they acknowledge the general rule to be fully eſtabliſhed, yet expreſs a diſſatisfaction with the principle upon which it proceeds, and are anxious to collect from the *will* circumſtances to rebut ſuch preſumption. So where the payment of debts is particularly mentioned, as in the preſent caſe, and the caſe of *Chancey*, and *Richardſon* v. *Greeſe*, 3 Atk. 65. Or, where the legacy is not equally beneficial with the debt, in ſome one particular (although it may be more ſo in another) as in *time* of payment, *Nicholls* v. *Judſon*, 2 Atk. 300. *Clarke* v. *Sewell*, 3 Atk. 96. *Matthews* v. *Matthews*, 2 Vez. 635. or in point of *certainty*. Crompton *v.* Sale, poſt. 2 vol. 555. *Barret* v. *Beckford*, 1 Vez. 519.'

We have ſelected this note for its ſhortneſs, not for its comparative merit. From the ſpecimen which Mr. Coxe has given in this work of his profeſſional knowlege, it is to be hoped that he will favour the public with ſome future publication, on the ſubject of legal or equitable learning.

ART.

ART. XX. *Speculations upon Law and Lawyers*; applicable to the manifeſt Hardſhips, Uncertainty, and abuſive Practice of the Common Law. 8vo. pp. 104. 2s. Robſon and Co. &c. 1788.

THESE are the ſpeculations of a man of obſervation and enquiry, prejudiced, we conjecture, from the advertiſement at the concluſion, by perſonal injuries, and ſmarting from the effects of legal ſeverity. That perfection ſhould be found in any human ſyſtem, we are not ſanguine enough to expect; nor do we know whether the evils which are here pointed out could be remedied, without introducing miſchiefs worſe than thoſe that are already experienced. Many of them (we believe moſt) might be redreſſed by applications to the Courts where the abuſes are committed, without hazarding experimental innovations, which are always dangerous; and which, in too many caſes, however plauſible, have been found, when tried, generally ineffectual, and ſometimes deſtructive.

It has been often remarked, that a Platonic commonwealth, which a ſpeculatiſt in his ſtudy may delineate, has a beautiful appearance, and would be univerſally deſired; but a practical ſtateſman knows that the viſionary ſyſtem is not to be carried into execution. In like manner, an ingenious man, by ſelecting all the evils attendant on civil ſociety, by diſplaying them in the moſt glaring colours, and omitting every circumſtance of advantage, may exhibit ſuch a picture as none but an hypochondriac will for a moment admit to be a faithful repreſentation. In this manner have the law and its profeſſors been treated. Every benefit which is derived from legal inſtitutions, has been concealed; while every abuſe of them has been magnified, with moſt malicious induſtry.

The preſent author, in his firſt ſection, treats on the neceſſity of a reviſal and abridgment of the law; and in the next, of the aſtoniſhing increaſe of printed law books, ſince the beginning of the laſt century. He is a warm advocate for brevity, and, we preſume, its natural conſequence,—diſcretionary powers in the Judges. He obſerves, that 'many nations of Europe at this day carry their code in their pocket, with the ſame eaſe as we our Common Prayer, or Court and City Regiſter.' We ſhall not ſtay to enquire whether this is a fact or not; but we ſincerely hope that this nation will never have the misfortune to be directed by ſuch a code. Monteſquieu ſomewhere obſerves, that the multiplicity of our laws is the price we pay for our liberty; and he very juſtly remarks, from the examples of Cæſar and Oliver Cromwell, that ſimplifying the law is generally one of the firſt acts of a tyrant. Where the *Sic volo, ſic jubeo* of a deſpotic monarch are ſubſtituted for written laws, conciſeneſs may be

be expected; but if all the enormities here charged on the practice of the law were admitted, and were only to be redreſſed by ſuch an abridgment as is here propoſed, we do not heſitate to ſay, that it would very much diminiſh the ſecurity, and tend to infringe the liberty, of the ſubject; we ſhould therefore be of opinion that things had better remain as they are.

The author's complaint of the increaſe of law books, appears to us to have no force. That they have increaſed, and will further increaſe, is very certain; but whether they have multiplied in equal proportion to the publications on divinity or phyſic, we greatly doubt. At all events, ſuch as are found worthleſs will ſilently be condemned to oblivion; and thoſe only be deemed neceſſary for a lawyer's library which poſſeſs intrinſic merit. We are under no apprehenſions of being over-burdened with too many valuable books on any ſubject.

In the courſe of his work, the author diſcuſſes—The uncertainty of the law—The Inns of Court—The alarming progreſs of the grandeur of the law—The impropriety of ſerious ſubjects being treated lightly at the bar—Oaths, and the manner of adminiſtering them. What he here ſays, is worthy of attention: as are alſo many of his remarks on the old ſubject of impriſonment for debt—The ſtate of debtors in the United Provinces—Dutch determinations between debtor and creditor—Invectives againſt attornies—On the Criminal Law—Further thoughts on a reviſal and abridgment of the laws, with propoſals for a law catechiſm, and a recommendation that ſome portions of law ſhould be read in our churches, in lieu of chapters from Leviticus and Deuteronomy.

He concludes with a ſet of queries, ſeveral of which we ſhall give to our readers. From them, the drift and force of the author's ſcheme may be collected. They certainly deſerve every attention that can be beſtowed on them, and will demonſtrate that he merits a better fate than that which has condemned him to date his work *from the confines of the King's Bench.*

QUERIES.

'Whether common law, conſidered in its principles as the great bulwark, may not, in ſeveral points alluded to in the foregoing ſections, be reckoned the great bane, of the nation?

'Whether a very conſiderable part of the dearly-earned property of individuals, acquired by diligence, induſtry, ingenuity in various arts and manufactures, and other laudable means of living, is not waſted among lawyers, expended in law-offices, and, for the moſt part, divided among attornies?

'Whether exactions, under colour of juſtice (for ſuch are all enormous fees and ruinous coſts), may not be accounted manifeſt injuſtice?

'Whether

'Whether abuſe, under colour of law, warranted by long pernicious practice, and winked at by thoſe alone who have the power of redreſſing the people's grievances, is not the worſt tyranny in the world?

'Whether any known law in *Europe* is, in its practice, ſo grievous, ſo expenſive, ſo deſtructive, and ſo much abuſed, as the common law of *England*?

'Whether a board, or committee of healing and mitigation, between adverſe parties, to be compoſed of neighbouring gentlemen, clergymen, ſenſible farmers and burghers, might not be appointed in every borough and market-town in the kingdom; a quorum of which might ſit for an hour or two every market-day, and endeavour to reconcile and compoſe ſmall differences and miſunderſtandings among neighbours; and thereby prevent vexatious and expenſive ſuits at law: ſo that thoſe who met in enmity, might often return to their homes in friendſhip; to the country's peace, the ſalvation of families, and utter diſappointment of fleecing attornies?

'Whether, when creditors are inclined to compromiſe with their debtors, their attornies do not frequently interfere, and defeat ſuch humane intention, upon the meaneſt conſiderations, and the vileſt principles; *namely*, to encreaſe coſts—well knowing that if the inſolvent debtor goes to gaol, the coſts muſt fall upon the ſolvent client?

'Whether attornies' coſts do not frequently exceed the original debts?—in many inſtances, double—in ſome, treble—in others, four, five, ſix times as much?

'Whether bankruptcies are not multiplied by means of the ſame order of law-miniſters, and other notorious abuſes in practice?

'Whether the labouring poor (the moſt uſeful part of the community), the improving mechanic, the neceſſary handicraft, the ingenious artiſt, the ſober merchant and man of buſineſs, the cultivator and improver of the lands of the wealthy, the ſoldier of his country, and every other claſs of inhabitants (the lawyer only excepted), have not juſt cauſe to curſe the abuſive practice of the common law?

'Whether it is reaſonable to ſuppoſe, that the lawyers themſelves, conſidered as the moſt powerful and ſelf-intereſted body in this nation, will, of *themſelves*, ever effect, or even wiſh to effect, a thorough reform of the afore-recited abuſes?

'Whether Petitions and Remonſtrances to the High Court of Parliament, ought not to be preferred againſt ſuch glaring abuſes, and grievances of greateſt magnitude; not only from counties, cities, and boroughs, but from every pariſh in the kingdom?

'Whether it is not the duty of the people's repreſentatives, immediately to enquire into, and ſet about correcting ſuch enormities and infringements upon the rights of the people; in oppoſition to the united clamour that may be raiſed againſt it, by all the profeſſional lawyers in the kingdom?'

We are ſorry that we could not make room for the reſt of the author's *queries*, for they all merit the public attention: though, perhaps, his perſonal ſufferings may have made him rather too ſevere on the law and lawyers.

ART.

ART. XXI.

FOREIGN LITERATURE.

ART. I.

Queſtions à examiner avant l'Aſſemblée des Etats Généraux, &c. i. e. Queſtions to be examined before the Meeting of the States-General. By the Marquis DE CASAUX. 8vo. Pamph. Paris. 1788.

THE Marquis de Caſaux here endeavours to impreſs the people of France with thoſe ideas concerning civil liberty and political regulations, which he had previouſly endeavoured to propagate in England, in the work entitled, *Obſervations on the Mechaniſm of Societies*, and the explanatory pamphlets that followed it; of which we have repeatedly ſpoken in our late Reviews. The principles here inculcated, are exactly the ſame with thoſe that were developed in that larger work; and his mode of illuſtrating theſe principles differs not from that which he there adopted. But if we had occaſion to remark that this mode of illuſtration was ſuch, as that few in *our* country, where ſpeculations of this nature are more familiar than in any other nation, could follow him,—we are afraid that in France, where the minds of the people in general have not been accuſtomed to deep inquiries into the ſecret tendency of political regulations, they will be ſtill leſs underſtood; ſo that if the Marquis's doctrines were, by the bulk of the people here, reckoned no better than ingenious paradoxes, we ſuſpect that in France they may be in general regarded only as *political reveries*. We wiſh the ingenious author could have taken the trouble to clothe his doctrines in a dreſs that would have been more ſuited to the general ſtate of knowlege at this time: for, although there may be exceptions, yet we are ſatisfied that the fundamental part of this author's doctrines reſt on truth and nature.

The queſtions which he propoſes for diſcuſſion are as follow:

Qu. I. Of the mechanical effects of the price of labour on the revenue from land.

II. Of the mechanical effects of that part of the impoſt paid by the claſs of labourers who cultivate the ſoil.

III. Of the effects mechanically produced on the revenue from land, by that portion of the territorial impoſt paid by the proprietor, or by the farmer.

IV. Of the effects mechanically produced on the general maſs of revenue from induſtry, by the price fixed for the day's labour of the artiſan, and by the portion of the impoſt that is paid by him.

V. Of the effects of the privilege, accounted ſo valuable, to ſcreen a perſon from impoſts, produced mechanically on the maſs of

of the revenue of thoſe who throw on the *nonprivileged* the portion of the impoſt which the *privileged* ought in juſtice to pay.

VI. Of the mechanical effects of a national bankruptcy.

VII. Of the mechanical effects of a national debt, conſolidated by impoſts which ſecure the intereſt of it.

VIII. Of the probable effects of the ſimple diſcuſſions offered concerning the ſeven preceding queſtions.

IX. Of the mechanical effects of giving the freeſt play to the moſt oppoſite intereſts.

Thoſe readers who are acquainted with our author's former writings, will readily ſee, from the mere ſtatement of the foregoing queſtions, what will be the reſult of his diſquiſitions. In general, he endeavours to prove that whatever tends to diminiſh, in any way, the income of the lower claſſes of people, diminiſhes the general maſs of revenue in a high degree; and that in particular, reſpecting the fifth queſtion.

'The privilege of which it is ſuppoſed the two firſt orders of the ſtate [the clergy and the nobleſſe] are ſo jealous, [that of being exempted from taxes] reduces itſelf to the abſurd right, of detracting annually from the value of their lands, to the extent of *three times* the amount of that part of the tax from which they think themſelves exempted by their privileges.'

We doubt if it will be an eaſy matter to convince theſe two powerful bodies of the certainty of this momentous truth; or to induce them voluntarily to relinquiſh this ſacred privilege; though we have been lately amuſed with ſome hints that this meaſure will be adopted.

We have often had occaſion to commend the liberal ſpirit, and the humane principles, that run through all this author's writings. In almoſt every page, we meet with maxims, which, however oppoſite to thoſe that have prevailed, *in ſome nations*, for ages paſt, will, we doubt not, be revered as ſacred truths in future times. Of this nature, we conſider the following rule, which, though not new, nor excluſively belonging to the Marquis, cannot be too often repeated:

'In what then (ſays he) conſiſts the protection neceſſary to be given to agriculture? *To do nothing to augment, to do nothing to diminiſh, the number of cultivators.*'

The ſame rule will apply to every other claſs of citizens. Sincerely do we wiſh that this maxim were fully adopted in Great Britain! How many idle diſputes would it prevent—how many ridiculous laws would it aboliſh—how much general happineſs would it produce!

As a ſpecimen of this pamphlet, we quote the following paſſage, which occurs in diſcuſſing the ninth queſtion:

'Let us ſee what would reſult from a new order of things, where all ſhould go on of itſelf, not puſhed by adminiſtration, nor kept back

back but by another interest as free and as active; nor repressed by any thing else than the laws, without exception.

'Every man in society would wish to promote,

'1st, His own personal interest;

'2d, That of his family;

'3d, That of the body of which he is a member, or, if you will, of his corporation;

'4th, That of his district;

'5th, The public interest.

'Such is the order of nature; and whoever departs from it is a prodigy of heroism or of imbecility; and nothing is more useless than to argue concerning prodigies.

'In the mean time, suppose a certain number of individuals,—of families,—of corporations,—of districts, in what country, and under what form of government you please, *provided that administration, somewhat enlightened, allows to each interest of individuals, of families, of corporations, and of districts, all the means and power to display its energy in every respect*,—I ask, what could all these interests do in pressing with an equal force? Nothing, but keep themselves in equilibrium. Let us rather ask, would there not necessarily result from this mutual pressure, from this reciprocal action of one on the others, an edifice almost as perfect, though directed by human reason, as that admirable edifice which we call a hive; wholly erected, as it is, by instinct, under the immediate inspection of the Divinity? And will not the public interest, *obviously the only one that can act freely when all the others watch over and balance each other*, necessarily triumph in every public deliberation, where every thing shall be freely discussed?'

The following reflections on the nature of the English constitution will probably arrest the attention of our readers.

'Neither the abilities nor the integrity of the English Ministers can insure for ever the prosperity of England, seeing that, like *all other* countries, *that* nation has had many Ministers of very ordinary talents, and some far from being immaculate.

'It is not the perpetual existence of an open, fearless, decided opposition, whose interest it is to dispute every thing with the Minister; seeing that it is possible that the Minister and the opposition may find it their mutual interest to unite* — — — — and seeing that there might result from such a coalition, both the oppression of the people, and the slavery of the prince; which always follows, very quickly, the oppression of the people:

'It is not the freedom of voting at elections for members of parliament; seeing that a great majority of these electors, without talents or information, neither know, nor can know, either the character or the capacity of the candidates; and, consequently, it is absurd to suppose a true liberty with this want of knowlege: — — —

'It is not the freedom of speech in both Houses of Parliament;— — — — seeing that a great majority in the one House as well as the

* We omit a few sentences which do not materially affect the argument.

other,

other, is always for the Miniſter, till the inſtant which precedes a change of miniſtry; though it is contrary to nature that the Miniſter ſhould never be miſtaken:

'It is not the diſtinction and the reſpective independence of the Commons, of the Peers, and of the King, joined to the neceſſity of their agreeing before any law whatever can be enacted:

'No; it is not to theſe means (ſo much extolled!) that England owes that aſtoniſhing proſperity, that enviable wealth, that power, ſtill capable of defending all its rights. — — — It is to that ſword of Damocles, which is every where in England ſuſpended over the head of whoever ſhould meditate even in ſecret, any project hurtful to the Prince or the people; — — — it is to this principle, deeply impreſſed on the mind of every Engliſhman, *that the head of no one man is capable of comprehending every thing*; that the beſt ideas are only thoſe which reſult from a combination of the joint lights of the whole: — — —

'Deprive England of the only means of preſerving this principle in its full energy; take from it the freedom of the preſs; a freedom, *which every Miniſter in England, as well as every where elſe, wiſhes to annihilate during his own adminiſtration, and to ſubſtitute in its place an abſolute order to adore his very overſights and errors*; take away, I ſay, from England, the freedom of the preſs, and in ſpite of all the reſources of its admirable conſtitution, miniſterial blunders, ſo rare in England, would ſucceed each other with as great rapidity as elſewhere; they would even paſs with more tranquillity than elſewhere; at firſt, miniſterial overſights, and afterward their more daring and deſtructive enterpriſes; becauſe the people would reſt ſatisfied under the ſhadow of an oppoſition which would not fail ſecretly to demand, and in the ſame manner would obtain *a diviſion of the ſpoils of the prince and of the people*; and quickly that moſt flouriſhing nation would only be an object of pity to all thoſe whoſe envy it now excites, and whoſe admiration it deſerves.

'On the other hand, transfer by degrees to Turkey, the freedom of the preſs; invent, for it does not exiſt, invent a means by which the fruits of it ſhould reach the Grand Signior by any other hands than that of a *viſir, who could ſo eaſily corrupt every thing*, and very ſoon no viſir would dare to deceive his maſter; every viſir would then conſult the voice of the people before he thundered forth his own orders; and immediately Turkey, rich in the natural products of its own territory and its immenſe population, will be more powerful, and not leſs reſpected than England, now ſo powerful, and ſo much reſpected.'

This praiſe beſtowed on the beneficial effects of the freedom of the preſs, is doubtleſs very juſt.—But where is the conſtitution, except that of Great Britain, which could inſure the freedom of the preſs? It is to the nature of our conſtitution alone that we owe this bleſſing as well as many others.

In a poſtſcript to this publication, the author throws a conſiderable degree of light on the ancient conſtitution of France, with regard to the mode of convoking the States General; which deſerves the ſerious attention of that nation at the preſent

ſent moment, and will not prove unintereſting to ſuch Engliſh readers as may be particularly attentive to the important ſubjects at this time agitated in that country. We ſincerely wiſh this ſtruggle for freedom may be conducted with wiſdom and moderation, and finally crowned with ſucceſs; though it is ſcarcely to be expected that *complete ſucceſs* ſhould take place at the firſt effort.

ART. II.

Mémoires du Baron DE LA MOTTE FOUQUE', &c. *i. e.* Memoirs of the Baron DE LA MOTTE FOUQUE', General of the Pruſſian Infantry; including his Correſpondence with Frederic II. King of Pruſſia. 8vo. 2 Vols. Berlin. 1788.

Theſe Memoirs are written (and are ſaid to be publiſhed with the approbation of the preſent Baron) by Monſ. G. A. BUTTNER; who ſeems to have owed his fortunes to the General's protection, and who was his intimate companion during the latter part of his life.

The late General, who was deſcended from one of the moſt ancient and illuſtrious families in Normandy, was born in 1698, at the Hague; whither his father, who was a Proteſtant, had fled from the perſecution which followed the infamous revocation of the Edict of Nantes. In 1715, when Leopold Duke of Anhalt Deſſau was appointed to command the Pruſſian army at Stralſund, againſt Charles XII. our hero, who was then a page in that court, was ordered to remain with the Ducheſs. His inclination for the ſervice prompted him to entreat permiſſion to accompany the army; but not obtaining this, he reſolved to leave the court ſecretly, and to enter as a private ſoldier in the Duke's regiment, which was then at Halle. In 1725 he was honoured with the notice of Frederic William, and with the friendſhip of the late King, which continued during the whole of his life; this intimacy was not diſcountenanced by the old monarch, who allowed M. de FOUQUE' to be the prince's companion in his priſon at Cuſtrin: he had alſo the honour to accompany Frederic in his retreat at Rheinſberg, where he was made Grand Maſter of an order of knighthood, which the princes and their companions had inſtituted among themſelves, on the principles of the celebrated BAYARD. The emblem of the Order, was a ſword lying on a crown of laurel, and the motto, *Sans peur, et ſans reproche.* On account of ſome diſagreement with his Colonel, the Prince of Anhalt, in 1739, our hero quitted the Pruſſian, and entered into the Daniſh, ſervice; but was recalled by Frederic II. immediately after his acceſſion to the throne. A great part of the correſpondence between the King and General FOUQUE', relates to the military operations in the wars of 1741 and 1756. Of the Baron's profeſſional merit, we cannot preſume

ſume to judge; but muſt conſider his royal maſter's confidence and friendſhip as the moſt ample teſtimony in his favour. M. BUTTNER repreſents him as a ſtrict obſerver of military diſcipline, and as rather ſevere in enforcing it; but, at the ſame time, as a man of the moſt inviolable honour, of an humane and beneficent diſpoſition, irreproachable in his morals, and animated with a lively ſenſe of the excellence and importance of religion. In 1760, the King conferred on him the Provoſtſhip of the Cathedral of Brandenburg, in which city he ſpent the laſt eleven years of his life; and the correſpondence between the King and him during this period, which is here publiſhed, is highly honourable to both, and contains the moſt ſtriking proofs of his Majeſty's eſteem and friendſhip for the Baron.

A few days before his death, he ſeemed to have a kind of preſcience of its approach, which, from his age, may eaſily be accounted for. His behaviour on this occaſion, though ſomething peculiar, does honour to his character as a Chriſtian; and M. BUTTNER has related the circumſtances in an intereſting manner.

After attending divine worſhip on Sunday, at the French church, as was his conſtant cuſtom, he fixed on the ſpot in which he was determined to be interred; and, the next day, gave orders to have his grave prepared, with particular directions concerning the manner in which it ſhould be done. After this, he reſolved to have his coffin made; and one day, when he ſeemed to be rather more than commonly cheerful, had eaten heartily, and expreſſed great ſatisfaction in the pleaſure which this circumſtance gave to thoſe around him; he ſuddenly diſmiſſed the ſervants that had attended, and deſired M. BUTTNER to order his coffin; when this came home, he went into the apartment in which it was placed, examined it with great compoſure, then uncovering his white hairs, ſat down on it, and ordered one of his attendants to read a German hymn, which begins with an expreſſion to this purpoſe: "Behold the grave! this is the bed on which I muſt embrace death." Never, ſays M. BUTTNER, ſhall I forget this venerable old man, this *knight without fear and without reproach*, thus ſitting, ſurrounded by his family, who in vain endeavoured to conceal their tears. He then ſettled all his temporal affairs, and thought of nothing, but his approaching paſſage to eternity. Four days before his deceaſe, he deſired that the Lord's Supper might be publicly adminiſtered in his chamber; and, after partaking of this with his whole family, and ſeveral members of the community, he ſolemnly bleſſed his children, and took leave of all the attendants. On the ſecond of May 1774, as his attendant was reading a prayer to him, his ſon, the preſent Baron, came into his chamber, and offered to relieve the reader. His father tenderly

preſſed his hand, and turning himſelf on one ſide, *ſtill aſleep*. 'I make uſe of this expreſſion,' adds M. BUTTNER, 'becauſe I know none more proper to repreſent the inſenſible tranſition of this great man from life to death.'

ART. III.

Voyages intereſſans, &c. i. e. Intereſting Voyages in different Colonies, French, Spaniſh, Engliſh, &c. Containing important Obſervations relative to theſe Countries; and a Memoir on the Maladies that are moſt common at St. Domingo, the Remedies for them, and the Means of preventing them, both moral and phyſical. With remarkable Anecdotes, never before printed. Collected and publiſhed from a great Number of Manuſcripts, by Monſ. N. 8vo. Paris. 1788.

Notwithſtanding this very long title, we have ſtill to learn from an advertiſement that the manuſcripts to which the anonymous author alludes, were collected by his uncle, Monſ. B. member of the Academy of Rochelle. In proceeding toward the concluſion of the work, we find that Monſ. B. is a Monſieur Bourjeois, Secretary to the Chamber of Agriculture at the Cape —which appears afterward to be Cape St. François—ſo little regard has this author to the time and patience of his reader. The work is ill-written *; we ſhould ſuſpect Monſ. N. not to be a native of France. His remarkable anecdotes are neither amuſing nor inſtructive. They relate to perſons unknown, whoſe names are continually expreſſed by initials, not worth decyphering. Compared with the pompous title, this work is one illuſtration among many of the "*Parturiunt montes*—" &c.

ART. IV.

Mémoires Philoſophiques, &c. i. e. Philoſophical and hiſtorical Memoirs concerning America, by Don ANT. DE ULLOA, Lieutenant General of the Spaniſh Navy, Governor of Peru, F. R. S. and Member of the Royal Academies of Madrid, Stockholm, and Berlin. 8vo. 2 Vols. Paris. 1787.

Theſe Memoirs were originally publiſhed at Madrid in 1772, under the title of *Noticias Americanas, Entretenimientos Phyſicos*

* In the treatiſe on the diſeaſes prevalent at St. Domingo and the remedies for curing them, we find the following deſcription of a well-known plant: 'The body of this tree is very branchy; its leaves are of a middling ſize, of a deep green, and rough to the touch; and it is covered all over with little bunches of flowers, whoſe colour is nearly that of marigolds; its root purges tolerably well.' After *ſuch a ſtrange* deſcription of RHUBARB, which is literally tranſlated, let our readers form their own judgment of the author's knowlege of the *Materia Medica*, and his qualification as a writer on diſeaſes, and their cure.

Hiſtoricos

Hiſtoricos ſobre la America Meridional y la Septentrional Oriental; and they are frequently quoted by Dr. Robertſon, in his Hiſtory of America; where that ingenious author has given the moſt valuable part of the information which they contain. They relate chiefly to the climate and natural hiſtory of that continent, and were tranſlated into German by Profeſſor DIEZ of Gottingen, and publiſhed with notes by M. SCHNEIDER; which notes conſiſt, moſtly, of extracts from the ſeveral writers who have deſcribed thoſe countries. Theſe notes are reduced into a more ſyſtematical order, and conſiderably enlarged by M. LEFEBURE DE VILLEBRUNE, the French tranſlator of this work, and of Count CARLI's American Letters *.

This gentleman ſeems to be exceedingly deſirous of eſtabliſhing ſome hypotheſis to account for the population of America; but he appears rather inconſiſtent in his opinions on this ſubject. In this work, he ſeems to adopt the theory advanced by its ingenious author; according to which, America was peopled, ſoon after the Deluge, by ſome adventurers from the old world; who having, from the preſervation of Noah in the Ark, acquired ſome ideas of ſhip-building and navigation, were accidentally driven from the coaſt of Africa, and carried, by the trade-winds, firſt to the Weſt Indian iſlands, and afterward to the continent of America. In his tranſlation of the American Letters, he endeavours to confirm COUNT CARLI's hypotheſis, which is of a very different nature, and indeed directly oppoſite to that of Don ANT. DE ULLOA; but the moſt extraordinary circumſtance is that, in each of theſe tranſlations, he refers to the other, and recommends both as mutually illuſtrative and ſupplementary; whereas, in fact, theſe two works are very different in their deſign, and have nothing in common except their tranſlator.

* See our laſt Appendix, p. 579. We did not then know that M. DE VILLEBRUNE was the name of the tranſlator.

*** Copy of a Letter addreſſed to the Authors of THE MONTHLY REVIEW, relative to a paſſage in M. DE PAUW's *Recherches Philoſophiques ſur les Grecs*.

'GENTLEMEN!

'In Mr. Pauw's Reſearches concerning the Greeks †, a work on which he preſumes to beſtow the epithet *philoſophical*, and in which he promiſes to relate all that great hiſtorians have omitted, and all that they did not know, there is a chapter on the *Amphictyonic Council*, on which he ſeems chiefly to value himſelf; boaſting his diſcoveries on this ſubject above thoſe of all former writers. He tells us,

† Of which you gave an account in your laſt Appendix.

I. That the Amphictyons regulated only *little* matters, ſuch as the repairs of the Temple of Delphi, and the celebration of the Pythian games. II. That theſe pretended ſtates-general of Greece had ſo little influence in public affairs, that they are not once mentioned by Thucydides, in his Hiſtory of the Peloponneſian War. III. That the ruling paſſion of the Amphictyons was a ſpirit of ſuperſtition. They undertook three ſacred wars againſt the little villages of Phocis and Locris, for having levied tolls on thoſe who entered their harbours, and for having cultivated ſome fields which the Amphictyons pretended ought for ever to remain barren and deſolate. Nothing can be more abſurd than to imagine that a piece of land ſhould produce neither corn nor fruit trees, becauſe it had been dedicated to Apollo. IV. That foreign ſtates treated, not with the Amphictyons, but with Athens, Sparta, and Thebes, which republics became ſucceſſively as powerful as all the reſt of Greece together. From which circumſtances Mr. Pauw concludes that a defect in the federal union occaſioned the ruin of Greece. As if this was a new diſcovery, Mr. Pauw avails himſelf of the imaginary triumph which it affords him, to decry all modern writers who have inveſtigated the hiſtory of Greece: they all repeat after one another, and even Dr. Gillies has not failed to copy the prejudices of his predeceſſors reſpecting the Amphictyonic Council.

'That Dr. Gillies, however, has not copied his predeceſſors, but that Mr. Pauw has copied him, will appear from the following quotation from Gillies's Ancient Greece, 8vo edit. vol. iii. p. 466.

"During the *ſuperiority*, or, in the language of ancient writers, during the *empire* of Athens, Sparta, and Thebes, the majeſty of the Amphictyonic Council had degenerated into an empty pageant. Its deliberations were confined to matters of mere form; it regulated ſome ceremonies of ſuperſtition; it ſuperintended games and ſpectacles; it preſerved peace and good order among the crowd of ſtrangers, who aſſembled at ſtated times to conſult the oracle of Apollo. But for more than a century paſt, the public manners of the Greeks had been directed by councils held, not at Delphi, the reſidence of the Amphictyons, but in Athens, Sparta, or Thebes, in one or other of which the allies convened on every important emergency, acknowleging the reſpective authority of thoſe capitals as the heads of their ſeveral confederacies."

'Had Mr. Pauw attentively read the work which he preſumes to criticiſe, he would have ſeen that the authority of the Amphictyonic Council varied at different times; he would have ſeen theſe variations diſtinctly marked; and he would have avoided an error which deforms his work throughout, the confounding all chronology, and referring to one period the cuſtoms and inſtitutions of another. His conduct is the more reprehenſible, as it is totally repugnant to the maxims of German honeſty.

'Proceeding in the ſame ſtrain, Mr. P. obſerves, "That the writers of ancient hiſtory have ſhewn a wonderful ingenuity in diſputing things that are trifling or fabulous. They have collected the moſt minute circumſtances reſpecting the Trojan war, and the Argonautic expedition—and Dr. Gillies knows the value of the Golden Fleece in ſterling money."

After

'After reading the hiſtory of that expedition in Dr. G.'s work, how aſtoniſhing does it appear, that Mr. Pauw ſhould blame him for ſaying, what he has not ſaid, either directly or by any poſſible implication! To elude this accuſation, ſhould Mr. P. pretend that his criticiſm is only a joke *(mauvaiſe plaiſanterie!)* after the manner of the French, whom he is ſo ill qualified to imitate, let him ſeriouſly conſider the fable of The Aſs and the Spaniel——

I am, Gentlemen!

Your moſt obedient Servant,

CRITO.'

MONTHLY CATALOGUE,

For MARCH, 1789.

AMERICA.

Art. 22. *A ſummary Review of the Laws of the United States of North America*, the Britiſh Provinces, and Weſt Indies. With Obſervations, Precedents, &c. By a Barriſter of the State of Virginia. 8vo. 2s. 6d. ſewed. Robinſons. 1788.

THOSE who expect to find a clear account, in this performance, of the preſent ſyſtem of laws in the American provinces, will meet with a diſappointment; for on that head we have only a few detached obſervations. The bulk of the work is taken up with defining the nature of the juriſdiction of the Courts of Weſtminſter-hall over the Britiſh provinces, and other ſimilar matters, that now have no reſpect to the independent American States. The changes that have taken place in theſe provinces in reſpect to juriſdiction and juriſprudence, ſince they became free ſtates, are very imperfectly recited; only a few particulars, in ſome of the provinces, being ſpecified.

However, though it be, in this point of view, imperfect, the work may ſtill prove uſeful to thoſe who intend to form connections with any of the Weſt Indian iſlands, or other dependencies of this country; as it will aſſiſt them in forming an idea of the mode of procedure when it becomes neceſſary for them to ſue for juſtice.—Some particulars likewiſe occur reſpecting the recovery of debts by Britiſh ſubjects in the United States, which deſerve to be attended to by merchants who are engaged in commercial connections with theſe New States.

MEDICAL *and* CHIRURGICAL.

Art. 23. *An Eſſay on the malignant ulcerated Sore Throat*; containing Reflections on its Cauſes and fatal Effects in 1787. With a remarkable Caſe, accompanied with large purple Spots all over the Body, a Mortification of the Leg, &c. &c. By William Rowley, M. D. Member of the Univerſity of Oxford, the Royal College of Phyſicians in London, &c. &c. 8vo. 3s. Nourſe. 1788.

The Spectator began his lucubrations, by gratifying his readers with a deſcription of his abilities, diſpoſition, and perſon; which

laudable example, we ſuppoſe, Dr. Rowley had in view, when he informs his reader, in the introduction to this Eſſay, that he has taken a Maſter's degree, *ſine gratia*, at Oxford,—that he is a member of the royal college of Phyſicians in London; that he received a moſt regular education in this great city, attending its hoſpitals, &c. &c.; that he was in his majeſty's ſervice from 1760 to 1764; that he had opportunities of ſeeing Belleiſle, Barbadoes, Guadaloupe, Martinico, Havannah, and Jamaica; to which liſt the doctor adds his uſual &c. — That, returning from the war, he attended the practice of St. Thomas's, and the other London Hoſpitals, anatomical lectures, diſſections, and midwifery; that he viſited Leyden and Paris—obſerved the practice of *l'Hotel Dieu, la Charité, l'Hotel des Invalids*, &c. That he was an *Auditor* at all the public lectures on anatomy, ſurgery, midwifery, botany, chemiſtry, &c. in that famous city; that on his return from theſe ſpeculative and practical ſtudies, he fixed his reſidence in this great metropolis, practiſing firſt in ſurgery and midwifery, and afterward ſolely as a phyſician, having obtained a medical degree from a univerſity in Scotland.

With theſe, and many more *et ceteras*, which we have omitted in the above abridgment, he ſays, 'I was determined to render what medical knowledge I poſſeſſed uſeful to ſociety'; and in taking on himſelf the office of being *non ſemper auditor*, he hath ſeverely laſhed the ignorance of ſome of our beſt medical writers.

The Caſe which Dr. Rowley relates, was doubtleſs a bad one; and it was ſucceſsfully cured. The novelty of the doctor's practice may probably appear greater to himſelf than to us: in many places he is as ample in its praiſe, as he is liberal in his encomiums on himſelf; and he loſes no opportunity of loading the preſent general mode of practice, and its followers, with unmerited reproach.

The doctor has added a brief account of a new ſpecies of acute madneſs, which, he ſays, has lately prevailed; but he has not told his readers *where*. We ſuppoſe not in *the great city*, for had it fixed its reſidence there, we ſhould, no doubt, have heard more of it.

Art. 24. *A conciſe Account of a new Chymical Medicine, entitled Spiritus Ætherеus Anodynus*, or Anodyne Æthereal Spirit; containing a Relation of its very extraordinary Effects, &c. &c. The ſecond Edition. By William Tickell. 8vo. pp. 380. Price 5s. ſewed. Bath printed, and ſold by Wallis, &c. London. 1788.

The general account which we gave of the firſt edition of this work, will be found in the Review for Dec. 1787, p. 497.

This ſecond edition contains ſome farther caſes of the efficacy of the æther, which, when properly prepared, and judiciouſly adminiſtered, is doubtleſs a very valuable medicine.—We here meet, alſo, with a conſiderable detail of perſonal altercation between the author, and an eminent medical character at Bath; on which we beg to be excuſed from beſtowing any great ſhare of our attention.—For the reſt, as we have no doubt of the actual merit of Mr. Tickell's preparation of æther, we cannot honeſtly refuſe it this acknowlegement.

SUNDAY

SUNDAY SCHOOLS.

Art. 25. *Plans of the Sunday-Schools and School of Induſtry*, eſtabliſhed in the City of Bath; with Remarks, by a Gentleman of the Committee. Publiſhed for the Benefit of the ſaid Schools. 8vo. pp. 44. 6d. Rivingtons, &c. 1789.

It is with pleaſure that we view the rapid progreſs of the Sunday-ſchool Inſtitutions, in almoſt every part of the kingdom. At Bath, as well as in ſome other populous places, theſe truly beneficent undertakings, we find, are carried on with great ſucceſs, indeed, under the care of perſons who have ſet a moſt laudable example, to thoſe who happily enjoy the requiſite affluence, and leiſure, for ſuch public-ſpirited and charitable avocations.—The particulars here recited, have afforded us peculiar ſatisfaction, and, we may add, *entertainment*;—for what can yield more delight to the humane and reflecting mind, than the accumulation of ſuch invaluable benefits, for the riſing generation, as will, probably, extend their happy influence to the remoteſt ages of the world; and throw that additional weight into the ſcale of religion and morality, which may do much toward determining a laſting balance in favour of the beſt and moſt important intereſts of mankind?

The common objections that have been made to Sunday-ſchools, are here judiciouſly and deciſively, though briefly anſwered, in a *prefatory addreſs*, which is ſigned W. B. Theſe initials, we imagine, point out to us the name of the worthy Major Brooke, to whoſe philanthropy, and perſevering efforts, theſe charitable inſtitutions *, at Bath, are greatly indebted for the ſucceſs that hath attended them.

LAW.

Art. 26. *Precedents in Chancery*: being a Collection of Caſes in Chancery, from 1689 to 1722, ſecond Edition, with Notes and References to the former and latter Reports. By Thomas Finch, Eſq. of the Inner Temple. Royal 8vo. 10s. 6d. Brooke. 1786.

This collection of reports is held in great eſteem by the Profeſſion. The caſes in it, down to 1708, are ſaid to have been taken by Mr. Pooley, and the remainder by Mr. Robins. The preſent edition is well executed; it contains ſome good notes, and a regular ſeries of uſeful references.

Art. 27. *The modern Practice of the High Court of Chancery* authoriſed and digeſted in a Manner wholly new; interſperſed with a Variety of the moſt approved and modern Forms of practical Precedents incidental to every Suit in the Progreſs of it, from the original Bill to the Decree: compriſing a Syſtem of practical Knowlege, according to the Courſe of the Court, as at preſent eſtabliſhed. By Robert Hinde, of the Six Clerks Office. 8vo. 9s. bound. Brooke. 1785.

Almoſt the whole of Mr. Mitford's Treatiſe [Firſt Edition] is *copied verbatim* into this work.

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* We muſt not forget to mention, that in this tract we have a very ſatisfactory account of the deſign and progreſs of the Bath *School of Induſtry*, in which the children are taught employments that will enable them to earn their ſubſiſtence.

Art.

Art. 28. *A Treatiſe on the Pleadings in Suits in the Court of Chancery by Engliſh Bill.* By John Mitford, Eſq. the ſecond Edition. 8vo. 7s. 6d. ſewed. Owen. 1787.

An excellent elementary treatiſe.

Art. 29. *Office of Sheriff*; ſhewing its Hiſtory and Antiquity, the Manner of appointing the High Sheriff, his Under Sheriff and Deputies, together with the reſpective Powers and Duties; to which is added the Mode of electing Coroners. By John Impey. 8vo. 9s. bound. Whieldon. 1786.

A very uſeful compilation for perſons intereſted in this part of our law.

Art. 30. *Crown Circuit Aſſiſtant*; being a Collection of Precedents of Indictments, Informations, Convictions by Juſtices, Inquiſitions, Pleas, and other Entries in criminal and penal Proceedings; together with an alphabetical Table to the Statutes relating to Felony, brought down to the 24 Geo. III. By Thomas Dogerty. 8vo. 9s. Uriel. 1787.

An uſeful companion on the circuit.

Art. 31. *Office, Powers, and Juriſdiction of his Majeſty's Juſtices of the Peace, and Commiſſioners of Supply.* In Four Books. By Robert Boyd, LL. D. 2 Vols. 4to. 1l. 11s. 6d. Boards. Murray. 1787.

This work relates to the law of Scotland, where, we underſtand, it is highly eſteemed.

Art. 32. *Repertorium Juridicum.* A general Index to the Caſes and Pleadings in Law and Equity contained in all the Reports, Year-books, &c. hitherto publiſhed. By T. E. Tomlins, of the Inner Temple, Barriſter at Law. Folio. 2l. 15s. 6d. Boards. Uriel, &c. 1786.

About forty years ſince, the old Repertorium Juridicum, was publiſhed, and, from its utility, acquired a conſiderable portion of reputation. In the preface to the preſent work, Mr. Tomlins informs us that ſince that time, caſes to the amount of 25,000 in number have been publiſhed, which made a new edition, with the addition of the ſubſequent caſes, abſolutely neceſſary. Mr. Tomlins has executed this taſk, in the performance now before us. He has corrected the errors of the former work, and inſerted the caſes ſubſequent to it.

Art. 33. *Succinct Review of the Hiſtory of Mortmain:* the Statutes relative to charitable Uſes, and a full Expoſition of the laſt Mortmain Act, 9 Geo. II. c 36. compriſing the Law as it now ſtands, relative to Deviſes and Bequeſts, Taxes, Leaſes, Viſitation, and Direction of public Charities. By A. Highmore. 8vo. 4s. Boards. Whieldon. 1787.

The reader will find in this work much general matter, and ſome uſeful information.

Art. 34. *A complete Abridgment of the Law reſpecting Gaming and Uſury*, with adjudged Caſes. By J. Johnſon. 8vo. 1s. 6d. Randal. 1787.

This abridgment ſeems to have been made with care,

Art.

Art. 35. *Compendious Digeſt of the Statute Law*, compriſing the Subſtance and Effect of all the public Acts of Parliament now in force, from Magna Charta to 27 Geo. III.; to which is added a copious Index. By J. W. Williams. 8vo. 12s. 6d. Kearſley. 1787.—Supplement to ditto. 6d. 1788.

This work will be acceptable to perſons to whom digeſts of this nature are uſeful.

Art. 36. *A full, clear, and familiar Explanation of the Law concerning Bills of Exchange, Promiſſory Notes, and the Evidence on a Trial by Jury relative thereto*; with a Deſcription of Bank Notes, and the Privilege of Attornies. By Peter Lovelaſs, of the Inner Temple, Gent. 8vo. 3s. ſewed. Uriel, &c. 1789.

Mr. Lovelaſs has here given us an accurate and comprehenſive digeſt of the law relative to bills of exchange, and to the circumſtances uſually attending their negociation, &c. It cannot fail, therefore, of being uſeful both to profeſſional and to commercial men; but, before the author prints a ſecond edition, he would do well to obtain ſomewhat more information concerning the *cuſtoms* of merchants reſpecting bills, which are more numerous, and probably more important, than he ſeems to have imagined.

MISCELLANEOUS.

Art. 37. *Appel au Bon Sens*, &c. i. e. An Appeal to good Senſe, in which M. de la Tour ſubmits to that infallible Judge, the Details of his Conduct relative to an Affair that has made ſome Noiſe in the World. 8vo. 31 Pages. 1s. 6d. Kearſley. 1789.

M. de la Tour, who is concerned in the *Courier de l'Europe*, and another periodical paper called *l'Aſile*, gives an account of his acquaintance with M. de Calonne, in conſequence of theſe publications; and informs us that being at M. de Calonne's houſe one morning, according to cuſtom, for the purpoſe of obtaining, for his paper, the lateſt accounts from France, he ſaw, in the Morning Poſt of that day, an advertiſement of the intended publication of Madame de la Motte's Memoirs. M. de Calonne, on hearing this advertiſement read to him, ſaid he would do any thing to hinder their publication. He accepted the offer of M. de la Tour to go to M. and Madame de la Motte, and bargain with them for the manuſcript. The ſum which the latter demanded was ſixteen hundred thouſand livres* [66,666l. 13s. 4d. ſterling], the value of her poſſeſſions which had been ſeized when ſhe was made priſoner in France. M. de Calonne did not think the demand at all exorbitant, gave M. de la Tour power to treat with them, and authoriſed him to promiſe that ſum; he alſo ordered his banker (Sir Robert Herries) to write to Madame de la Motte, informing her that he (the Banker) had a *large ſum*† at the diſpoſal of M. de la Tour, as ſoon as the manuſcript ſhould be delivered into his hands. Depending on the banker's ſignature, and M. de la Tour's promiſes, ſhe gave up the papers.

* Here ſeems to be a great miſtake. The Counteſs de la Motte ſtates her loſs (in her publications hereafter mentioned) at only *one-fourth* of that ſum.

† This large ſum appears to have been 2500l.

M. de

M. de Calonne made ſeveral excuſes to M. de la Tour for non-payment, who, on his part, was under the neceſſity of making alſo excuſes to M. and Madame de la Motte. Several letters were written to France, enquiring what was to be done with theſe papers. Waiting for anſwers, M. de Calonne read over the manuſcript, and, with M. de la Tour, corrected the ſtyle. An anſwer at laſt arrived 'that ſuch memoirs only merited contempt.'

M. de la Tour, not having received from the ex-miniſter the 2500l. ſterling which he had promiſed him, for his trouble during a negotiation which laſted 14 months, has inſtituted a ſuit in Chancery.

Such is the outline of M. de la Tour's ſtatement of the caſe. Near the concluſion he ſays, 'It is evident, as the event has ſhewn, that M. de Calonne, when he employed me in this deplorable buſineſs, had made the following calculation:

'If I ſhall be able to intimidate the Queen, I may be recalled to the miniſtry; or, at leaſt, I may regain my blue ribbon: in that caſe, I ſhall pay M. de la Tour the 2500l. which I have promiſed him; but if I ſhould not ſucceed, I will not pay him a ſhilling, and will revenge myſelf by provoking Madame de la Motte to publiſh the Memoirs herſelf.'

Art. 38. *An Addreſs to the Public*, explaining the Motives which have hitherto delayed the Publication of the Memoirs of the Counteſs de Valois de la Motte; which contains a Juſtification of her Conduct; and expoſing the various Artifices which have been uſed for their Suppreſſion. 8vo. pp. 45. 2s. 6d. Ridgway. 1789.

The Counteſs de la Motte complains, with much earneſtneſs and poignancy, of the loſs of many months time ſince her arrival in England, during which ſhe was prevented from publiſhing her *Juſtificatory Memoirs*: a delay which ſhe apprehends, and, no doubt, with good reaſon, to have been very prejudicial to her intereſts.

Immediately on her arrival in England, after ſhe had eſcaped from her impriſonment in France, the Counteſs had determined to lay her extraordinary caſe before the Public; and her advertiſements, announcing this deſign, attracting the notice of M. de Calonne, that ex-miniſter entered into a negociation with her and her huſband, the Count de la Motte, for the purchaſe of her papers, in order, by preventing the publication, to render an acceptable ſervice to the Q. of F. The event of this treaty, of which all the various ſtages and circumſtances are here minutely related, proved very unfortunate to the diſtreſſed authoreſs. A large ſum, not leſs than 16,000l. ſterling, was to have been the conſideration, as mentioned, though not accurately, in the preceding article; but it does not appear that more than 120 guineas were received, although the work was given up.—A copy, however, having been kept, the publication has ſince taken place: *See the ſucceeding article.*

The *ſmaller tract*, now before us, is to be conſidered as the harbinger of, or introduction to *the Memoirs*. In *both*, the character of M. de Calonne is treated with great freedom and aſperity; and perhaps, by this time, that gentleman is convinced, that to fall into the hands of an exaſperated female, who apprehends herſelf to have been ill treated, and who knows how to uſe her pen, is no trivial diſaſter to him who wiſhes to poſſeſs the good opinion of mankind.

Other diſtinguiſhed perſonages are here introduced, particularly the French Ambaſſador, who alſo, as here ſet forth, obtained a copy of the *Memoirs*, to be tranſmitted to France; but which alſo failed of producing any beneficial conſequences to the authoreſs, who, now, moſt feelingly complains of her diſtreſsful ſituation; though ſhe ſeems to be much, and juſtly, conſoled by the reflection that, in this free country, ſhe is no longer within reach of the fangs of deſpotiſm.

Art. 39. *Memoirs of the Counteſs de Valois de la Motte*; containing a complete Juſtification of her Conduct, and an Explanation of the Intrigues and Artifices uſed againſt her, by her Enemies, relative to THE DIAMOND NECKLACE; alſo the Correſpondence between the Queen and the Cardinal de Rohan.—Tranſlated from the French, written by herſelf. 8vo. pp. 289. 10s. 6d. ſtitched. Ridgway. 1789.

Theſe Memoirs are given to the world, as 'containing the vindication of *injur'd innocence.*'

'Seated as I am,' ſays the Counteſs, 'in that happy kingdom, where Liberty ſtretches forth her hand to the diſtreſſed, and affords a welcome aſylum from the vindictive terrors of oppreſſive tyranny, I now proceed to remove the veil which has ſo long obſcured this myſterious tranſaction, and expoſe to public view, characters whoſe crimes receive additional force from their elevated ſituation.

'I flatter myſelf that, independent of my own vindication, theſe Memoirs will not prove unentertaining. The moral and philoſophic reader will therein find freſh room for reflection and obſervation on the depravity of human nature; the courtly and political reader will probably find a ſatisfaction in developing the myſterious intrigues which were in agitation, at the period of the tranſactions; and the curſory reader will, I hope, be amply gratified in finding thoſe matters explained, which have probably much excited curioſity.'

The ***** of ****** ſtands foremoſt, the moſt ſtriking figure in the extraordinary group here exhibited; and (if the Memoirs before us are to be depended on) her M. has a good chance of being conſigned to that ſort of 'everlaſting fame' which a diſtinguiſhed poet has allotted to Oliver Cromwell *.

The next portrait, in point of importance, is the Cardinal de R——n; who is, on this occaſion, preſented to the Engliſh nation as a character, the moſt contemptible,—and *ſomething more.*

In the back-ground of the canvas, we behold Miniſters of State, Courtiers, Judges, Lawyers—all, now, forced, in their turn, to feel the ſtroke of the executioner, and to receive the mark of the branding-iron.

We now ſeem to underſtand the obſcure hiſtory of the Diamond Necklace, ſomewhat better than we did before; but, ſtill, it is envelloped in myſterious circumſtances. The Counteſs acknowleges the part which ſhe acted in that ugly buſineſs; at the ſame time vindicating herſelf, on the principle of ſerving and obliging the Q. by her aſſiſtance in procuring for her M. this magnificent and enor-

* "See Cromwell damn'd," &c. POPE.

mouſly

mouſly expenſive toy *, on terms, and in a mode, ſuitable to her limited circumſtances, and thoſe of the intriguing Cardinal, at that juncture: the unwary Counteſs not having, all this while, on her part, the ſmalleſt idea that ſhe was contributing to the injury of any human Being.

The principal blame of the tranſaction, ſo far as it had, in the firſt intention, any appearance of fraud, is laid on the wretched C——l, and his private arrangements. *Somebody*, however (when the tranſaction came to light), was to be the object of puniſhment on this occaſion; and in courſe, on all ſuch occaſions, where the honour of crowned heads, and the ſafety of powerful princes, are concerned, are we to wonder if we ſhould ſee the hand of Juſtice tremble while it holds the ſcale, and, conſequently, the equipoiſe not duly preſerved? We have a homely proverb—"the weakeſt goes to the wall."

It is impoſſible for the humane reader to peruſe theſe Memoirs without being impreſſed with commiſeration for the hapleſs writer, whoſe intereſting and well-written tale furniſhes a ſtriking moral for the intriguing retainers of a court. They will here ſee what conſequences may be expected from improper compliances with the vices or follies of the great.

We muſt not omit to inform our readers, that this publication contains thirty-one letters, which are given as genuine tranſcripts from the originals that paſſed in a ſecret correſpondence between the ***** of ****** and the C——l de R——n. In the conveyance of theſe letters, the Counteſs ſays, ſhe was the choſen inſtrument; and that having opportunities of copying them, ſhe availed herſelf accordingly; but, we muſt confeſs, that we are not perfectly ſatisfied with this aſſurance. Were the letters, on both ſides, given to her, for conveyance, *unſealed?* We do not recollect any paſſage in the book, mentioning that circumſtance.—She ſpeaks of a great many other letters, of inferior account, which ſhe committed to the flames, on the firſt apprehenſion of being taken into cuſtody. For the authenticity, therefore, of theſe curious but ſcandalous *State*-papers, and, indeed, of the whole publication, we have only the authority and ſanction † of the Counteſs de la Motte herſelf.

To conclude, we muſt do this unfortunate lady the juſtice to remark, that ſmarting as ſhe ever muſt remain under the ſenſe and remembrance of what ſhe has ſuffered, ſhe yet appears to regret the neceſſity which has impelled her to expoſe the ſecrets of her royal miſtreſs. 'It has been my wiſh,' ſays ſhe, 'to ſave the honour of

* In one place the price ſeems, indirectly, to be mentioned, viz. 1,600,000 livres.

† She ſeems, however, extremely ſolicitous to gain and to merit the entire confidence of her readers. In one place ſhe makes the following ſolemn appeal: 'God both ſees and hears me. I in his preſence take this ſolemn oath, that were I in my laſt moments, I would repeat all that I have here written as being the genuine truth; yes, in my laſt dying will, I would not alter a letter of this declaration, the firſt it has been in my power to make with freedom.'

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the Queen; but in the abyſs into which I am more and more deeply plunged, can I at this day turn my thoughts to any thing beſide the ſhatter'd remains of my own honour? The Public muſt at length pronounce between HER MAJESTY and *the atom ſhe has cruſh'd.*'

Art. 40. *A Sketch of the Life and Character of the late Dr. Monſey,* Phyſician to the Royal Hoſpital at Chelſea; with Anecdotes of Perſons of Rank, in Church and State. 8vo. pp. 86. 2s. 6d. Nunn, Great Queen-ſtreet, Lincoln's-inn-fields. 1789.

Some ingenious friend of Dr. Monſey's, who appears to have been intimately acquainted with that ſingular character (by *ſome* compared to Swift), has here thrown together, in a careleſs, rambling, and deſultory way, a number of anecdotes and circumſtances relative both to the Doctor and to his patrons, his aſſociates and acquaintance, whether in the higher or lower ranks of ſociety. If his work is not regularly biographical, it is, however, a very entertaining *ſomething*, which ſhews that the author poſſeſſes a conſiderable ſhare, not only of vivacity, but, occaſionally, of judgment; which are not always concomitants.—For the information of thoſe readers of our Journal, who, reſiding in remote parts of the kingdom, knew little of Dr. M. we ſhall extract a ſhort paragraph from the general ſketch of his character, with which the preſent performance concludes:

'Dr. Monſey had ſtrong paſſions, pointed wit, and a lively imagination. His curioſity was ardent, inſatiable, and often troubleſome; but then his communication was rapid, copious, and intereſting. He poſſeſſed a vein of humour, rich, luxuriant, and (as is the nature of *all humour*) ſometimes groſs, and ſometimes inelegant.'

Art. 41. *Original Letters of the late Rev. Laurence Sterne*; never before publiſhed. Crown 8vo. pp. 216. 3s. ſewed. Longman, &c. 1788.

The name of Sterne is ſuch a favourite with the Public, that we are intereſted in every thing which is reported to come from his pen. If the letters now before us are to be conſidered as an imitation of his epiſtolary performances, they certainly excel every former attempt of the kind, and may even be pronounced not unworthy of that hitherto unrivalled genius. We here obſerve a ſimilar felicity of expreſſion, and delicacy of ſentiment; and we meet with many of thoſe admirable touches which make their way immediately and inſenſibly to our beſt and pureſt affections. With pleaſure we add, that we meet with none of thoſe errors with which ſeveral of Sterne's works are juſtly chargeable: no ribaldry, no paſſages that have any tendency to raiſe a bluſh on the cheek of modeſty. We can, therefore, recommend this volume to thoſe readers who have a taſte for the beauties of compoſition, and feeling ſufficient to enter into the ſentiments of a writer, whoever he be, that is intimately acquainted with the ſecret receſſes of the human heart.

Art. 42. *Select Views in India*, drawn on the Spot in the Years 1780—1783, and executed in Aqua Tinta [acqua tinta]. By William Hodges, R. A. Imperial Folio. 2 Vols. Sewell.

Though we do not uſually notice in our Review the publications of prints, yet the hiſtorical deſcriptions accompanying the views of the ruins, buildings, &c. which Mr. Hodges has repreſented in theſe ſuperb

ſuperb volumes, are ſuch as entitle the work to a place in a Journal of the literary productions and polite arts of the country.

We have here proofs, if any had been wanting, of the antiquity of architecture in the Eaſt Indies, together with a repreſentation of the preſent appearance of objects in a large part of Bengal, eſpecially the towns, fortifications, places of religious worſhip, &c.

From the ſtyle of building, there is every reaſon to think that it was brought out of Perſia, eſpecially in the buildings that were erected ſince the time of Tamerlane: the great ſimilarity which it bears to the Gothic architecture, is a circumſtance that may ſerve to amuſe the inquiſitive antiquary; and the reſult of his reſearches may, perhaps, lead to diſcover the reaſon why the architectural taſte was, at one and the ſame period, exactly alike at the eaſtern extremity of India and the weſtern boundary of Europe, or the means by which theſe diſtant people, who adopted the ſame principles, had communications with each other. Mr. Hodges gives the view of a gate leading to a moſque at Chunar Gur, as a remarkable inſtance of the perfect ſimilarity between the Indian and Gothic architecture, in which not only the general form of the ſtructure, but the leſſer decorations, as the lozenge filled with roſes, the ornaments in the ſpandels of the arches, the little pannelling and mouldings, are exactly ſimilar.

The Pagodas, bearing a reſemblance to the Egyptian Pyramids, in many circumſtances, except in their ſize, may ſuggeſt an inquiry whether the Egyptians and Indians, at ſome very early period, might not have had connexions with each other; we ſay *early period*, becauſe the pyramids, both in Egypt and India, appear to be the firſt or earlieſt buildings that occur in each country: thoſe of the Hindoos, particularly the earlieſt, are formed by ſimply piling ſtone upon ſtone, without any other opening, or inlet for light, than the door, which is only about five feet high.

Of theſe views of buildings, the moſt remarkable for its antiquity, is the ruin of the city of *Oud*, which, Mr. Hodges ſays, from the authority of Dow's tranſlation of Feritſha's hiſtory, was the capital of the country twelve hundred years before the Chriſtian æra. To enter into a particular deſcription of each plate would be tedious to our readers, and at the ſame time would convey ideas much inferior to thoſe that might be acquired by a ſight of the engravings, which, as being executed in *acqua-tinta*, are truly beautiful. The ſize of each plate is 19 inches by 13.

Art. 43. *A brief and poetical Declaration from a Recovering Miniſter to his Friends.* By the Right Hon. W. Pitt, Chancellor of the Exchequer. With Intelligence extraordinary. 4to. pp. 23. 1s. 6d. Ridgway. 1789.

A tolerable piece of burleſque, conſidering that it comes from the loſing ſide, which is ſeldom ſeen to laugh. The ridicule, however, of 'the *Georgium Sidus*, after being obſerved for a time, riſing from his chamber in the Eaſt,' is, ſurely, rather *mal à propos* to the general NATIONAL REJOICING, which took place within a day or two after the appearance of this ſcoffing piece of wit.

Art.

Art. 44. *A Letter from a Gentleman on board an Indiaman*, to his Friend in London, giving an Account of the Iſland of Joanna, in the Year 1784. 8vo. 1s. Stockdale. 1788.

This letter is but a flimſy compoſition, conſidered as a publication; though as a *private* letter to a friend, it was important enough for the ſubject. Some little conſequence is indeed aſſumed from correcting the erroneous repreſentations of this iſland by the Abbé Raynal, and Major Rooke; from the exaggerations of both of whom, the author makes large drawbacks; a fate that will often attend writers of the greateſt abilities, who venture to form opinions on the repreſentations of others: and this iſland, according to the anonymous Letter-writer, is not ſo picturesque in beautiful landſcapes as the Abbé deſcribes it, nor do the inhabitants merit the reſpectable character given of them by the Major.

Joanna is one of the Comora iſlands, and is here placed in 12° 30′ S. lat. and in 44° 15′ E. long. The hills in the iſland are covered with wood, but are ſteep and difficult of acceſs. The vallies exhibit only a miſerable town, with a few irregular plantations of cocoa nuts: and there is not one mule or aſs in all the iſland. The original natives, in number about 7000, occupy the hills, and are generally at war with the Arabian interlopers, who eſtabliſhed themſelves on the ſea coaſt by conqueſt, and are about 3000 in number. Theſe latter are deſcribed as poor miſerable beings, who not being able to carry on any extenſive degree of cultivation, on account of their being expoſed to the depredations of the mountaineer natives, ſubſiſt chiefly by ſupplying the India ſhips who touch there for refreſhment, with a few cattle and tropical fruits. As for their ability to accommodate ſtrangers on ſhore, the writer ſays, one day's trial will convince any man, that he will be much more comfortable on board his ſhip, or in a tent, than in their filthy hovels. Even in the houſe of their prince, the beſt decorations of the walls are ſixpenny looking-glaſſes, and broken china; an old cheſt, or a bed, are the only ſeats to be found, and the paſſages are choaked with dirt.

Art. 45. *Hints for City Amuſement*; or Bank Oratory anticipated, &c. 8vo. 6d. pp. 24. Harley. 1788.

A humorous *anticipation* of ſpeeches expected to be made, at a General Court of the Proprietors of the Bank of England, in Sept. laſt, 1788. It was firſt publiſhed in the Whitehall Evening Poſt; and is now reprinted with corrections and additions.

POLITICAL.

Art. 46. *Hiſtory of the Royal Malady*, with Variety of entertaining Anecdotes. To which are added, Strictures on the Declaration of Horne Tooke, Eſq. reſpecting "Her Royal Highneſs the Princeſs of Wales," commonly called (the Hon.) Mrs. Fitzherbert. With intereſting Remarks on a Regency. By a Page of the Preſence. 4to. pp. 88. 5s. Sold by the Author, in Sloan Square. 1789.

An impudent, audacious publication, which ſhould not have been honoured with the leaſt notice in the M. Rev. had it not produced other tracts, which muſt, in courſe, be mentioned, in connection with their unworthy parent.

Art. 47. *Alfred*; or, a Narrative of the daring and illegal Meaſures to ſuppreſs the [above] Pamphlet, &c. &c. 8vo. 1s. 6d. Sold as before mentioned.

We are ſorry to ſee a writer, who certainly poſſeſſes conſiderable talents, employing them to ſuch wretched purpoſe, as the abuſe of a monarch whom every good man loves; and in whoſe happy recovery from his late alarming indiſpoſition, millions of grateful hearts are now rejoicing.—Can *compliments* from ſuch a pen as that of the Rev. Dr. Withers, the author of theſe literary nuiſances, be acceptable to any gentleman in adminiſtration?

Art. 48. *Alfred unmaſk'd*; or, the New Catiline. Intended as a Pair of Spectacles for the ſhort-ſighted Politicians of 1789. 8vo. pp. 33. 1s. Faulder.

We were in hopes, laſt month, that the hoſt of political railers at Mr. Pitt, and the meaſures of Adminiſtration reſpecting the intended Regency, were all paſſed by; but a few ſtragglers, we ſee, are yet behind; as is uſual when troops are on the march.

Art. 49. *A Letter to the Author of Alfred*, and the Hiſtory of the Royal Malady. By a Clergyman. 4to. 6d. Walter, &c.

A ſerious and judicious expoſtulation with Dr. Withers, on the indecency and falſehood of his publications reſpecting his Majeſty's late indiſpoſition. If any of Dr. W.'s readers are *approvers* of his pamphlets, we would recommend to them an impartial peruſal of this Letter.

Art. 50. *An important Narrative of Facts*; in Anſwer to the erroneous Statement given by Dr. Withers, in his Pamphlet of *Alfred*, containing the Correſpondence between Dr. Withers and J. Ridgway, on the Publication of the Hiſtory of the Royal Malady, &c. and the Author's Motives for ſubmitting this Detail to the Public. 8vo. 2s. pp. 56. Ridgway. 1789.

The motley materials of which this pamphlet is compoſed, are given in the form of a letter to Mr. Ridgway; ſigned Richard Davis, Piccadilly. The character of Dr. Withers will reap no advantage from this publication.

Art. 51. *Legal Conſiderations* on the Regency, as far as it regards Ireland. 8vo. pp. 26. 1s. Stockdale.

It appears that this piece was written before the Regency Bill was introduced into parliament, and at the time when we were firſt given to underſtand that the Iriſh meant to make the Prince of Wales *Regent of Ireland* without limitations. The legality of this deſign is the point here brought under conſideration; and the queſtion is determined in the negative.—The author treats his ſubject with due gravity, and, as we apprehend, with good judgment. He ſhews that the Stat. 23 Geo. III. does not apply to the ſubject under conſideration. The words of the act are, as here quoted, "That the right claimed by the people of Ireland, to be bound only by laws enacted by his Majeſty, and the Parliament of that kingdom, ſhall be eſtabliſhed for ever, and ſhall at no time be queſtioned, or queſtionable." This law, our author contends, was not meant to reſtrain the Parliament of Great Britain from enacting ſuch laws, reſpecting the Crown and its

imperial authority, as ſhall bind the people of Ireland. For his reaſoning on this head, we muſt refer to the pamphlet.—On the whole, he ſeems to have fully eſtabliſhed his main point, which is to ſhew—That the late reſolutions of the Iriſh Parliament, in appointing the P. of W. Regent, 'are warranted neither by law nor by the conſtitution; and to ſay the leaſt of them, are utterly void.'

Art. 52. *Reflections on the Conſequences of his Majeſty's Recovery from his late Indiſpoſition.* In a Letter to the People of England. 8vo. pp. 61. 1s. 6d. Robinſons.

The date of this Letter is Feb. 16; ſince which time, about a month elapſed before its publication. The writer's reflections are of a nature ſo very ſerious, that they cannot but merit the candid regard of the public. His great object is to call our attention to what poſſibly *may*, but we hope never *will*, *happen*, a *relapſe* into that diſorder from which, God be praiſed, his Majeſty is declared, on the beſt authority, to be happily recovered! Our author produces inſtances, from hiſtory, of the relapſes of royal convaleſcents, the conſequences of which have been moſt dreadful to their ſubjects;—and it is to prepare our minds, and pave the way for *proviſional* meaſures, for our national ſecurity *, againſt future contingencies of this melancholy but highly important nature, that he lays his thoughts before the public.—He writes in a ſtyle and manner that ſeem, as far as anonymous writers are to be credited, to indicate the worthieſt intentions; and his abilities appear to be ſuch as may, perhaps, entitle him (in the eſtimation of intelligent readers) to rank among our beſt political writers.

Art. 53. *Obſervations upon the late national Embarraſſment*, and the Proceedings in Parliament relative to the ſame. By J. L. de Lolme, LL. D. 8vo. 1s. 6d. Debrett. 1789.

A ſecond edition of a pamphlet mentioned in our laſt Review, entitled, *The preſent national Embarraſſment conſidered.* It was then publiſhed without the author's name. As the national buſineſs has ſince continued in a progreſſive ſtate, 'the pamphlet is again offered to the public, with conſiderable alterations' [and additions], 'which were become neceſſary for rendering the ſubject ſufficiently intelligible.' This *neceſſity* we hinted at, in the former ſhort notice which we took of Dr. De Lolme's [then *anonymous*] publication. A *Poſtſcript* is now added, containing an ingenious explanation of the rights of the Heir Apparent; and ſome acute remarks on the conduct, reſpectively, of the contending parties, in the courſe of the late proceedings.

Art. 54. *The Fall of Faction*; or Edmund's Viſion, &c. 4to. 2s. 6d. pp. 32. Walter in Piccadilly. 1789.

This comes from Mr. *T'other-Side*; who aims to be witty, at the expence of Mr. Burke, and the whole court of Carleton Houſe. If, in this attempt, the author is not altogether ſucceſsful, we dare ſay

* This Author has, himſelf, hinted ſome remedies; but they ſeem, even in his own apprehenſion, improbable and viſionary: particularly where he talks of *reſignations*.

it is more his misfortune than his fault. The honeſt gentleman has, no doubt, *done his beſt.*

Art. 55. *Obſervations* on "A Letter to the moſt inſolent Man alive*," 4to. pp. 22. 1s. 6d. Walter in Piccadilly.

It was unneceſſary for this unknown *Obſerver* to attempt a defence of the character and conduct of our popular Miniſter, while he acknowleges that they *need no defence*, p. 21.—Mr. Pitt may, however, hold himſelf, in ſome degree, obliged to this advocate, for his zeal and good intention, whatever may be thought of his abilities as *a writer.*

Art. 56. *The Letter to the moſt inſolent Man alive* anſwered. 8vo. pp. 30. 1s. Stockdale.

A very ſevere attack, as we ſuppoſe, on Mr. Sheridan, under the idea that he is the author of *The Letter*, &c. The ****** of *****, and the whole Oppoſition-party, come in for their ſhare of this literary *baſtinado.*

Art. 57. *A Letter to the Right Hon. Charles James Fox*, on the late Conduct of his Party. 8vo. 1s. 6d. pp. 53. Ridgway.

Written during his Majeſty's illneſs, and dated Feb. 13th. The author took up the then *(as it ſeemed)* declining cauſe of the Adminiſtration, with great ſpirit and energy. Mr. Fox, and his party, never had a ſeverer lecture. Whoever the author is, he appears to be far ſuperior to the common herd of pamphleteers, by which the nation is, at preſent, over-run. His Letter was publiſhed in the latter end of the laſt month; but did not come to our hands ſoon enough to be included in the long liſt of tracts relative to the Regency, given in the Review for February.

Art. 58. *Four pleaſant Epiſtles*, written for the Entertainment and Gratification of Four unpleaſant Characters, *viz.* A very EXALTED SUBJECT in his MAJESTY'S DOMINIONS; the *moſt* UNPATRIOTIC MAN *alive!!* the *moſt* ARTFUL MAN alive!! and SECOND CHILDHOOD. By *Albion.* 4to. pp. 39. 2s. 6d. Prieſt, in Holborn. 1789.

Pleaſant Epiſtles! To whom will they be pleaſant? Not to the reader;—for a diſplay of the vices and follies of public men, whoſe conduct may greatly affect the welfare of the nation, can afford no gratification to a reflecting mind. Nor will theſe Epiſtles be pleaſant to the perſons addreſſed in them;—for what man will be fond of viewing his natural face in a glaſs, which reflects to him a bad complexion, and ugly features?—For 'pleaſant,' then, read *unpleaſant.*

Theſe Letters, however, are not dull. They are written with point and ſpirit, and all the licentious freedom of the times; but the author frequently expreſſes himſelf with a degree of inaccuracy that diſgraces his language.

The 'unpleaſant characters' to whom Mr. *Albion* addreſſes theſe Epiſtles (beſide the very EXALTED SUBJECT, whom we are ſorry to ſee treated in ſo '*unpleaſant*' a manner) are Mr. Fox, Mr. Sheridan,

* See our laſt month's Catalogue, Art. 42.

and

and Mr. Burke. The obloquy thrown upon gentlemen (on party-ground) may anſwer the end of writers on either ſide; but to enlarge upon it, would not ſuit the nature of a literary Journal.

The conduct of the *three characters* juſt mentioned, with reſpect to the late agitated queſtion of Regency, appears to have drawn upon them the wit and vengeance of this writer, and other literary champions of Adminiſtration.

Art. 59. *An Explanation of the miſtaken Principle on which the Commutation Act was founded:* and the Nature of the Miſchiefs that muſt follow from a Perſeverance in it. In a ſecond Addreſs to the Public from Thomas Bates Rous, Eſq. 4to. pp. 22. 1s. 6d. Debrett. 1789.

Mr. Rous's firſt addreſs was noticed in our Review, vol. lxxv. p. 146. In this ſecond addreſs, he commences with aſſerting 'that no tax on fixed property can be made to yield ſufficient to be a ſubſtitute for revenue, drawn from articles of general conſumption, without being ruinouſly oppreſſive.' He exemplifies the truth of this poſition by that productive ſource of revenue—MALT. By comparing the value of the barley from which it is produced, with the value of all the produce of all the land in England, the proportion between them will be found very ſmall; 'and yet (he ſays) it yields with eaſe to the Exchequer, a ſum *that nine ſhillings in the pound* additional tax on the land would ſcarcely equal.' This concluſion may be right; but the reader would have given to it a more ready aſſent, had the author *demonſtrated* its truth. He afterward ſtates, by the returns from the Exciſe Office, that the revenue derived from the beer, diſtillery, and malt duties, amounts, in a favourable year, to four millions ſterling; and then ſays, 'The idea of *extravagantly multiplying* the conſumption of any foreign produce, that may affect this great national ſupport, by *throwing off the duties*, and rendering it very cheap, is perhaps as alarming as any ever entertained by a Miniſter.' Mr. Rous has not ſhewn that the malt duties have decreaſed ſince the Commutation Act took place.

Mr. R. proceeds with a number of obſervations on the quantities of different teas imported, the revenue thence ariſing, and the difficulty which the Company have in ſupplying the market; and he thus concludes:

'If Adminiſtration, when it had fully determined on *the policy of the meaſure* of altering the duties on tea, had proceeded with temper and judgment,—if inſtead of commuting all the duties except $12\frac{1}{2}$ *per cent.* for an oppreſſive window tax, one half of the duties had been taken from the inferior ſorts, and ſomething more from the loweſt, in which the ſmuggler chiefly dealt, and on which the duties were conſiderably higher than on fine teas, this meaſure would have defeated the illegal trade both in foreign and fictitious tea,—had then the ſame meaſures been ſteadily purſued at the Eaſt India Houſe (under the controul of Government as the Act directs) which were adopted at the commencement of the preſent ſcheme, but ſoon from the overwhelming effect relinquiſhed,—had the quick ſucceſſive ſales been ſupplied with quantities equal to the demand of every dealer, ſo as to prevent ſpeculation, which might have been done without

danger of increaſing the conſumption of *fine* tea (which is, as I have ſhewn, the ſource of all the miſchief), it would ſoon have been found, that the leſſer duty on the extended *legal quantity* would have yielded a revenue, not only much larger than the *preſent duty united with the oppreſſive window tax*, but much larger than ever was before received from tea. From this meaſure no injury could have happened to the country. But if the Miniſter diſregards the miſchiefs I have deſcribed, and makes revenue his only object, by throwing off *alſo* half the duties from the fine teas, he might have obtained a large revenue indeed, and the miſchiefs, though conſiderable, would certainly have been leſs than from the preſent meaſure. He would likewiſe have found it a more eaſy and effectual method of ſucceeding in his primary object, than by giving up all the duties but 12½ *per cent.* for a window tax. For, in forming a plan to defeat the ſmuggler, by lowering the duties, *eſpecial care ſhould be taken not to create a demand for the commodity, which cannot be permanently ſupplied from a legal ſource.* The preſent ill digeſted meaſure, from its enormous effects, has failed in the execution, after having, in the attempt, created an inſatiable demand through the kingdom, and opened a larger field for the ſmuggler than ever, leaving the means of reſiſting him more difficult in future.'

Such is Mr. Rous's plan for regulating the duties on this article of foreign luxury. It has every mark of plauſibility; but the author's quick conceptions carry him ſometimes too faſt for readers who poſſeſs only ordinary perception. More demonſtration would have been agreeable to many readers.

POETRY.

Art. 60. *The Regency*, a Poem. 4to. pp. 35. 2s. 6d. Stalker, &c. 1789.

An attempt to *ridicule* the Prince of Wales, and his party, in verſes that are only *abuſive*. The Poet's ear is ſo very defective, that he gives us '*idea*,' as a rhime to '*fear*.'

Art. 61. *The Antagoniſts of Peter Pindar cut into Atoms*, in a furious Epiſtle to Peter Pindar, Eſq. By Tom Plumb. 4to. pp. 20. 1s. 6d. Kearſley. 1789.

This zealous admirer and defender of Peter Pindar's ſterling wit, be-rhimes and be-praiſes him in Birmingham baſe metal.

Art. 62. *Political Adoration*; or, An Addreſs to the Devil. By the FOUL FIEND FLIBBERTIGIBBET. 4to. * pp. 17. 1s. 6d. Ridgway. 1789.

The *Foul Fiend* directs the whole force of his wit and virulence, which is not inconſiderable, againſt Mr. Pitt. His manner, as exhibited in this political ſquib, reminds us of the ſpirit and turn of Swift's *Legion Club*.—It is remarkable, that, in a Chriſtian country, the principal objection againſt our young *Palinurus* is, That, as yet, he makes no figure in the annals of adultery and fornication.—O *tempora! O mores!*

* There is a motto, *manufactured* in *Engliſh Greek*, to ridicule the claſſical erudition of Lord Belgrave.

Art.

Art. 63. *The Poet's Reſtrictions*; or, the Prince of Wales's Laureate; with political and literary Characters. 4to. pp. 36. 2s. Stalker. 1789.

This author, though not a Swift, a Prior, or a Peter Pindar, poſſeſſes ſome jocularity; and *jocularity* would, perhaps, conſtitute his beſt pretenſion to what he here ſolicits; *viz.* the office of Poet Laureate to Carlton Houſe.

Addreſſing himſelf to the Prince, he reminds his Royal Highneſs of the importance of poetic praiſe:

'Your ſtately columns tower in vain,
Where yet no Muſe has rais'd her ſtrain.
In vain yon architraves aſcend,
Where Pegaſus was never kenn'd.
Your tablatures in vain are hung,
Where never Poet ſweetly ſung;
Th' unſocial board is idly ſpread,
Where bard ne'er ſhew'd a laurel'd head.
Each glaſs—the taſteleſs wines diſgrace,
Where Lyric never found a place.

* * * *

Then make the riſing pile complete,
The Prince's—and the Poet's ſeat:
So ſhall aſtoniſh'd Grub-ſtreet ſee
No Prince like you, nor bard like me.'

The foregoing lines may ſerve as a ſpecimen of the would-be Laureate's abilities:—they are far from being the worſt in the poem.

Art. 64. *The Female's Meditations*; or common Occurrences ſpiritualized, in Verſe. By Hannah Wallis. 4to. 3s. 6d. ſewed. Matthews, &c. 1787.

Specimen,—taken from the introductory poem, entitled '*A Prayer to God for a Bleſſing to this Work*:'

'CORRECT this work, my God, I pray,
Let it corrected be:
Amend each line, when 'tis reviewed,
Thou all its faults can ſee.'

There is more propriety in this requeſt than ſome may imagine; for it does not ſeem to be in the power of any *human* Being to render *tolerable* the verſes of this poor Methodiſt,—as we ſuppoſe her to be.—She has furniſhed, however, a new image for the humorous author of the Treatiſe on the Bathos, were he ſtill living.—To his catalogue of earthly employments for the moſt ſublime of all Beings, he would add that of A CORRECTOR OF THE PRESS.

ARTS.

Art. 65. *An Addreſs to the Public, on the Polygraphic Art*; or the copying or multiplying Pictures, in Oil Colours, by a chemical and mechanical Proceſs, the Invention of Mr. Joſeph Booth, Portrait Painter. 8vo. pp. 18. 1s. Cadell, &c. 1788.

Mr. Booth poſſeſſes the art of copying (we believe, mechanically) pictures in oil colours. The pamphlet before us is not a deſcription

of the method which he uſes, but a diſplay of the good effects of his invention, and an invitation to the Public to ſee his exhibition. We ſaw it with pleaſure, laſt winter. The original pictures are placed in the middle of 20 or 30 copies of each, and we acknowlege, that it requires Lyncean eyes, with the niceſt ſkill, to diſcover the original, amid the ſurrounding copies. Mr. Booth will, no doubt, meet with that encouragement from the diſcerning Public, which his ingenious invention ſeems to merit.

THEOLOGY.

Art. 66. *Obſervations ſur les Ecrits de M. de Voltaire, principalement ſur la Religion. Par M. E. Gibert, Miniſtre de la Chapelle Royale de St. James.* 12mo. 2 Vols. 7s. ſewed. Payne, &c. 1788.

The pious author of theſe volumes acquaints us, in his preface, that, alarmed at the progreſs of Infidelity, he has taken up the pen, in order to guard the weak and unthinking, againſt the ſophiſms, miſrepreſentations, and lies *(menſonges)*, ſo generally prevalent in the works of M. de Voltaire.—We doubt not his ſincerity, and we commend his zeal. It is the duty of every good ſhepherd to watch continually over his flock, and to guard them, perpetually, againſt every attempt of the wolf. M. Gibert deſerves encouragement, not only on account of the goodneſs of his intention, but becauſe his work, as far as he has yet proceeded in the publication, abounds with judicious obſervations, and weighty arguments in defence of our religion, againſt the attacks of a witty and moſt licentious writer.—He informs us, in an advertiſement, that ſhould the preſent *ſpecimen* be approved by the public, it is his intention to continue the work; and that the whole will be compriſed in ſix or eight volumes. *May ſucceſs, and a numerous ſubſcription, attend him!*

We would not, however, adviſe M. Gibert to think too lightly of his adverſary, nor affect to treat him as a *ſilly fellow* *. Any want of liberality on the part of the Chriſtian, may only tend to diſcredit his good cauſe, and to throw ſome weight into the ſcale of an ingenious opponent.

Art. 67. *A Charge delivered to the Clergy of the Dioceſe of Landaff*, in June 1788. By R. Watſon, D. D. F. R. S. Biſhop of Landaff. 8vo. pp. 76. 2s. 6d. ſewed. Evans.

This pamphlet contains two tracts; the firſt of which is the charge above mentioned; the other is, an *Addreſs to young perſons* after confirmation. Concerning the latter, we are informed that it is ſoon to be publiſhed ſeparately, at the price of one ſhilling, which we hear with pleaſure, as we think it calculated to be of eſſential

* ' *J'avoue que la maniere dont je l'attaque, dans pluſieurs endroits, a quelque choſe qui repugne à ma façon de penſer; car je trouve la religion un ſujet trop ſerieux pour qu'il convienne d'y faire intervenir l'ironie & la ſatyre. Mais ceux qui ont lu cet auteur conviendront, peutêtre, avec moi, qu'il eſt impoſſible de l'attaquer d'une autre maniere, et que s'il fût jamais à propos de faire uſage du conſeil de Salomon, Prov.* xxvi. 5, *c'eſt dans la preſente diſpute.*' Preface.

ſervice.

ſervice. The Charge is, as might be expected, ſenſible, judicious, and replete with liberal and uſeful ſentiments. The candour and piety, as well as the knowlege and learning of the Author, are diſplayed in recommending with great earneſtneſs, to his clergy, the careful ſtudy of the evidences of Divine Revelation; and at the ſame time while he mentions thoſe parts of practical truth and religious doctrine in which all Chriſtians agree, adviſing, by implication at leaſt, modeſty and diffidence as to thoſe points in which the wiſe and the worthy have conſtantly ſeen ſome cauſe to differ: The following is one of the directions—'Not to narrow the foundations of faith, not to teach any doctrine as neceſſary to be believed, how true ſoever you may eſteem it, which is not in Scripture expreſsly declared to be neceſſary.'—We read, with ſimilar ſatisfaction, the Biſhop's remark—'that the preſent Church of England, had ſhe the power, would be as far from treading in the ſanguinary footſteps of the former Church of England, as the Britiſh legiſlature would be now from granting her the authority of doing it, which was ſo ſuperſtitiouſly conceded to her, in an age of ignorance and eccleſiaſtical domination.'—We derive equal pleaſure from the hint which his lordſhip gives, when he ſays,—'The day, we truſt, is not far diſtant, when profeſſion of Belief in the Divine Miſſion of Jeſus Chriſt, as related in the authentic records of the Bible, will be conſidered as a comprehenſive bond of Charity, fitted to unite (which is the main thing) in mutual forbearance and good will at leaſt, if not in community of worſhip, all denominations of Chriſtians.'—But we recommend it to the reader to peruſe the pamphlet himſelf; and we proceed to take a little farther notice of the other treatiſe, which is as well adapted to promote the *great* and *important* cauſe of *early* piety and virtue, as the former is to admoniſh and animate the clergy. It manifeſts a benevolent zeal for the beſt intereſts of youth; it has energy of diction, and ſtrength of ſentiment; and the ſtyle, we apprehend, is ſufficiently plain and clear for every claſs, eſpecially if they will read it with due attention.

Art. 68. *Eſſay on the Kingdom of Chriſt.* By Abraham Booth. 12mo. 1s. Buckland. 1788.

This writer follows numbers who have well diſplayed the ſpiritual nature of Chriſtianity. Dr. Hoadly, biſhop of Winchester, ranks among the firſt of theſe, yet we conceive he would hardly have concurred with the preſent author in aſſerting that national eſtabliſhments are ſecular kingdoms, and unworthy the name of Chriſtian churches. 'What,' he aſks, 'has the policy of princes or of prelates to do in maintaining, or in extending an empire of truth and of rectitude?—They may adorn the exterior of public worſhip—may dignify the miniſters with pompous titles,—and inveſt them with temporal power, &c. &c.—but the empire of *Jeſus Chriſt* diſdains them all, becauſe they belong to the kingdoms of this world.'—Again,—'As the laws of Chriſt ſay nothing about the admiſſion of one or another, on account of his domeſtic or civil connections, nor yet for his wealth or influence, his parts or learning; ſo they are equally ſilent about pecuniary fines, or ſatisfactory penances, about civil diſabilities and corporal puniſhments;—the former being quite foreign

foreign to qualifications for a ſpiritual kingdom, the latter muſt be utterly abhorrent from the laws with which it is governed, being manifeſtly the inventions of antichriſt, and the ſupporters of his cruel throne. Civil penalties, in this caſe, are adapted to generate fear, and promote hypocriſy; to ſuppreſs truth and render Chriſtianity itſelf ſuſpicious.'—Though we cannot withhold our aſſent from ſeveral of this writer's obſervations, yet, in other inſtances, we cannot entirely concur with him. His cenſures fall, in a degree, on different parties of Chriſtians.—Any perſon, however, may peruſe the book with advantage, although he may not always adopt the author's opinions.

Art. 69. *Conſiderations upon the Uſe and Abuſe of Oaths judicially taken*; particularly in reſpect of Perjury. By the Rev. Robert Pool Finch, D D. Prebendary of Weſtminſter, and Rector of St. John the Evangeliſt in that City. 8vo. 6d. Rivingtons. 1788.

The ſanction of an oath is the ſtrongeſt hold that the law can take of the conſciences of men, to bind them to adhere to their obligations, or to declare the truth when they are queſtioned on occaſions which concern the welfare of ſociety. The Rev. author of this well intended tract, obſerves, 'that both from the nature of man and the nature of things, there ariſes a neceſſity for oaths in a judicial ſenſe, whenever the deareſt privileges, intereſts, properties, and enjoyments of mankind are at ſtake, inaſmuch as without this ſanction, diſtreſs, and confuſion of the very worſt kind muſt enſue.' Hence he argues the great importance of adminiſtering them with ſolemnity, and of eſtabliſhing their force and influence. The frequent impoſition of them, which the various tranſactions in ſociety have been thought to require, is one great cauſe of weakening their force; for 'oaths given and taken frequently, will be given and taken irreverently, till at laſt, many will regard them very little more than they do common ſwearing.' The author very juſtly imputes the guilt of perjury, to the frequency of common ſwearing, which deſtroys all reverence for a ſolemn appeal to the great Author of nature for the truth of our words or actions on particular occaſions; the vulgar habit of diſfiguring converſation with horrid expletives, ought therefore, if the general relaxation of morals will allow it, to be diſcouraged by all the powers veſted in magiſtracy. The judicial mode of adminiſtering oaths to witneſſes, or of taking affidavits before maſters in Chancery, will not impreſs the parties ſworn, with a becoming ſenſe of the awful act they are about. In the former caſe, the oath is hurried over as faſt as the words can be careleſsly uttered by the clerk, the time of adminiſtering being an interval of inattention to the whole court, till it is recalled by the queſtions propoſed to the party ſworn. In the latter caſe, the door of a room, wherein a maſter in Chancery is preſumed to ſit (for he is not always ſeen), is juſt opened ſo as to admit the clerk to fill the gap, and rehearſe the oath to the party ſtanding without! Is there any thing in all this calculated to inſpire men with a religious reverence for truth? Do not the parties adminiſtering ſuch oaths conſider

conſider them as mere matters of form, and reſt ſolely on the terrors of legal puniſhment, if falſity can be detected?

Dr. Finch thinks, on account of the enormity and fatal conſequences of perjury, that the crime ſhould be puniſhed with death. But a man hanged for an example, is ſoon forgotten; the puniſhment is far more ſevere, and the example more laſting, when he is left to exiſt, branded with the diſgrace and incapacities involved in a conviction of the crime: if he is ſhameleſs enough to remain at home, he walks about under the infamy of being a wretch unworthy of any confidence, becauſe no obligations can bind him; if he flies his country, no one can be better ſpared; and ſhould he have any compunction, he has time to repent, and recover ſome character elſewhere.

SINGLE SERMONS.

I. Preached at the Anniverſary Meeting of the Sons of the Clergy, at St. Paul's, May 10, 1787. By Anthony Hamilton, D. D. Archdeacon of Colcheſter, Chaplain in Ordinary to his Majeſty, &c. &c. To which are added, Liſts of the Stewards for the Feaſts of the Sons of the Clergy; together with the Names of the Preachers, and the Sums collected at the Anniverſary Meetings ſince the Year 1721. 4to. 1s. Rivingtons. 1788.

Though this diſcourſe is well adapted to the occaſion, it contains nothing ſufficiently new, or intereſting, to require our particular attention.

II. Preached before the Lords, &c. in the Abbey Church of Weſtminſter, January 30, 1789. Being the Anniverſary of King Charles's Martyrdom. By George, Lord Biſhop of Lincoln. 4to. pp. 18. 1s. Cadell.

This diſcourſe, founded on John, viii. 32. is ſenſible, liberal, and elegant. The Biſhop has treated his ſubject with judgment and candour. He acknowleges that Charles I. avowed the moſt unconſtitutional principles; that he manifeſted a determined contempt for the deareſt rights and moſt valuable privileges of the people; and that he repeatedly violated his promiſe reſpecting the diſcouragement of popery.—He obſerves that 'a ſilent acquieſcence in theſe exertions of lawleſs power muſt have quickly ended in the ſyſtematic eſtabliſhment of abſolute monarchy, and probably in the reſtoration of popery. It became, therefore, the duty of every individual to check the progreſs of the pernicious meaſures.'

His Lordſhip confeſſes, 'that many of thoſe, who took a leading part in the beginning of theſe troubles, were actuated by the pureſt motives; their only wiſh was to ſave the Conſtitution, by reſtraining the King's authority within its due bounds.'

He adds, 'Whilſt they were ſeeking redreſs for the illegal conduct of the King, they were promoting ſuch an act of *injuſtice* and *murder* as no other hiſtory affords.' How far the tranſactions of that day deſerve theſe harſh epithets, we leave to our readers to determine.

Many

Many juſt and pertinent obſervations are ſcattered through this diſcourſe: one of them deſerves particular notice, viz. *If both parties had acted agreeable to the principles of the Chriſtian religion (which, as it condemns faction and rebellion, ſo likewiſe deſpotiſm and tyranny), the cataſtrophe of this day would not have happened.*

The Biſhop adds, in concluſion, 'The recollection of the calamities and oppreſſions under which this kingdom groaned for the greateſt part of the laſt century, ſhould inſpire our minds with a juſt ſenſe of gratitude to the Supreme Diſpoſer of all events, who has deſtined us to reap in *peace* and ſecurity the fruits of thoſe ſtruggles.'—'Let us be temperate in the enjoyment, and ſteady in the ſupport, of true liberty. Let us not endanger it by yielding to the ſubtle refinements of viſionary ſpeculatiſts, the inſidious harangues of pretended patriots, or the groundleſs aſſertions of thoſe who dare to defend arbitrary power upon the authority of the Scriptures.—Thus will the purity of our eſtabliſhed religion make us wiſe and good, equally removed from the licentious ſpirit of republicaniſm, and the degrading principles of deſpotiſm.'

III. Preached at Stonehouſe Chapel, December 28, 1788. By John Bidlake, A. B. of Chriſt Church, Oxford; Chaplain to the Right Hon. the Earl Ferrers, and Maſter of the Grammar School, Plymouth. 4to. pp. 32. 1s. Printed at Plymouth, and ſold in London by Law, Lowndes, &c.

So much has been written on the ſubject of this diſcourſe, that nothing new can be expected, nor is at all neceſſary, ſince humanity pleads ſo powerfully in favour of theſe unhappy wretches. Their ſufferings are great indeed; but we hope and believe, not ſo great as here repreſented. The author aſſerts that *man is by nature a ſavage:* an opinion to which we cannot ſubſcribe, as it ſeems to caſt the higheſt reflection on the God of nature; and indeed in ſome meaſure excuſes the perpetrators of the horrid barbarities here alluded to; ſince, in many of them, nature has not been ſufficiently corrected by education. The benevolent author, we are perſuaded, did not ſee the doctrine in this light, as he ſeems very ſincerely to *feel* the ſufferings which he deſcribes, and, in the removal of which, he wiſhes to be inſtrumental.

IV. *The Injuſtice of the African Slave Trade, proved, from Principles of natural Equality.* Preached in the Church of Charles, Plymouth, January 11, 1789. By Robert Hawker, Vicar of the Pariſh, and formerly of Magdalene Hall, Oxford. 4to. pp. 28. 1s. Printed at Plymouth, and ſold in London by Law, &c.

Another able advocate for the poor negroes. How far the total abolition of the ſlave trade may be practicable or expedient, muſt be left to the Government to determine. As it has been carried on, it ſeems a moſt iniquitous branch of commerce, ſtained with cruelty and blood; at which humanity ſhudders, and which chriſtianity condemns. We rejoice to hear that, in ſome of our plantations, laws have lately been enacted, much in favour of theſe unhappy beings; by which their ſufferings have been greatly alleviated. We heartily wiſh ſucceſs to all who plead the cauſe of our much injured

fellow-creatures; and that the ſale of this very ſenſible diſcourſe may be fully equal to the wiſhes of its author, as he generouſly gives the profits ariſing from it to promote ſo good a deſign.

V. Preached in the Cathedral Church of St. Columb's, Derry, on the Commemoration of the 7th of December, 1688. By the Rev. John Hume, A. M. Dean of Derry. 4to. 21 pages. Londonderry printed, 1788.

When James the Second advanced with his army againſt the city of Derry, where he expected to meet with conſiderable reſiſtance from the *Proteſtants*, the citizens, conſcious of the weakneſs of the garriſon, were ſtruck with great conſternation on his near approach, and an immediate ſurrender was apprehended. But, as the preacher of this very commendable ſermon obſerves, 'What the prudence of years could not attempt, the raſhneſs of youth effected. The young men of the city, without leader, without arms, ruſh to the gates and ſhut them.' The courage of the young was then well ſupported by the wiſdom of the more experienced:—James was repulſed, and at length obliged to abandon his enterpriſe; but not till the heroic inhabitants had endured all the horrors of a long ſiege, in which they ſuffered every calamity that fatigue and famine could inflict. The particulars of this memorable event were given to the Public by the Rev. Dr. Walker, who bravely headed the citizens; and who, as Mr. Dean Hume remarks, was at once their *prieſt* and *general*.

It is in commemoration of the day, Dec. 7. on which the apprentices, with other brave youths of the city, ſhut the gates againſt James and his well-appointed army, that this ſermon was preached; and it is now publiſhed by deſire of the Mayor and Corporation of Derry, who have done themſelves credit by their approbation of this judicious and animated diſcourſe againſt bigotry and deſpotiſm.

VI. Preached at Peckham, Surrey, on Sunday, Nov. 2, 1788, in contemplation of the then approaching Anniverſary of the glorious REVOLUTION, &c. By R. Jones. 8vo. pp. 49. 1s. Dilly.

Mr. Jones juſtly ſtyles the 4th of November, *a day* DEAR *to all good Proteſtants*;—and, conformably to this idea, he zealouſly expatiates on the bleſſings of liberty, civil and religious; and warmly aſſerts, like an able and learned advocate, 'the natural rights and juſt claims of men.' In brief, his diſcourſe abounds with ſuch pertinent obſervations, and animated expreſſions, as could not fail of exciting, in the minds of his hearers, the moſt fervent ſentiments of gratitude to Heaven, for the ineſtimable privileges which were ſecured to us, by the glorious event commemorated in this diſcourſe.

VII. Preached in the Church of St. Mary, Truro, at the Anniverſary of Truro School-meeting, Sept. 11, 1788. By the Rev. R. Polewhele. 4to. pp. 15. 1s. Cadell, &c.

The ſubject of this diſcourſe is peculiar. From Heb. x. 32. *Call to remembrance the former days*, the author directs the thoughts of his audience (which conſiſted of gentlemen educated at the above-mentioned ſchool), to the ſimplicity, inſtructions, amuſements, and employ-

employments of their youthful days. The repreſentation that is given, and the remarks which are offered, are pertinent and pleaſing. The moral reflections and obſervations have a direct tendency to cheriſh benevolence, and to promote the love and practice of truth and virtue.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

'I Beg leave, by means of your widely circulated Journal, to adverti ſe the readers of my Mathematical Eſſays, lately publiſhed *, that there is a miſtake in page 128, where $\frac{EG}{EC}$ is taken inſtead of $\frac{OG}{OC}$. In conſequence of this, the numbers which expreſs the horizontal force, towards the end of the book, are too ſmall. Theſe numbers, however, may be very eaſily corrected by means of the Algebraic Theorems given in page 132, taking e always $= 3$; and the Geometrical part of the ſame paper may be quickly corrected, by ſubſtituting the proportion here given inſtead of that which was uſed.

'Having rectified this miſtake in my own book, I ſhall be further obliged to you, if you will now permit me, through the ſame channel, to communicate to your mathematical readers a correction of a miſtake in Emerſon's Fluxions. In the 27th Example to Propoſition X. he has ſet down an infinite ſeries for the value of y, which is not right, the true value of y being $xx + 4x - 1$.

I am, GENTLEMEN,

Green's Norton, near Towceſter, Your humble Servant,

Feb. 19, 1789. JOHN HELLINS.'

* See Rev. for Auguſt laſt.

*** An '*Impartial Obſerver*' is entitled to our thanks for his friendly information of an *intended* abuſive attack upon us in the News-papers. Such effects of reſentment are natural; and muſt be allowed, while they are clothed in decent language. When they are *otherwiſe*, they will be little regarded by the Monthly Reviewers: whoſe utmoſt wiſh is, to do juſtice to the Public, as well as the Authors (*good* and *bad*) whoſe works they are, by their plan, obliged to notice.

† *A. B.* of Wakefield, who, in our laſt month's Correſpondence, mentions Dr. Ellis's "*Knowledge of Divine Things*, &c." will ſoon have an opportunity of ſeeing ſome remarks on that work, in a book juſt ready for publication, entitled, "*Miſcellanies, literary and philoſophical.*" For this information, we are obliged to a Correſpondent, who ſigns 'A CONSTANT READER.'

§ We are obliged to our old Correſpondent, Mr. James Woodhouſe, for his friendly intimation, reſpecting two inſtances of inaccurate language, in our Review for October laſt. He is perfectly right in

in objecting to the mode of expreſſion, in each of the paſſages; and we are ſorry that his Letter was not of a date early enough to give us an opportunity of noticing thoſe ſlips of the pen, in our laſt *Appendix*: it is now ſcarcely worth while to recall the attention of our readers to them.

‡*† 'A Lover of Conſiſtency, and an Enemy to Bigotry of all ſorts,' is under conſideration.

'GENTLEMEN,

'As you have not corrected an error printed in your laſt Appendix, in your Review for February, give me leave to point it out, as it may have eſcaped your notice.

'It is in your extract from the Fulda Diſpenſatory, page 686, on the preparation of acid of tartar cryſtalliſed; where you mention, "Mix 10 ounces of concentrated vitriolic acid with as much pure water." In the original, it is ten ounces of concentrated vitriolic acid with ten pounds of water; which is exactly conformable to ſeveral proceſſes I have ſeen for making this moſt uſeful ſalt, and which it is ſurpriſing was not publiſhed in the late New Pharmacopœia, as the preparation was well known to many of the preſent Phyſicians of the College.

I am, Gentlemen,

Hermitage, Your obliged, obedient Servant,
March 17, 1789. THO. WILLIS.

'Q. In what manner would you eaſily procure ſalt of tartar from the cauſtic vegetable alcali?'

We are much obliged to Mr. Willis for the correction of ſo material an error. In the preceding ſentence, it is ſaid, 'Boil two pounds of cream of tartar in ten of water,' and the words '*with as much pure water*' in this ſentence ought to refer to the *ten pounds* above mentioned. A parentheſis coming between the two ſentences occaſions the obſcurity.

In anſwer to the Quere, which, we think, refers to a note in the ſame page of our Appendix, we conceive that nothing more is required to procure ſalt of tartar from cauſtic vegetable alkali, than the addition of fixed air; which may be effected by ſimple expoſure to the atmoſphere.

§‡§ Our 'Friend and Well-wiſher' is referred to the fourth article of Correſpondence on the laſt page of our Review for February, relative to the *Diſpenſatorium Fuldenſe*. Gentlemen who want foreign publications, ſhould apply to Mr. Elmſley in the Strand; or the other London Bookſellers, who are importers of foreign books.

‡§‡ A ſecond Letter from the '*Gentleman*'-like writer, who ſigns '*Omnes Veritas*,' has afforded us a hearty laugh; for which we are obliged to him.

*** The firſt letter from '*Tranquillus*' was received, but the Writer did not inform us how to addreſs him; there is the ſame omiſſion

omiſſion in his ſecond epiſtle; and we did not chooſe to make a public reply. A letter, however, is *now* left for him at Mr. Becket's.

†‡† Our correſpondent '*Monitor*' will find the ſatisfaction which he requires, where he ought to have looked, viz. in Henault's Abridgment of the Hiſtory of France; in Voltaire's *Siècle de Louis* XIV. and in Moreri's Dictionary, article *Philippe de France, Duc d'Orléans*. This prince, ſon of Lewis XIII. and only brother of Lewis XIV. was, at firſt, ſtyled *Duc d'Anjou*, and, in 1661, *Duc d'Orléans*. He was firſt married to Princeſs Henrietta, daughter of Charles I. of England, in 1661; and ſhe dying in 1670, he took for his ſecond wife, in the next year, Charlotte Elizabeth, Princeſs Palatine and of Bavaria, authoreſs of the letters whence the *Fragmens* are ſaid to be taken. Her huſband was more commonly called *Monſieur*, than *Duc d'Orléans*; which title, however, was always given, after his deceaſe, to his ſon, the Regent.

From '*Monitor*'s' imperfect deſcription of Dr. Hawes's work, we cannot inform him, preciſely, what is the title of it; but we ſuſpect that this correſpondent means "An Addreſs to the King and Parliament, &c. with Hints for improving the Art of reſtoring ſuſpended Animation. 8vo. 2s. Dodſley. 1782." See Review for March 1783 (Vol. 68.), p. 280.

‡ It is become neceſſary for us to caution the Public againſt the practice of ſome unbluſhing Publiſhers, who, in their puffing advertiſements, ſcruple not to inſert *pretended* commendatory extracts from the Reviews, in praiſe of books, or pamphlets, of which the Reviewers have either not given any character at all, or of which they have ſpoken in terms very different from thoſe uſed in ſuch falſe quotations.—Such impoſitions on the Public are not only fraudulent, with reſpect to thoſe who are thus miſled, by fictitious recommendations, to become purchaſers of traſh; but they tend, very greatly, to injure the reputation of the Reviews:—thus ſubjected, without any fault of their own, to the imputation of *bearing falſe witneſs*.

☞ Several new productions, in proſe and verſe, have lately been tranſmitted to us, from *Ireland*; but as our plan does not, neceſſarily, include *all* the publications of that kingdom, we ſhall notice only ſuch as we can COMMEND, or that are of importance enough to call for CRITICAL ATTENTION.

‡†‡ Some other Letters, which arrived late in the preſent month, will be conſidered in our next number.

THE MONTHLY REVIEW,

For APRIL, 1789.

ART. I. *Lingua Sacra:* in Three Parts. Part I. Contains a complete Hebrew Grammar, with Points, &c. &c. Part II. A complete Hebrew-Engliſh Dictionary, &c. &c. Part III. To contain all Words, both appellative and proper, &c. &c. By David Levi. In Three very large Volumes. 8vo. 2l. 16s. 6d. Boards. Parſons. 1785, 1786, 1787, 1788.

THE Author of this work is a zealous advocate not merely for the antiquity, but even for the divine original, of the vowel points. He endeavours to refute the aſſertion of Elias Levita, that the invention of the points is to be aſcribed to the Jews of Tiberias. He doubts the exiſtence of any ſuch ſet of men at the time which Elias ſuppoſes; and, even admitting this fact, thinks it highly improbable, that their invention ſhould have been adopted by the Karite Jews, who were alike profeſſed enemies to tradition, and to innovation of every kind. He then replies to the grand argument which is uſually urged by thoſe who contend for the late inſtitution of the points: he attempts to prove, that the vowel points and accents are expreſsly mentioned in the Babyloniſh Talmud, and conſequently prior to the date of that work. He even aſſerts, from the paſſage in the Talmud which is explanatory of Nehemiah, viii. 8. that they were actually uſed by Ezra, in order to make the congregation of Iſrael fully comprehend the true meaning of the Law. He then produces various arguments, none of which however appear to be novel, in ſupport of their claim to a ſtill higher antiquity; and in page 33, he concludes thus: 'For theſe reaſons, I am clearly of opinion, that the vowel points, as well as the letters, were given by God himſelf.' That the man who avows this opinion ſhould employ more than ordinary diligence in explaining the rules by which the various changes of the points are regulated, and in developing the principles on which thoſe rules are founded, cannot be matter of ſurpriſe. Indeed our grammarian is particularly copious in this part of his work; and ſome of his remarks appear to be ingenious and original: though we cannot help thinking that his Grammar would have been more generally

uſeful, if he had directed a greater ſhare of his attention to other ſubjects, which we muſt conſider as of much higher importance.

To the author's arrangement, we cannot allow the praiſe either of neatneſs or perſpicuity. He gives us, indeed, a vaſt maſs of grammatical precepts; but we want that *lucidus ordo* which conſtitutes the chief merit of elementary treatiſes of every kind, and on which much of their utility neceſſarily depends. The tenth and eleventh chapters, in particular, which contain an account of the nouns, their derivations, and the various changes to which they are ſubject in declenſion, &c. muſt, we apprehend, be extremely obſcure at leaſt, if not perfectly unintelligible to the Hebrew ſtudent, without a previous acquaintance with the twelfth chapter; where Mr. Levi treats of the verbs, from which it is well known the nouns are almoſt univerſally derived.

In page 159, we are told that, 'there are ſome feminine plural nouns which end in ת, and have *Segol* before it, as שִׁבֹּלֶת קְטֹרֶת and very often with two *Segols*, as, אַדֶּרֶת עֲטֶרֶת &c.' We know not on what authority it is aſſerted, that theſe nouns are plural; and ſome reaſons, at leaſt, ought to have been aſſigned for the aſſertion. We certainly have hitherto conſidered them as ſingular; and indeed the author himſelf, in his Lexicon, ſeems to have forgotten, or, perhaps, on maturer deliberation, relinquiſhed, his former opinion. For under the root קטר we find מְלֵאָה קְטֹרֶת *full of incenſe*, Numb. vii. 14. וּקְטֹרְתִי *and mine incenſe*, Ezek. xvi. 18. קְטֹרֶת מִקְטָר *the perfume of the incenſe*, Exod. xxx. 1. Under שבל we have אִמְרִי נָא שִׁבֹּלֶת *Say now Shibboleth*; i. e. *the flood, the paſſage of Jordan which the Ephraimite wanted to paſs*, Judges, xv. 6. אַל תִּשְׁטְפֵנִי שִׁבֹּלֶת מַיִם *Let not the waterflood overflow me*, Pſal. lxix. 16. מִשְׁבְּלֹת הַנָּהָר *from the channel of the river*, Iſaiah, xxvii. 12. Under אדר we find, אַדֶּרֶת שִׁנְעָר *a Babyloniſh mantle*, Joſh. vii. 21. אַדֶּרֶת אֵלִיָּהוּ *the mantle of Elijah*, 2 Kings, ii. 13. And under עטר וַעֲטֶרֶת זָהָב *and a crown of gold*, Eſther, viii. 15.

The ſection on the Hebrew Syntax is extremely barren and unſatisfactory, and bears no kind of proportion to the unwieldy chapters which treat of the Vowels, the Nouns, &c. Our readers will readily give us credit for this aſſertion, when we inform them that the whole of it is comprized in leſs than three pages.

The

The Hebrew-Engliſh Dictionary, which forms the ſecond Part of the work, profeſſes to contain 'all the words in the whole four-and-twenty Books of the Old Teſtament (being pure Hebrew), the Chaldee words in Daniel and Ezra, &c.' We have, however, obſerved ſeveral omiſſions of words of very frequent uſe in the Hebrew Bible. Among others are the following—Under the root אמר we do not find אֲמִרָה 2 Sam. xxii. 31. Gen. iv. 23. Pſal. cv. 19. cxlvii. 15. Iſaiah, v. 24, &c. מַאֲמָר Eſther, i. 15. ii. 20. ix. 32. מֵאֲמָר Dan. iv. 14. Ezra, vi. 9.

Under אמן the following are wanting: אֲמוּנָה Exod. xvii. 12. Pſalm xl. 11. lxxxviii. 12. Prov. xii. 22, &c. אֲמָנָה Nehem. x. 1. xi. 23. אֲמָנוֹת 2 Kings, xviii. 16. Under בכר בְּכִירָה is wanting, Gen. xix. 31, 33, 34, 37. Under בון—בּוּזָה Nehem. iii. 36. Under קדם—קְדוּמִים Judges, v. 21.

In various parts of the Dictionary, Mr. Levi has interwoven copious extracts from Rabbinical writers. For the entertainment of the Engliſh reader, we will tranſcribe one of theſe extracts, which contains a curious anecdote of the Patriarch Abraham. It is to be found under the root אבר at the word אברהם

'I cannot omit taking notice of what is related in *Medraſh Bereſhith*, concerning this Patriarch; eſpecially, as it ſhews his fortitude, and firm reliance on the protection of the Supreme Being; and at the ſame time exhibits the rational method which he purſued in endeavouring to wean mankind from that groſs idolatry and ſuperſtition into which they were plunged. Terach, the father of Abraham, was an idolater, and likewiſe a dealer and maker of idols. It chanced one time that Terach went on a journey, and left Abraham to take care of and diſpoſe of the idols during his abſence.

'When any man came to purchaſe an idol, Abraham aſked him his age. When the man had anſwered him, Abraham replied, Can it be poſſible, that a p rſon of your years can be ſo ſtupid as to worſhip *that that* was made yeſterday! The man being quite overwhelmed with ſhame, hung down his head, and departed. In this manner he ſerved ſeveral. At length, there came an old woman, with a meaſure of fine flour in her hand, which ſhe told him ſhe had brought as an offering to all the idols. Abraham at this was exceedingly wroth, and took a large ſtick and broke all the idols, except the largeſt, which he left whole, and put the ſtick in his hand.

'When Terach returned, and perceived all the idols broken, he aſked Abraham how that came to paſs? Abraham informed him, that there came an old woman and brought an offering of fine flour to the idols: upon which, they immediately *fell together by the ears* for the prize, when the large one *killed* them all with the ſtick which he then held in his hand.

'Terach feeling the full force of the ſatire, was greatly exaſperated; and immediately had Abraham before Nimrod, in order to have him puniſhed for the contempt ſhewn to his Gods.

'Nimrod commanded him to worſhip the fire; but Abraham anſwered him, that it would be more profitable to worſhip the water, which extinguiſhes the fire. Why then, ſays Nimrod, worſhip the water. No, ſays Abraham, it were better to worſhip the clouds which ſuſtain the water. Nimrod bid him worſhip them; but he told him, it would be better to worſhip the wind which diſperſes the clouds. Nimrod then bid him worſhip the wind. Abraham anſwered, it would be preferable to worſhip man, who was able to endure the wind. Well, ſays Nimrod, I ſee it is your intention to deride me; I muſt therefore tell you briefly, that I worſhip none but the *fire*, and if thou doſt not do the ſame, my intention is to throw you therein; and then, I ſhall ſee, whether the GOD you worſhip will come to your relief; and immediately had him thrown into the fiery furnace.

'In the interim, they queſtioned his brother הָרָן Haran concerning his faith, who anſwered, if Abraham ſucceeds, I will be of his; but if not, of Nimrod's. Upon which, Nimrod ordered him to be immediately thrown into the furnace likewiſe; where he was preſently conſumed, but Abraham came out of the furnace without receiving the leaſt injury.

'This agrees with the 28th verſe of the 11th chapter of Geneſis: וַיָּמָת הָרָן עַל פְּנֵי תֶּרַח אָבִיו בְּאֶרֶץ מוֹלַדְתּוֹ כְּאוּר כַּשְׂדִּים And Haran died in the *preſence* of his father *Terah*, in the land of his nativity, in the *fire* of the Chaldees; for it was by means of the accuſation which Terah exhibited againſt Abraham, that Haran ſuffered death; ſo that he may juſtly be ſaid to have died in the preſence of his father. Here is an admirable leſſon for mankind: and clearly points out the difference between thoſe which ſerve the LORD in truth and ſincerity, and thoſe which are lukewarm, and eaſily turn to that which ſeems moſt profitable in this world. This tranſaction, the author of Shalſheleth Hakkabala ſays, happened in the ſeventieth year of Abraham.'

In the third Part of the work, or Engliſh-Hebrew Dictionary, the author promiſes us 'all the words, both appellative and proper, terms of art, and phraſes uſed in the Engliſh tongue, arranged in alphabetical order, and explained in Hebrew.' He promiſes us, however, much more than he has performed; and indeed, we apprehend, much more than it is in the power of any man to perform.

After we had finiſhed our examination of the Grammar and Dictionary, it was not without the moſt ſerious concern that we peruſed the Addreſs to the Public, which cloſes the third volume. As Critics, it was our duty impartially to appretiate the merits, and point out the defects of the work. But as men, and as ſcholars, we heartily ſympathiſe with the author in his diſtreſſes.

treſſes *. We forget the imperfections of his book, when we conſider the circumſtances under which it was compoſed; and we cannot but admire the induſtry and perſeverance which, in ſpite of difficulties ſo ſtubborn, and wants ſo clamorous, enabled him to accompliſh ſo much. Indeed, it is but juſtice to add, that, notwithſtanding the objections which we have ſtated, his work may yet be highly uſeful to perſons of his own religion; and even to thoſe of every religion, who, without a knowlege of Latin, are deſirous of being acquainted with the original language of the Old Teſtament.

* 'When I firſt planned the work, my means were but few, and my circumſtances much too narrow to admit of the arrangement neceſſary to carry on an undertaking of ſuch magnitude and importance with ſucceſs. Confined to a mechanical buſineſs, which occupied the principal part of each ſucceeding day, to ſupply the neceſſaries of my domeſtic concerns; there conſequently remained but few hours beſide thoſe which I could borrow from my natural reſt, to compile a work, which required at once a degree of ſtudy, perſeverance, and patience, known only to ſuch as have been employed in the arduous taſk of reducing to index order the ſubſtance of many volumes.'

ART. II. *Prolusiones Poeticæ*; or, A Selection of Poetical Exerciſes, in Greek, Latin, and Engliſh: Partly original, and partly tranſlated. 8vo. pp. 188. 3s. Boards. Printed at Cheſter; and ſold by Jeffery and Sael, London. 1788.

THIS Selection is dedicated to the Biſhop of Cheſter, as the firſt fruits of the King's School in that city. The Rev. T. Bancroft, who, we learn, has ſome ſhare in the management of the ſchool, ſubſcribes his name to the Dedication. The work neither deprecates criticiſm, as the unfiniſhed attempt of a ſchool-boy, nor challenges it as the production of maturer genius. But the uſe of the word *Exerciſes*, in the title-page, ſeems to warrant the former ſuppoſition: and we are willing to adopt it, ſince it calls on us to be ſparing of cenſure, if not prodigal of praiſe. We cannot, indeed, inſert the following ſpecimens, without premiſing that, in our opinion, they reflect much honour on the ſeminary which produced them:

ΣΩΚΡΑΤΗΣ ΈΝ ΔΕΣΜΩΤΗΡΙΩ ΕΠΙΛΕΓΕΙ·

Κριτων, γεναζειν ὰ γενακτα μοι δοκεις.
Καλως φρονειλι δεινα μανδανιδως ταδε,
Ἃ σωμα πασχει τοιτι νυν κιρκεμενον
Χαλκευμασ'· ὰ γαρ ἐστι λυμανήριον
Ἀικισμα δεσμων, πλην ἐμω τω θνησιμω.
Μη νεκρον ὰν ὑπο χθονῶ κκτωρυχα,
Ὁιον πταραυτικ' ἐσσεται τὰμον δεμας,

Φασκης, λογισμων τωνδε πλασην Σωκρατη,
Ἐυ ἰσθ', ἐπειδαν ἐκπιω το φαρμακον,
Χωρας ἀπειμι φοιδρος εἰς εὐδαιμονας,
Ἐς των δικαιων και θεων ὁμιλιαν,
Τυτων, δικαιας ὡς καλεσ', ἀπαλλαγεις.

These sentiments are not unworthy the exalted character of the philosopher to whom they are attributed; and the author has shewn no contemptible acquaintance with the language of the Socratic school. We should willingly have transcribed the whole speech, could we have done it consistently with our design of quoting short specimens of the Latin and English compositions. From the former, we select the translation of Aikin's beautiful Winterpiece:

CANTILENA HYEMALIS.

I.

'Vesper erat: campis et nix hyemosa ruebat,
Stridebatque Aquilo per loca mœsta situ;
Hæc, incerta viæ, peragrabat sola puella,
Infantemque premens, cœpit acerba queri.

II.

"Heu! pater ille ferus, natæ qui tecta negavit,
Et fera, quæ vidit talia, mater erat,
Et fera vis venti est, quæ sic mea pectora tundit,
At, mihi qui nummos prætulit, ille magis.

III.

Parvule mi, taceas, gremio renovesque calorem;
Ah! nescit genitor, nos mala quanta premunt;
Si nostros sciret, durus licet, ille dolores,
Vix hyemem miseros lædere vellet acrem:

IV.

Blandule væ! friges, friges; calor ossa reliquit;
Suscitet ex oculis fervida gutta meis!
Fervida gutta fluit, sed congelat aura fluentem:
Ah! nunc infelix, orbaque mater ego."

V.

Jam nive congestâ miserè prolabitur exspes,
Infandumque gemit, quod dolor intùs agit;
Tum lateri natum apponens, atque oscula figens
Suspicit, et flectit, morte gravata, caput.'

The following translation from Strada deserves no common share of praise:

FIDICINIS ET PHILOMELÆ CERTAMEN.

'Now Sol, descending from his mid-day blaze,
With mild effulgence shot his golden rays;
When Strephon took his lyre to sooth his care,
And pour'd its music through the silent air,
Where Tiber's streams in pleasing murmurs flow,
And the broad holm-oaks cool the vale below.

His

His ſtrains the jealous Philomela move,
The ſweeteſt Syren of the neighb'ring grove,
Behind the verdant ſpray ſhe hears unſeen,
And, envious, echos each melodious ſtrain.
Keen emulation ſwells her little throat,
To try her pow'rs, and warble note for note.
Strephon admir'd the ſongſter's ſweet eſſay,
And ſtrove again to wake the vocal lay;
Now the full muſic of his lyre explores,
Or ſhews, with flying hand, a maſter's pow'rs.
In vary'd ſtrains the bird renews her ſong,
In many a labour'd trill it flows along.
Thus with reſponding zeal her ſkill ſhe proves,
When o'er the ſtrings the ſwain his finger moves,
And careleſs ſeem'd his touch, the muſic flow;
Its ſimple ſounds in even tenor flow.
Inſtant the chords his hurrying finger plies,
The quicken'd tones in rapid movement riſe.
He ſtops: reſponſive to each note ſhe ſings;
With equal pow'rs ſhe imitates his ſtrings.
As one perplex'd, what other ſtrain to chuſe,
One plain, unvary'd tune the bird purſues;
No quaver mixes in her artleſs note,
Free, like the current, iſſuing from her throat.
Now quick and light the warbled numbers move,
In trembling echos, through the vocal grove.
This Strephon heard, in tranſports of amaze,
That ſuch a throat ſhould utter ſtrains like theſe;
Again new efforts of his art he tries,
Through all the ſcale of ſounds his finger flies;
In concord bids the ſhrill and baſs unite;
So the loud clarion fires the ſoul to fight.
Again the Syren ſings: and, whilſt her tongue
In well-tim'd warblings thrills through all her ſong,
To louder harmony ſhe ſwells the note,
Then rolls the deep'ning murmur in her throat;
Now ſhrill and clear her ſong, now deep and low,
So clarions urge the ſoldier to the foe.
Strephon now bluſh'd, with glowing ire inflam'd
"Or Philomel ſhall yield," he quick exclaim'd,
"Or periſh this weak lyre:" he ſaid no more,
But tun'd to harmony beyond her pow'r;
Now loud, now ſhrill, now rais'd to loftier notes;
On Zephyr's wing the trembling muſic floats.
Again the crowding ſtrings the artiſt plies,
The vary'd numbers echo through the ſkies.
He ſtops, expectant of his rival's ſong;
She, though her voice now roughens on her tongue,
To own his pow'r ſuperior ſtill diſdains;
Yet, ah! in vain ſhe tunes her ſweeteſt ſtrains;
For whilſt her little, ſimple voice eſſays
The labour'd mazes of his artful lays,

Too great th' attempt, too great her ſorrows riſe,
Upon the victor's lyre ſhe falls, and dies.'

ART. III. *Philoſophical Tranſactions of the Royal Society of London.* Vol. LXXVIII. for the Year 1788. Part II.

[*Concluded from Page* 148.]

PHILOSOPHICAL PAPERS.

Deſcription of a new Electrical Inſtrument *capable of collecting a diffuſed or little condenſed Quantity of Electricity.* By Tiberius Cavallo, F.R.S.

THIS inſtrument appears to be a very valuable collector of electricity, free from the imperfections of Mr. Volta's condenſer, and Mr. Bennet's doubler *; as it retains no electricity of its own, and therefore cannot give an equivocal reſult. It conſiſts of a tin plate, inſulated, and fixed vertically; with two wooden frames, one on each ſide of it, moveable on hinges at the bottom. The plate is made to communicate both with the body from which the electricity is to be collected, and with an electrometer: the frames are turned up ſo as to ſtand parallel to it, and at the diſtance of about a fifth of an inch from it, while the electricity is collecting, and afterward let down horizontal when the electrometer is to be examined: their inner ſurface, from the middle upward, is covered with a good conducting ſubſtance, as gilt paper, or thin tin plates.

Mr. Cavallo gives ſome experiments reſpecting the uſe of this inſtrument, which clearly ſhew, that the tin plate can collect and retain a vaſt quantity of electricity when the lateral frames are contiguous to it, in compariſon to what it can either collect or retain when they are removed. The principle on which its action depends, is the ſame as that of the electrophorus, the condenſer, and many other electrical experiments; *viz.* that a body has a much greater capacity for holding electricity, when its ſurface is contiguous to a body that can eaſily acquire the contrary electricity, than when it does not ſtand in that ſituation. The larger the collecting plate, and the nearer it ſtands to the conducting ſurfaces, the greater is its power.

A Deſcription of an Inſtrument, which, by turning a winch, produces the two States of Electricity, without Friction or Communication with the Earth. By Mr. William Nicholſon.

This inſtrument conſiſts of two metalline plates, ſeparately inſulated, and fixed in the ſame plane; ſo that another plate, made to revolve in a plane parallel to them, paſſes very near, but without touching them. The electricity appears to be pro-

* See Review for October laſt, p. 320.

duced

duced on the principles explained by Mr. Cavallo; but we can give no adequate idea either of the inſtrument itſelf or its effect, without the plate by which it is illuſtrated in the original; nor, with that aſſiſtance, could we do it in much leſs compaſs than Mr. Nicholſon himſelf has done.

Additional Experiments and Obſervations relating to the Principle of Acidity, the Decompoſition of Water and Phlogiſton. By Dr. Prieſtley. *With Letters to him on the Subject*, by Dr. Withering, and James Keir, Eſq.

The green liquor, which Dr. Prieſtley obtained by firing large quantities of a mixture of dephlogiſticated and inflammable air, in copper veſſels *, was ſubmitted to the examination of Dr. Withering and Mr. Keir; and the letters above mentioned give an account of the particular experiments made on it by thoſe gentlemen. The firſt is the moſt formal, the laſt the moſt inſtructive; but both of them ſhew deciſively that the liquor in queſtion is a ſolution of copper in the nitrous acid.

It differs remarkably, in ſome of its properties, from common ſolutions of copper in that acid; and Mr. Keir has aſcertained, very ſatisfactorily, the cauſes of thoſe differences. The *green* colour he attributes to what is called phlogiſtication of the acid; for he finds that by a very ſlight degree of that quality, ſuch as is produced by the addition of a little melted nitre, the *blue* ſolutions of copper, both in the nitrous and vitriolic acids, are changed to *green*.

The liquor did not redden litmus, as the acid ſolutions of copper do; nor did it give any cupreous tinge to a poliſhed iron †: evaporated gently to dryneſs, by expoſure to the air only, it did not cryſtallize, but left a green powder not ſoluble in water. Theſe properties, he finds, ariſe from the *ſaturation* of the acid with the metal; and in this reſpect, he diſtinguiſhes three periods or ſtages in the combination of copper with nitrous acid. The firſt is, when the acid is ſuperabundant, and produces deliqueſcent cryſtals: the ſecond, when it is completely ſaturated, or perhaps ſuperſaturated, by repeated evaporations, and rediſſolutions in water; in which caſe, no cryſtals are produced, but a green powder is formed: the third, when, by a farther evaporation of acid, and increaſe of heat, the green powder is changed into a brown or black calx. Dr. Prieſtley's green liquor was plainly in the ſecond ſtage, and the brown powder in the third.

* See Rev. for October laſt, p. 327.

† We have ourſelves obſerved, that ſaturated ſolutions of copper are not precipitated by iron, nor ſaturated ſolutions of ſilver by copper, till a few drops of acid are added; on which the action begins immediately. Perhaps the ſame law may prevail in the other metallic ſolutions.

A mix-

A mixture of marine acid was diſcovered in the liquors examined by both theſe gentlemen; and if this ſhould conſtantly be the caſe, it will only be analogous, as Mr. Keir obſerves, to all the other known productions of nitrous acid; in which, either in the natural formation of nitre, as in Spain and India, or in the nitre beds and walls made by art, a large proportion of marine ſalts is conſtantly found to accompany the nitre.

From the quantity of acid aſcertained by theſe experiments, Dr. Prieſtley computes, that dephlogiſticated air, when it has been kept in contact, and has ſaturated itſelf, with water, contains about 19 parts of water to 1 of the acidifying principle; but when the air is in its drieſt ſtate, he thinks the quantity of water may be no more than 18 parts in 20. He calls the other component parts, the *acidifying* principle, in compliance only with M Lavoiſier: Mr. Keir's opinion, Dr. P. ſays, is, that there is ſomething in *both* the airs neceſſary for forming the acid; and Mr. Watt's, that the nitrous acid is contained in the inflammable air, as the vitriolic is in ſulphur, and the phoſphoric in phoſphorus; the dephlogiſticated air doing no more than to develope the acid.

The Doctor had ſhewn before, that water is a component part of dephlogiſticated, inflammable, and fixed air; and he now diſcovers it to be an ingredient in nitrous air alſo. Iron, heated in this air, abſorbs the water, becoming ſimilar to finery cinder; and only phlogiſticated air remains. The nitrous air ſuffers a like decompoſition by being paſſed repeatedly through hot porous earthern tubes: the water is tranſmitted through the ſubſtance of the tube, and the phlogiſticated air is left.

Dr. Prieſtley gives ſome additional obſervations in ſupport of the phlogiſtic theory; but as he has now proceeded further in this enquiry, we ſhall ſoon have an opportunity of giving a connected view of the whole of his reaſoning on the ſubject.

On the Converſion of a Mixture of dephlogiſticated and phlogiſticated Air into Nitrous Acid, by the Electric Spark. By Henry Cavendiſh, Eſq. F. R. S.

Mr. Cavendiſh's curious experiment of converting theſe airs into nitrous acid, by paſſing repeated electric ſparks through them *, has been tried by ſome foreign gentlemen of diſtinguiſhed abilities in ſuch purſuits, without ſucceſs. He has therefore thought proper to authenticate the truth of it; for which purpoſe, the experiment was repeated by Mr. Gilpin, clerk of the Royal Society; and ſome of the gentlemen moſt converſant with theſe ſubjects were preſent, both at the putting of the materials together, and at the examination of the produce. A particular detail is given of the whole proceſs, which was repeated twice;

* See Review, vol. lxxii. p. 241.

and

and the event fully juſtifies the former account. The failures complained of appear to have ariſen, chiefly, from want of patience; for the abſorption of the air goes on exceeding ſlowly, requiring ſeveral weeks for its completion *. In one of the trials that were reckoned unſucceſsful, by Dr. Van Marum, there ſeems to have been a deception: the alcaline ſolution, which had abſorbed the acid, was judged not to be ſaturated, merely from the imperfect marks of deflagration, which paper dipped into it exhibited in burning; this might proceed, not from a deficiency of the nitrous acid, but from ſome of the mercury being diſſolved, in conſequence of a ſurplus of the acid; as was the caſe in one of the experiments here deſcribed.

Experiments on the Formation of Volatile Alcali, and on the Affinities of the phlogiſticated and light inflammable Airs. By William Auſtin, M. D. &c.

Volatile alcali appears, from experiments of its decompoſition, to conſiſt of phlogiſticated air and light inflammable air; that is, of the baſes or gravitating ſubſtances of the two airs, in the proportion of about four parts by weight of the former to one of the latter. By mixing the two airs together in their elaſtic ſtate, Dr. Auſtin has never been able to produce any volatile alcali; on account, as he apprehends, of their baſes having a greater affinity to the principle of heat which gives them the aerial form, than to one another; and of their particles being thereby kept at a great diſtance aſunder, eſpecially thoſe of the inflammable air, which is known to be eleven times more rare than the phlogiſticated. But when the inflammable air in its naſcent ſtate, or immediately on its extrication from the bodies that produce it, was admitted either into pure phlogiſticated air, or into aeriform fluids containing it (ſuch as the air of the atmoſphere, and more particularly nitrous air), he conſtantly found volatile alcali to be formed; diſtinguiſhable by its ſmell, by changing paper blued by radiſh juice to a green, and paper greened by ſolution of copper to a blue.

Many inſtances are to be found in chemical writings, of volatile alcali being produced in metallic ſolutions and precipitations, but not one in which the quantity of alcali appears ſo

* This circumſtance, we think, was not ſufficiently pointed out in the former paper; the author having probably been more attentive to the ultimate effect, than to the time that the materials ſtood together. It will be proper to obſerve, that this proceſs is eſſentially different from that in which *inflammable* air is uſed inſtead of the phlogiſticated, though electricity be the agent in both: there, the two airs are inſtantaneouſly decompoſed, by combuſtion: here, an evolution of the acid principle is ſucceſſively and ſlowly effected by many repeated tranſmiſſions of the electric ſpark.

conſiderable as in an experiment exhibited ſome years ago at Sir Joſeph Banks's, which is now laid before the public, we believe for the firſt time: a few ounces of powdered tin are moiſtened with moderately ſtrong nitrous acid; and after they have ſtood together a minute or two, about half an ounce of fixed alcali or quicklime is added to them: a very pungent ſmell of volatile alcali is immediately perceived.

In this experiment, and in many others of the ſame kind, the Doctor ſuppoſes that the water, as well as the nitrous acid, is decompoſed; that dephlogiſticated air from each of them combines with the metal; and that their other conſtituent parts, *viz.* the phlogiſticated air of the acid, and the inflammable air of the water, being diſengaged at the ſame inſtant, unite and form the volatile alcali.—This paper was read to the Society in May 1787, when the doctrine of the decompoſition of water was in vogue; but we ſuppoſe the author will now permit us to differ from him in that reſpect, and to aſcribe the origin of the inflammable air, if any was really produced, to the phlogiſton of the metal.

Experiments on the Effect of various Subſtances in lowering the Point of Congelation in Water. By Charles Blagden, Sec. R. S. &c.

According to theſe experiments, water, by one tenth of ſal ammoniac diſſolved in it, has its point of congelation depreſſed $11\frac{1}{2}$ degrees below 32, that is, it freezes at $20\frac{1}{2}$ of Fahr. With the ſame proportion of common ſalt, it freezes at $21\frac{1}{2}$; of nitre, at 27; of Rochelle ſalt, at $29\frac{1}{2}$; of ſal catharticus amarus, at 30; of green vitriol, at $30\frac{3}{4}$; and of white vitriol, at 31°. All the ſalts were uſed in a cryſtallized ſtate.

Dr. B. examines different proportions of each of theſe ſalts; and finds the depreſſion of the freezing point to be, in all of them, nearly in the ſimple ratio of the quantity of the ſalt, or the inverſe ratio of that of the water. Whence, if the freezing point of one ſolution (which, for diſtinction's ſake, we ſhall call the ſtandard) be known, that of any other ſolution of the ſame ſalt may be found by the following analogy: as the quantity of water in the given ſolution (calling that of the ſalt 1) is to the quantity of water in the ſtandard; ſo is the depreſſion of the freezing point in the ſtandard, to its depreſſion in the given ſolution. The aſcertaining of this law in the ſalts above mentioned, and ſome apparent deviations from it in others, make the principal object of this paper.

The ſubſtances which ſeemed to deviate from the general law are, acids, alcalies, and ſpirit of wine; but the variations are inconſiderable, and we cannot enter into the particulars of them. We ſhall only mention the points at which mixtures of the

ſeveral

ſeveral ſubſtances with the above-mentioned proportion of water, were found to freeze; which will ſerve to give ſome idea of their *comparative* powers in impeding the congelation.

Oil of vitriol, whoſe ſpecific gravity was 1.837, mixed with 10 times its weight of water, froze at $24\frac{1}{2}°$; ſmoking ſpirit of nitre, gravity 1.454, at 22°; and ſpirit of ſalt, gravity not mentioned, at 25°. It is obſervable that this laſt acid, within the limits in which it was tried, *viz* from about $\frac{1}{3}$ to $\frac{1}{10}$ of the water, accorded perfectly with the general law, which the author is diſpoſed to attribute to its being a *very weak* acid, ſo that the variations were not perceptible; though it appears to have reſiſted congelation almoſt as much as the oil of vitriol. Cryſtallized ſoda, diſſolved in 10 times its weight of water, froze at 30°; ſalt of tartar, at $27\frac{1}{4}$; and volatile ſalt of ſal ammoniac, at 25.

As a ſaturated ſolution of one ſalt will, in many inſtances, diſſolve a conſiderable quantity of another, the Doctor examined ſome compound ſolutions of this kind, and found the depreſſion of the freezing point to he nearly the ſame as it ought to be by calculation from the quantities of the different ſalts ſeparately; generally a little leſs, and in one inſtance, where three ſalts were diſſolved together, about $1\frac{1}{2}°$ greater. From this laſt fact he was led to conclude, that greater cold would be produced with ſnow by a mixture of ſalts, than by means of either of them taken ſeparately; which, on trial, he found to be univerſally the caſe. Common ſalt, mixed with ſnow, ſunk the thermometer to 5 below zero; ſal ammoniac ſunk it only to 4 above; but when ſome of the latter ſalt was mixed with the former, the compoſition produced with ſnow, a cold of 12 below. On this principle, he obſerves, it is, that impure common ſalt always makes a ſtronger freezing mixture than the pure; the former being, in fact, a compoſition of ſalts. And the curious experiments of producing a great degree of cold by diſſolving a mixture of ſalts in water *, depends in part on the ſame principle; the water being capable of reducing more ſalt from a ſolid to a fluid ſtate, when ſeveral kinds are employed, than it could of one of the kinds only.

Experiments on the Production of artificial Cold. By Mr. Richard Walker, Apothecary to the Radcliffe Infirmary at Oxford.

Theſe are a continuation of the very curious experiments referred to at the end of the preceding article, on the production of great degrees of cold without the aſſiſtance of ice or ſnow. The moſt powerful frigorific mixture which Mr. Walker has yet diſcovered, is the following: Strong, ſmoking, ſpirit of nitre

* See Review for March 1788, p. 185; and the following article.

is

is diluted with half its weight of water: to three parts of this liquor, when cooled to the temperature of the air, four parts of Glauber's ſalt, in fine powder, are added: the mixture is well ſtirred, and, immediately afterward, three parts and a half of nitrous ammoniac are ſtirred in. The ſalts ſhould be procured as dry and tranſparent as poſſible, and freſhly powdered. Theſe appear to be the beſt proportions when the temperature of the air and ingredients is 50°; but at higher or lower temperatures, the quantity of diluted acid requires to be proportionably diminiſhed or increaſed. This mixture ſunk the thermometer 52 degrees, *viz.* from 32 above zero to 20 below. Nitrous ammoniac alone, during its ſolution in rain water, produced a cold not much inferior, ſinking the thermometer 48 or 49 degrees; *viz.* from 56 to 8 when the ſalt was uſed with its water of cryſtallization, and to 7 when evaporated gently to dryneſs.

From the obvious application of artificial frigorific mixtures to uſeful purpoſes, eſpecially in hot climates, Mr. Walker is led to conſider the eaſieſt and moſt œconomical method of uſing them. He finds a mixture of equal parts of ſal ammoniac and nitre, in fine powder, to be ſufficient for freezing water or creams at Midſummer. In a very hot day, he poured a quarter of a pint of pump water, wine meaſure, on three ounces averdupois of the mixture previouſly cooled, by immerſing the veſſel containing it in other water, to 50°, for ſpring waters are nearly of that temperature at all ſeaſons. After ſtirring the mixture, its temperature was found to be 14°; and the ſolution being evaporated to dryneſs, and added to the ſame quantity of water, under the ſame circumſtances as before, it ſunk the thermometer again to 14°; nor was any diminution obſerved in its effect, after many repeated evaporations.

Mr. W. mentions a very curious circumſtance in the congelation of Glauber's ſalt when liquefied by heat: it did not become ſolid till its temperature was reduced to 70°, and then the thermometer roſe immediately 18 degrees, *viz.* to 88°, the freezing point of this ſalt. This great quantity of heat, extricated in its congelation, ſeems to indicate a great capacity for heat in liquefaction; or its requiring a great quantity of heat to be combined with it for rendering it fluid; and this property, he intimates, may account, in a great meaſure, for the intenſe cold which it produces during its ſolution in the diluted mineral acids. He finds that alum and Rochelle ſalt, each of which contains nearly as much water of cryſtallization as Glauber's ſalt, produced no conſiderable effect during their ſolution in the diluted nitrous acid; neither did their temperatures increaſe in paſſing from a liquid to a ſolid ſtate.

We ſhall juſt mention another intereſting phenomenon, of water continuing fluid till cooled 22 degrees below its freezing point.

point. Mr. Walker filled the bulbs of two thermometers, one with rain, and the other with pump water, and boiled the water in each till one third only remained. Neither of them could be made to freeze till their temperature was lowered nearly to 5°, whether the tubes were open or ſealed: but unboiled water *, in the ſame ſituation, froze in a higher temperature.

Abſtract of a Regiſter of the Barometer, Thermometer, and Rain at Lyndon in Rutland; with the Rain in Hampſhire and Surrey, in 1787. *Alſo ſome Account of the annual Growth of Trees.* By Thomas Barker, Eſq.

To the common regiſter of the weather, Mr. Barker has here added tables of the growth of the oak, aſh, and elm, for upward of forty years paſt. There ſeems to be little difference in the growths of the different kinds, or at leaſt not more than in thoſe of different individuals of the ſame kind. The annual increaſe was about an inch in girth; ſome of the thriving trees increaſed an inch and a half, or more; and the unthriving, only about three quarters of an inch. Great trees, he obſerves, grow more timber in a year than ſmall ones, the additional coat being applied over a larger circumference, and the thickneſs of the coat being in both caſes the ſame.

The volume concludes with the uſual Liſt of Preſents to the Society, and an Index.

* See Dr. Blagden's experiments on this ſubject, page 324 of our Review for November laſt.

ART. IV. *The Connexion of Life with Reſpiration*; or, an experimental Inquiry into the Effects of Submerſion, Strangulation, and ſeveral Kinds of noxious Airs, on living Animals: with an Account of the Nature of the Diſeaſe they produce; its Diſtinction from Death itſelf; and the moſt effectual Means of Cure. By Edmund Goodwyn, M.D. 8vo. pp. 126. 3s. Boards. Johnſon. 1788.

THIS treatiſe was honoured with the gold medal given by the Humane Society for the beſt treatiſe on ſuſpended animation.

The author commences his inquiry with experiments, which ſhew that, in drowning, a ſmall quantity of water commonly paſſes into the lungs, but not ſufficient to produce the changes that take place on ſubmerſion. Hence he concludes, 'that the water produces all the changes that take place in drowning, *indirectly*, by excluding the atmoſpheric air from the lungs.'

He proceeds with inveſtigating the mechanical and chemical effects of the air on the lungs in reſpiration. We are here preſented with ſome experiments, which clearly ſhew that the de-

* phlogiſticated

phlogiſticated air is changed, by reſpiration, into fixed air. An hundred parts of atmoſpheric air, containing 80 of phlogiſticated, 18 of dephlogiſticated, and 2 of fixed air, were reduced, by paſſing through the lungs, to 98 parts, containing 80 of phlogiſticated, 5 of dephlogiſticated, and 13 of fixed air. The experiment was ſeveral times repeated; and the above quantities are the mean of all the reſults. The opinion of Dr. Prieſtley, that air is phlogiſticated by paſſing through the lungs, is therefore ſhewn, by experiment, to be erroneous. Dr. Goodwyn, however, agrees with Dr. Prieſtley, that the florid colour which the blood acquires in paſſing through the lungs, is produced by the dephlogiſticated air; but the moſt material parts of this inveſtigation are the experiments, whence it is concluded, that the chemical change which the blood undergoes in the lungs by reſpiration, gives it a ſtimulating quality, by which it is fitted to excite the left auricle and ventricle to contraction.'

In the fifth ſection, Dr. Goodwyn examines the nature of the diſeaſe produced by ſubmerſion. During the time that an animal is under water, all ſupply of dephlogiſticated air is cut off; and the ſmall quantity of it that might be in the lungs at the time of ſubmerſion, is gradually conſumed; the blood, therefore, continually becomes leſs and leſs florid, and the contractions of the heart become proportionally ſlower, until they entirely ceaſe.

Having aſcertained the cauſe of the diſeaſe, the author proceeds to aſcribe to it a place in a noſological ſyſtem. According to Dr. Cullen's definition of *Syncope*, viz. "*Motus cordis imminutus, vel aliquandiu quieſcens*;" drowned perſons would certainly come under this definition, if they were univerſally recoverable: but many drowned perſons do not recover; and, therefore, the diſeaſe which they ſuffer cannot be the Syncope of Dr. Cullen, which only admits the *aliquandiu*. Some phyſicians have called the diſeaſe produced by ſubmerſion, *Aſphyxia*; and the definition which Gaubius gives of it, ſeems to accord with it in every reſpect, viz. "*Deletis omnibus vitæ indiciis, accedente etiam ſuffocatione, mortis imaginem ita refert, ut merito dubitetur, vitamne, an mortem, prædicare fas ſit.*" Dr. Goodwyn, however, gives no reaſon why he would not refer it to this genus; and after ſome ſatisfactory reaſons why it ſhould not be referred to apoplexy, he aſſigns to it a new genus, which he calls *Melanæma*, and defines to be '*impedita ſanguinis venoſi in arterioſum converſio, cujus ſigna, ſyncope, et livor cutis.*' He adds, 'This genus would afford an aſylum to ſeveral noſological wanderers that have not yet found a permanent reſting-place.' This ſarcaſm might have been ſpared; eſpecially as Dr. Goodwyn's definition is not conformable to the rules univerſally admitted by noſologiſts. Diſeaſes are known only by ſymptoms; and the

'*impedita*

'*impedita converſio*' is the conſequence, not a ſymptom, or an outward viſible mark, of an animal having been drowned.

The ſubſequent ſections are employed in determining the condition of the body in this diſeaſe, the means of diſtinguiſhing it from death, and the beſt methods of curing it.

What Dr. Goodwyn advances concerning the cure of the diſeaſe (or, in other words, the recovery of perſons apparently drowned) is founded on the opinion before delivered, *viz* that the florid blood poſſeſſes the quality of irritating or ſtimulating the heart to action. As the florid colour of the blood is produced by dephlogiſticated air, therefore, the introduction of dephlogiſticated air into the lungs is recommended (in conjunction with other means uſually employed for reſuſcitation) as the only method of changing the colour of the blood, and thereby rendering it capable of exciting the heart to motion, and of reſtoring life; which, in the more perfect animals, Dr. Goodwyn defines to be '*The faculty of propelling the fluids through the circulating ſyſtem.*'

Heat, properly regulated, ſeems to be a moſt neceſſary application: by keeping the body in a due degree of heat, reſpiration frequently commences without any previous inflation of the lungs, either with atmoſpheric or dephlogiſticated air; and we do not recollect that experience affords any inſtance of a recovery without the application of warmth, increaſed by ſlow degrees. We have been induced to make this obſervation, in conſequence of the judicious directions which Dr. Goodwyn hath given for the application of heat in a gradual manner; as we are fully perſuaded of the bad effects ariſing from its ſudden application.

ART. V. *An Eſſay on the Recovery of the apparently Dead.* By Charles Kite, Member of the Corporation of Surgeons. Being the Eſſay to which the Humane Society's Medal was adjudged. 8vo. pp. 274. 5s. Boards. Dilly. 1788.

MR. Kite begins his Diſſertation with aſſuming the hypotheſis that the abſence of irritability is the only mark by which we may know a body to be abſolutely and irrecoverably dead. As many eminent phyſiologiſts have entertained contrary opinions on the unequivocal ſigns of death, it would have been ſatisfactory to many readers to have ſeen that circumſtance fully demonſtrated; contenting himſelf, however, with taking the ſuppoſition as granted, Mr. Kite proceeds to inveſtigate 'the internal immediate cauſe of death, and the manner in which this is effected, in thoſe who die by drowning.' On this intereſting ſubject, various have been the opinions of phyſiologiſts; and theſe different opinions are recited by Mr. Kite, with the arguments

that have been brought to ſupport them, as well as the objections that have been urged againſt them. He adopts the opinion of death being occaſioned by apoplexy, and the arguments which he uſes in ſupport of it are ingenious. No facts, we believe, can contradict this hypotheſis; but what is of greater conſequence, no ſatisfactory facts are appealed to for its confirmation.

The next ſection is employed in examining the probable cauſes of the uncertainty of recovering drowned perſons. Here the Author diſplays much ingenuity. The doctrine of temperaments dependent on the ſuppoſed predominance of particular humours, is rejected; and a new one given, which is dependent on the ſtate of the ſolids. Mr. Kite diſtinguiſhes the temperament, or conſtitution into, I. The *Tonic*—indicating ſtrength, firmneſs, and vigour in the muſcular fibres. II. The *Atonic*—denoting weakneſs, relaxation, and inactivity. III. The *Irritable*—exhibiting quick, lively, and impetuous motions. Theſe temperaments are particularly deſcribed, and reaſons are given why perſons of an *irritable* temperament are ſooner drowned, and more ſpeedily recovered, than others.

The author next enquires, 'Whether there are any poſitive ſigns of the extinction of life?' He here more fully explains what he advanced in the introduction. He diſtinguiſhes death into two kinds or ſpecies—apparent or abſolute. By the former, he means a ſtoppage of the circulation, reſpiration, and the action of the brain; the irritability, or that peculiar property of the muſcular fibres which enables them to contract on being irritated, ſtill remaining. By abſolute death, he means not only a ceſſation of the vital, natural, and animal, functions; but alſo, an entire deſtruction of the principle of irritability. He then examines the ſymptoms by which the preſence of irritability may be known. After refuting the opinions of former writers on the ſubject, and relating ſeveral experiments of his own, Mr. Kite concludes his enquiry with theſe words:

'From theſe conſiderations, it appears that the electrical ſhock is to be admitted as the teſt, or diſcriminating characteriſtic of any remains of animal life; and ſo long as that produces contractions, may the perſon be ſaid to be in a recoverable ſtate; but when that effect has ceaſed, there can no doubt remain of the party being abſolutely and poſitively dead.'

In explaining the method of conducting the proceſs of recovery, Mr. Kite recalls the attention of his readers to the ſtate of the vital organs, when life is ſuſpended by the ſtoppage of reſpiration. The conſideration of the ſymptoms clearly point out two indications; *viz.* 1ſt, To remove the compreſſion of the brain, and the congeſtion about the brain; 2d, To excite the irritability of the muſcular fibres. The firſt may be effected by blood-letting

letting—by the imitation of natural reſpiration—and by proper poſition; the ſecond by general and local ſtimulants. Mr. Kite enters into a particular detail of the ſeveral operations which he recommends, and which have been found by experience to be attended with ſucceſs; for theſe, we muſt refer to the book.

The author adds ſome excellent obſervations on the ſuſpenſion of the vital powers by noxious vapours, hanging, ſyncope, and lightning: he adds alſo ſome hints on the propriety of uſing the trepan in certain caſes of ſuſpended animation; and gives ſome uſeful directions for the preſervation of thoſe unborn children who ſurvive the death of their mother.

A pocket caſe of inſtruments for the recovery of the apparently dead, made by Mr. Savigny, is deſcribed in the Appendix.

Mr. Kite's Eſſay gained the *ſilver* medal from the Humane Society.

ART. VI. *Memoirs of Great Britain and Ireland*, from the Battle off La Hogue *till* the Capture of the French and Spaniſh Fleets at Vigo. By Sir John Dalrymple, Bart. Baron of Exchequer in Scotland. Volume Second. 4to. 300 Pages. 12s. Boards. Printed at Edinburgh, for Bell and Creech; and ſold in London, by Cadell. 1788.

HISTORICAL Memoirs, when written with judgment and impartiality, are juſtly deemed a valuable claſs of literary productions; for, by allowing a latitude for inveſtigation which regular hiſtory does not admit, they give to the ſtudent who wiſhes to inveſtigate (with cloſe attention) any particular period of hiſtory, that degree of information reſpecting the ſpecial object of his purſuit, which he would in vain ſearch for in any other compoſitions. Such Memoirs, therefore, have ever been received by the people of Great Britain with a peculiar degree of favour; when they were not evidently defective in regard to their principal characteriſtics.

Among the modern writers of hiſtorical memoirs, perhaps, no one has more attracted the public notice than Sir John Dalrymple. The period of hiſtory which he ſelected as the ſubject of his lucubrations, in the firſt volume of his Memoirs, publiſhed many years ago, was a remarkable one in the Britiſh annals. The events to which it referred were important; and many of the characters which ſhone forth conſpicuouſly at that time, were viewed by a great proportion of the people as examples worthy to be followed. Human perfections, however, in moſt caſes, admit of a great alloy, and only excite a high degree of admiration, when ſeen at ſuch a diſtance as prevents a full view of the weakneſſes, not to ſay the vices, to which all

mankind are ſubjected. Whatever, therefore, tends to remove the veil that obſcured the motives and principles by which men have been actuated, tends to diſcover weakneſſes in them that were not apparent before, and greatly diminiſhes the veneration with which we had been accuſtomed to view them. In political tranſactions, eſpecially in thoſe of great importance, we too often diſcover that the moſt flagitious vices have been diſguiſed under the ſemblance of the faireſt virtues. On this principle, when Sir John Dalrymple, by an accuracy of inveſtigation that had not before been beſtowed on this portion of our hiſtory, and by the help of documents that till then had been carefully concealed from the public view, appreciated the tranſactions of the times, it happened that many blemiſhes were diſcovered in characters that had, till then, been conſidered as immaculate; hence, many individuals could not help being angry at the man who had dared to impeach the integrity of their favourite heroes: and this drew on him much obloquy and unmerited abuſe.

As the authorities to which Sir John had acceſs were not within the reach of every one, ſome zealots did not ſcruple to accuſe him of having forged the papers which were produced in ſupport of the charges he had brought againſt their favourites. Time, however, that beſt friend to truth, hath effectually refuted this calumny; and many additional proofs of the ſame general corruption have been brought to light ſince he laid down his pen: yet he ingenuouſly confeſſes, that he ſuffered ſo much uneaſineſs at having unintentionally hurt the feelings of many perſons for whom he bore the moſt cordial eſteem, that he had reſolved to leave the manuſcript of the remaining part of theſe Memoirs unpubliſhed; and that he was only induced to depart from this reſolution by ſome recent events, which he thought, in a particular manner, called for the information that this work contains. We are told, however, that the volume here offered to the public, is not the whole of what is already finiſhed, the remainder of it being ſtill locked up in his own repoſitory.

It will be admitted, that few things tend to throw the human mind into a more cheerleſs ſtate, than to be obliged to alter our opinion of the character which we have been accuſtomed to reverence; and inſtead of contemplating it with the warm glow of admiration, to be forced to view it with diſguſt: but in hiſtorical inveſtigations, *truth* ought always to be the ſole object of our purſuit, and every other conſideration ſhould be diſregarded. However unpleaſing, therefore, ſuch reſearches may appear to the youthful mind, which is conſtantly in ardent purſuit of ideal perfection; yet it is perhaps impoſſible to deviſe a more effectual check to the dark and ſecret workings of iniquity among men in exalted ſtations, than the full conviction, that though they ſhould

be

be able at the preſent moment ſo effectually to conceal their real deſigns, as that no one can ſee through them, yet that a time muſt come when their real characters will be exhibited to the world in their native and true colours; and that their memory will be tranſmitted to future ages with ſhame and infamy, inſtead of reſpect and admiration.

This volume begins with a review of the ſtate of the war toward the cloſe of the year 1692, after the ſea-fight off La Hogue, where the former volume ended. In this diſquiſition, Sir John endeavours to ſhew, that in a war by land, France poſſeſſed ſuch advantages as enabled her to reſiſt, for a very long time, all the efforts of the powerful confederacy that had been formed againſt her; but that if the attacks had been made from the ſea, the caſe would have been reverſed, and ſhe might have been thus eaſily and ſpeedily reduced to a ſtate of the moſt humiliating diſtreſs. The King of England, though a ſtranger in a great meaſure to naval affairs, in ſpite of the weak policy or the inſidious advice of his counſellors, was able to perceive the advantage that might be derived from this mode of attack; and the ſucceſs of the action off La Hogue confirmed him in his deſign againſt St. Maloes, and of deſtroying the ſhips then building in that port; but this deſign was fruſtrated, as we are told, by the treachery of Admiral Ruſſel, who, under various pretexts, ſtill delayed the attempt. The bad ſucceſs of the war by land—the loſs of the Smyrna fleet, in 1693—and other interruptions of trade, tended ſtill more to confirm the King in his opinion of the neceſſity of reducing the naval power of France. With that view, he formed, *in his own mind*, a judicious plan for effecting his deſign, by one daring ſtroke; *viz.* by attacking Breſt itſelf, which, in its then ſituation, appeared to be an enterpriſe that afforded a very probable proſpect of ſucceſs. But in this, as in many other of his beſt-concerted plans, he was baffled by the treachery of his ſervants; for his ſcheme was no ſooner communicated to the Privy Council, than it was revealed to the court at St. Germains, by Lord Godolphin, Firſt Lord of the Treaſury, and afterward by Lord Marlborough. A ſimilar deſign on Toulon was fruſtrated two years afterward by Lord Sunderland. Sir John thus ſtates the conduct of France on receiving the firſt information of the intention to attack Breſt, and the unfaithful manner in which our King's ſervants executed his orders:

'The King of France no ſooner heard of the intended expedition to Breſt, than he inſtantly diſpatched Mareſchal Vauban to repair the old, and raiſe new fortifications, and a large body of troops to defend them.

'King William intended that the attempt ſhould have been made in the ſpring. But Admiral Ruſſel, by private orders from King

James, having accepted the command of the fleet, which had been taken from him the year before, and King James having given private inſtructions, through the hands of the Counteſs of Shrewſbury, to him, the Duke of Leeds, the Lords Shrewſbury, Godolphin, and Marlborough, and others, to create delays in the fitting out of the fleet *; Lord Berkley, who commanded it, was not ready to ſail till the firſt week of June. He carried with him twenty-nine ſhips of war, and a number of fire-ſhips and bomb-ketches, with General Talmache, twelve regiments of infantry, and two of marines. When they approached the ſhore, they found it lined with intrenchments and batteries, that were viſible, with a great body of infantry and marines, with cavalry drawn up in regular order behind them. But when the ſhips advanced, three batteries opened, which till then had been concealed. Struck with the appearance, and not aſhamed to own it, Talmache ſaid, "The die is caſt; we cannot, however, in honour retreat." The Marquis of Caermarthen covered the landing with equal courage, bravely fighting for that country which his father was betraying, but with a greater degree of danger than Talmache, becauſe his ſhips were expoſed not only to the ſame batteries with the troops, but to batteries from the oppoſite ſide of Breſt river. Nine hundred ſoldiers landed in diſorder, from the fears of the ſeamen, who are never to be truſted in ſteady ſervice, or indeed in any ſervice, out of their own ſhips; and their clamours mingling themſelves with the regular commands of the troops, even after the landing was made good, increaſed the confuſion; ſo that it was found impoſſible either to advance or to ſtand ſtill. The French batteries and muſquetry, ceaſing all at one time, gave a momentary relief; but it was a fatal one: for the French dragoons were ſeen paſſing through openings in the intrenchments, previouſly prepared for them, and as faſt as they formed, galloped down to complete the diſorder on the beach. Unfortunately it was at that time the ebb of the tide, and many of the boats being a-ground, it was found difficult to get them a-float; by which accident, almoſt all the ſoldiers, and many of the ſeamen, expoſed to a double danger, were killed, or obliged to aſk quarter in the water. Four hundred ſeamen and one ſhip of war were loſt; the loſs of the French was only forty-five men. Talmache, wounded and dying †, preſſed that the fire-ſhips and bomb-ketches ſhould be carried up the river into the harbour, which he thought was probably left weak in the hurry to make the greater preparation in Cameret Bay. He had been too prudent to diſcloſe any ſuſpicions of treachery during the expedition. But in the agonies of death, he, who had once had private connections ‡ with the friends of the late King, was reported to have mixed in his expreſſions, a ſatisfaction of having died for his country, with complaints that he had fallen by the treachery of his countrymen.'

From this ſpecimen, it will be perceived that Sir John Dalrymple ſtill writes with the ſame degree of freedom that gave ſo much offence in the former part of theſe Memoirs. It was neceſſary to quote authorities in ſupport of ſuch ſtrong charges;

* See a copy of theſe inſtructions in M'Pherſon's State Papers, vol. i. p. 456. † Burchet. ‡ Sir John Fenwick's confeſſion.

which

which he has taken care to do, though, on account of their length, we muſt omit them, and refer the curious reader to the volume for ſatisfaction in this reſpect. In one point, however, Sir John is not in danger of attack here, as in the firſt part of his publication, ſince moſt of the authorities to which he refers have been already publiſhed; ſo that he cannot be ſo ungeneroufly accuſed of fabricating them. The collection of papers publiſhed by Mr. M'Pherſon, are the ſources whence he chiefly draws his facts.

In ſpite, however, of this diſappointment, and of the multiplied checks that every plan of government which he could deviſe, received from the oppoſition in Parliament, and the underhand workings of the various parties in England, the matchleſs perſeverance and ſtrong natural ſenſe of William ſtill overcame every difficulty; and preſerved the nation from ſinking under the load of its iniquities. Though unable to take Breſt, his fleet ranged along the French coaſt, bombarded their towns, protected Spain from the annoyance of the French fleet under De Tourville, and compelled him to retire into Toulon, where he was blocked up. This gave ſuch effectual protection to the Britiſh trade, while it equally hurt that of France, as ſerved greatly to revive the drooping ſpirits of the nation. Sir J. Dalrymple, who lets ſlip no opportunity of exalting the character of William, inſerts the following ſhort ſpeech of the King to his Parliament, as an inſtance of that manly ſimplicity and brevity of ſtyle, for which the compoſitions of this monarch were ſo peculiarly remarkable; and of that ſtriking modeſty, which is generally obſervable in dignified minds:

'My Lords and Gentlemen,

'I am glad to meet you here, when I can ſay, our affairs are in a better poſture, both by ſea and land, than when we parted laſt.

'The enemy has not been in a condition to oppoſe our fleet in theſe ſeas; and our ſending ſo great a force into the Mediterranean has diſappointed their deſigns, and leaves us a proſpect of further ſucceſs. With reſpect to the war by land, I think I may ſay, that this year a ſtop has been put to the progreſs of the French arms.'

At a time when this ſimplicity of ſtyle ſeems to be but little in faſhion, we are glad to give to the opinion of the author of theſe Memoirs, reſpecting the beauty of this kind of compoſition, all the ſupport which it can derive from our approbation.—It ſeems not more ſtrange that our language ſhould be improved, in reſpect to purity and force, by a foreigner, than that the purity of its idiom ſhould be corrupted by the overſtrained efforts of ſome of our countrymen, whoſe names ſtand high at preſent in the republic of letters. To ſimilar exertions of men who graſped at a temporary fame, we now trace the corruption of the manly language of ancient Rome. We hope that

the good ſenſe of this nation will be able to reſiſt the power of this too infectious malady.

With the ſame freedom of diſquiſition, this ſpirited author lays open the other corruptions that ſo generally prevailed in the nation at this period of his hiſtory—the conduct of Parliament; the intrigues with France and the abdicated King; and the management of the war, till the peace of Ryſwic. On each of theſe heads many obſervations occur, which our limits will not allow us to particularize. We ſhall only remark, that, among the political regulations of thoſe times, the judicious meaſures adopted for reforming the current coin, by Mr. Montague, have obtained from Sir John the very high degree of applauſe which they juſtly merited; and the ſteps that were taken for effecting this purpoſe, are here very fully diſplayed.

But among all the tranſactions of thoſe times, no one is deſcribed with ſo much energy as the enterpriſes of Paterſon, the Scotch adventurer, and the eſtabliſhment, and final overthrow, of the Settlement at Darien. Thoſe who wiſh for a clear account of this bold but ill-fated project, will here receive the information which they deſire; though it will tend to impreſs their minds with a deep ſenſe of the miſchievous tendency of that principle of jealouſy in reſpect to trade, which ſo ſtrongly characteriſes the people of every mercantile nation. Never was any thing more cruel, unjuſt, and impolitic, than the conduct of England on that occaſion; and never was William obliged to act a part leſs ſuited to the character of a man of candour, and firm conſiſtency of conduct, than with reſpect to the affair of Darien. We ſhall tranſcribe the author's reflections on that occaſion:

'Thus ended the colony of Darien.——Men look into the works of poets for ſubjects of ſatire; but they are more often to be found in the records of hiſtory. The application of the Dutch to King William againſt the Darien Company, affords the ſureſt of all proofs, that it was the intereſt of the Britiſh iſlands to ſupport it. England, by the imprudence of ruining that ſettlement, loſt the opportunity of gaining and continuing to herſelf the greateſt commercial empire that probably ever will be upon earth. Had ſhe treated with Scotland, in the hour of the diſtreſs of the company, for a joint poſſeſſion of the ſettlement; or adopted the union of kingdoms, which the Sovereign of both propoſed to them, that poſſeſſion could certainly have been obtained. Had ſhe treated with Spain to relinquiſh an imaginary right, or at leaſt to give a paſſage acroſs the iſthmus, upon receiving duties ſo high as to overbalance all the chance of loſs by a contraband trade, ſhe had probably obtained either the one or the other. Had ſhe broke with Spain, for the ſake of gaining by force one of thoſe favours, ſhe would have loſt far leſs than ſhe afterwards did, by carrying a war into that country for many years, to force a King upon the Spaniards againſt their will. Even a rupture with Spain, for Darien, if it had proved ſucceſsful, would have knit the two nations together by the moſt ſolid of ties, their mutual intereſt:

for

for the Engliſh muſt then have depended upon Spain for the ſafety of their caravans by land, and the Spaniards upon England for the ſafety of their fleets by ſea. Spain and England would have been bound together as Portugal and England have long been; and the Spaniſh treaſures have ſailed, under the wings of Engliſh navies, from the Spaniſh main to Cadiz, in the ſame manner as the treaſures of Portugal have ſailed under the ſame protection, ſacred, and untouched, from the Brazilles to Liſbon.'

Sir John thinks it is ſtill poſſible for Great Britain to obtain the ſettlement of Darien, and he deeply regrets, that, conſidering the predilection which the preſent King of Spain has for Gibraltar, our miniſters have neglected to try to obtain this important ſettlement in exchange for that expenſive fortreſs.

'But,' ſays he, 'if neither Britain ſingly, nor the maritime parts of Europe jointly, will treat with Spain for a paſſage acroſs Darien, it requires no great gift of prophecy to foreſee, that the period is not very diſtant, when, in order to procure the precious metals at once, inſtead of waiting for them in the ſlow returns of trade, the States of America, who were able to defy the fleets of England, and the armies of England and Germany, will ſeize the paſs of Darien, and with eaſe, by violence from the feeble dominion of Spain.'

This laſt paſſage ſtrongly marks that deciſiveneſs ſo peculiarly characteriſtic of Sir J. Dalrymple. What he means by obtaining the treaſures by any other way than commerce, we do not fully comprehend. It never was, we think, ſuſpected that any of the precious metals could be found in the Iſthmus itſelf.

We cannot follow the author in his account of the conduct of the new Parliament, called by William in 1700, and the arts employed by the King to draw them in to approve of the war of the ſucceſſion, the ſettlement of the Proteſtant ſucceſſion, the affairs in Scotland and Ireland, the death of James, and the proclamation of his ſon in France, the meaſures for bringing about the Grand Alliance, and other tranſactions that happened before the death of King William, in March 1701. But a tolerably juſt notion may be formed of the manner in which he repreſents theſe tranſactions, by the following obſervations on the death of the King:

'Some maliciouſly obſerved upon his death, that the horſe from which he fell, had been formerly the charger of the unfortunate Sir John Fenwick, for whoſe death the King had been blamed. But the more generous remembered, and recounted then, or ſince, "That to King William, the firſt act of toleration, known in the hiſtory of England, is due, and which was not followed by a ſecond, till the reign of his preſent Majeſty, and the adminiſtration of Lord North: that it was he who erected the Bank of England; he who gave wings to the public credit of England; he who eſtabliſhed the Eaſt India Company of England on a firm baſis; he who ſettled the family of Hanover on the throne of England, although he knew well (of which I have ſeen certain evidence) that the firſt of that family, whom he deſtined to the ſucceſſion, the Electreſs Sophia, was no friend to him;

him; he who, receiving much bad uſage from the nation which he had ſaved, bore it all, ſteady to the great general good, unfeeling only to the injuries done to himſelf; he who, when obliged to injure the relations of nature, in order to ſave liberty, the Proteſtant religion, England, Holland, and all Europe, except France, endeavoured to repair that injury by intended kindneſſes to King James's Queen, and to King James's ſon *; he who, of the only three free nations then on earth, the Swiſs, Dutch, and Engliſh, ſaved the liberties of two; he, in fine, to whom mankind owe the ſingular ſpectacle of a monarchy, in which the monarch derives a degree of greatneſs and ſecurity from the freedom of his people, which treaſures and arms cannot beſtow on other princes; and that at a time when military governments are extending their ſtrides over every other part of Europe, there is ſtill one country left, in which it is worth the while of a man to wiſh to live." And, attending to events which immediately preceded the cloſe of his life, they obſerved, "That the laſt treaty which he ſigned, was the ſecond Grand Alliance: that the laſt appointment which he made of a General and Ambaſſador to conduct that alliance, was of the Earl of Marlborough, becauſe he knew the ſuperiority of his talents for war and negotiation, though he liked not the man, and had received deep injuries from him; that the laſt charter which he was to have ſigned, and which was ſigned by his ſucceſſor, immediately after his death, was the charter uniting the two Eaſt India Companies into the preſent great one: that the laſt act of Parliament which he paſſed, completed the ſecurity of the Hanover ſucceſſion, often preſſed for by him before: that the laſt meſſage which he ſent to Parliament, when he was in a manner expiring, five days before his death, was to recommend an union, twice recommended by him to Parliament before, between the two parts of the iſland, which doubled the ſtrength of both, by diſabling their enemies to make advantage of their diſſenſions: and that his laſt ſpeech to Parliament was one of the nobleſt that ever was ſpoke by a Britiſh Prince."

From this ſpeech ſome paſſages are tranſcribed; but theſe we muſt, reluctantly, omit.

The only defect which Sir John is willing to admit, in the political conduct of William, was his beſtowing too ſmall a degree of attention on the navy, and engaging too keenly in continental wars; for which, however, he, in ſome meaſure, apologiſes, by ſtating the ignorance of his counſellors in maritime affairs, and the little ſucceſs which he had experienced in ſome of his greateſt exertions in this line, owing to the negligence and perfidy of his commanders. He aſcribes the ſucceſs of Queen Anne, in her military operations, during the firſt years of her reign, chiefly to the preparations that had been made by William.

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* This alludes to his propoſal of ſettling 50,000*l. per annum*, as a dowry, on the Queen; and to nominate for his heir, James's ſon, provided he was educated in England, in the Proteſtant religion.

Nothing

Nothing peculiarly intereſting occurs in the ſucceeding part of the narrative, excepting the unfortunate fate of the gallant Admiral Benbow, and the unſucceſsful expedition againſt Cadiz, which are deſcribed with the writer's uſual energy. The work ends with the accidental deſtruction of the French and Spaniſh fleets at Vigo, in the year 1702, as the title-page expreſſes.

From the ſpecimens already produced, our readers will be able to perceive, that Sir John Dalrymple has not checked the freedom of his pen, from a fear of again provoking thoſe who had been ſo highly offended by his former ſtrictures. His ſtyle is lively, conciſe, and animated; his conceptions are quick, his concluſions are bold, and clearly enounced; though many will be diſpoſed to demur at admitting, on all occaſions, that they are ſtrictly juſt, and indiſputably well founded. The glow of his imagination, and the energetic force of his ſtyle, render him peculiarly happy in introducing anecdotes of perſons of eminence during this period. The following are a few, ſelected from a great number in this collection, which we are perſuaded our readers will not think tedious.

In narrating the progreſs of a bill in Parliament, in the year 1695, for amending the laws concerning treaſon, he obſerves, that,

'Among other articles introduced by the bill in favour of the priſoner, he was to be allowed the aid of council. Lord Shafteſbury, the firſt perſon who, ſince the days of Plato and Cicero, combined in his writings philoſophy and eloquence, had prepared a ſpeech in favour of the article. But, ſtruck with the ſight and attention of his audience, he loſt his memory and uſual powers of his mind, heſitated and ſtopped in the middle of his ſpeech; when, by a happineſs of genius which always accompanies the tender heart, a ſtart of nature burſt from his confuſion, more powerful than all the figures of art. "If I," ſaid he, "who only riſe to give an opinion in a matter in which I have no intereſt, and can be under no fear, am ſo abaſhed with the fear of this public audience, as not to be able to ſay what I came prepared to ſay; what muſt be the condition of that perſon in defending himſelf without the aid of council, who is a priſoner, ſuſpected, under accuſation of the higheſt crime that the law knows, unprepared againſt arguments and evidence that may be brought againſt him, and ſtruggling for his life, fortune, and fame?"

This pleaſing ſtory is not here told for the firſt time; but the argument is ſo forcible and ſo generally intereſting, that it ought to be univerſally known.

The following anecdote of the great Lord Stair is quite characteriſtic of the man, and is, we believe, now firſt communicated to the public:

'When all his offices and honours were taken from him by Sir Robert Walpole, for voting in Parliament againſt the exciſe ſcheme, he retired to Scotland, and put his eſtate into the hands of truſtees, to pay bills drawn by him in his magnificent embaſſy at Paris, which admi-

adminiſtration had refuſed to accept, reſerving only a hundred pounds a month for himſelf. During this period, he was often ſeen holding the plough three or four hours at a time. Yet on receiving viſits of ceremony, he could put on the great man and the great ſtyle of living; for he was fond of adorning a fine perſon with graceful dreſs; and two French horns and a French cook had refuſed to quit his ſervice when he retired. When the meſſenger brought the late King's letter for him to take the command of the army, he had only ten pounds in the houſe. He ſent expreſſes for the gentlemen of his own family, ſhewed the King's letter, and deſired them to find money to carry him to London. They aſked how much he wanted, and when they ſhould bring it; his anſwer was, "The more the better, and the ſooner the better." They brought him three thouſand guineas. The circumſtance came to the late King's ears, who expreſſed to his miniſters the uneaſineſs he felt at Lord Stair's difficulties in money matters. One propoſed that the King ſhould make him a preſent of a ſum of money when he arrived. Another ſaid, Lord Stair was ſo high ſpirited, that if he was offered money, he would run back to his own country, and they ſhould loſe their general. A third ſuggeſted, that to ſave his delicacy, the King ſhould give him ſix commiſſions of cornets to diſpoſe of, which, at that time, ſold for a thouſand pounds a piece. The King liked this idea beſt, and gave the commiſſions blank to Lord Stair, ſaying, they were intended to pay for his journey and equipage. But in going from court to his own houſe, he gave all the ſix away.'

The following anecdote is now alſo firſt made public—It relates to the affair of Darien, a ſubject of which our author will not eaſily loſe ſight; and it tends, in his opinion, to render it probable that there was a ſtruggle in the King's breaſt, between the part which he was obliged to act to pleaſe his Engliſh and Dutch ſubjects, and his own feelings.

'A proviſion ſhip of the firſt colony [of Darien] in which were thirty gentlemen paſſengers, and ſome of them of noble birth, having been ſhipwrecked at Carthagena, the Spaniards believing, or pretending to believe that they were ſmugglers, caſt them into a dungeon, and threatened them with death. The Company deputed Lord Baſil Hamilton, from Scotland, to implore King William's protection for the priſoners. The King at firſt refuſed to ſee him, becauſe he had not appeared at court when he was laſt in London; but when that difficulty was removed by explanation, an expreſſion fell from the King, which ſhowed his ſenſe of the generous conduct of another, although, influenced by the Engliſh and Dutch Eaſt India Companies, he could not reſolve to imitate it in his own. For Lord Baſil's audience having been put off from time to time, but at laſt fixed to be in the council chamber after a council was over, the King, who had forgot the appointment, was paſſing into another room, when Lord Baſil placed himſelf in the paſſage, and ſaid, "That he came, commiſſioned by a great body of his Majeſty's ſubjects to lay their misfortunes at his feet, *that he had a right to be heard, and would be heard.*" The King returned, liſtened with patience, gave inſtant orders to apply to Spain for redreſs, and then turning

turning to thoſe near him, ſaid, "This young man is too bold, *if any man can be too bold in his country's cauſe.*" I had this anecdote from the preſent Earl of Selkirk, grandſon to Lord Bute *.'

To theſe Memoirs, Sir John has added an Appendix, containing, 1ſt, A very long account of an intended expedition into the South Seas by private perſons in the late war. The plan, it appears, was originally ſuggeſted by Sir John himſelf. The armament, inſtead of going round Cape Horn, was propoſed to take the uſual route to the Eaſt Indies, till they paſſed the Cape of Good Hope, and thence to ſteer eaſtward, touching only at ſome of the newly diſcovered iſlands to refreſh; by which courſe they would fall on the Spaniſh ſettlements by ſurpriſe before they could have had any certain information of their deſtination. The enterpriſe ſeems to have been well conceived, and appears to offer a reaſonable proſpect of ſucceſs; but few will be able to agree with the author in his ſanguine expectations, and many will doubtleſs ſmile at his confidence in the great benefits that would accrue to this expedition from the uſe of carronades, carrying balls of a hundred pounds weight, though it is by no means as yet fairly proved that they can be conveniently, or even ſafely worked on ſhip-board: and as to veſſels conſtructed with double bottoms, it is a ſpeculation which never has been ſucceſſfully carried into practice, and which, we are ſorry to ſay, there is too much reaſon to believe never can be ſucceſsfully adopted †. Yet Sir John reaſons on theſe projects, not as hypothetical, but as clear, demonſtrable, and to be relied on with as much certainty as any propoſition in Euclid. It is not, however, on ſuch enterpriſes as theſe, that doubtful and hazardous experiments are to

* Sir J. Dalrymple laconically and forcibly deſcribes the final fate of Paterſon, the projector of the Darien expedition, in whoſe hard fortune every humane mind will be deeply intereſted.

'Paterſon ſurvived many years in Scotland, pitied, reſpected, but *neglected*. After the union of the two kingdoms, he claimed reparation of his loſſes from the equivalent-money given by England to the Darien Company, but *got nothing*; becauſe a grant to him from a public fund, would have been only *an act of humanity, not a political job*.'

† We are by no means deſirous of diſcouraging any project that has the moſt diſtant tendency to advance the general proſperity of our country, eſpecially to augment her naval power;—and we have the greateſt reſpect for Mr. Millar, a gentleman mentioned in terms of the warmeſt applauſe by Sir John Dalrymple, for his efforts to bring to perfection this kind of double veſſels. But, unfortunately, Sir John does not ſeem to know, that this is not a new invention; and probably never heard that Sir William Petty, after many experiments, about a hundred years ago, was obliged to abandon the project as altogether impracticable with regard to large ſhips, though it might be made to anſwer ſome uſeful purpoſes in ſmall veſſels.

be

be tried; nor is it on ſuch information as the following, which Sir John delivers with great ſeeming ſerioufneſs, that men muſt depend when they ſet about military expeditions.

'In the South Seas, their dominions [*i. e.* the dominions of Spain] were, at the beginning of this century, in the ſame condition which they are at this hour; becauſe, from cauſes natural and political, their condition continues always the ſame. For, of the few fortifications they have there, moſt were built of mud walls, partly from indolence, and partly becauſe in ſome provinces no ſtone is to be found; their guns honeycombed from the hot and dry nature of the air in ſome places, in which no ſhowers of rain are ever to be ſeen *. The ſhot and ſhells cracked, ruſted, or waſted, *from the ſame cauſes*, ſo as to be of little effect by the windage to which thoſe defects give an opening; the carriages of many of the guns ſplit or rotten, from the heat of the weather, and the difficulty of procuring proper wood to repair or replace them, in ſome places where no wood grows; the muſkets and their balls in the ſame condition; and the powder weakened in its quality by the length of the paſſage from Europe, and the alternate ſucceſſion of extreme heat and extreme dews; two or three ſhips of war ſtationed off Lima; two or three thouſand ſoldiers ſcattered along a ſea coaſt four thouſand miles in length; and the inhabitants of the whole empire as weak and as fearful as women, from the relaxing nature of their climate, and becauſe they never heard the ſound of war.'

Such rhapſodies as the above may do very well for ſpiriting up a whole people to ſecond the exertions of their chiefs, when they have determined deliberately on ſome military expedition; but woe be to that nation, whoſe rulers ſhall be influenced by ſuch vague conſiderations in projecting their warlike atchievements. In this way, it is probable, that the Emperor of Germany reaſoned when he projected his attack on the Ottoman powers; for ſuch, and worſe if poſſible, is the light in which the Baron de Tott has ſo lately exhibited the Turkiſh forces and fortifications. What the conſequence has been, all Europe knows. That there are abuſes in the Spaniſh provinces, nobody will doubt; but that theſe are as univerſal as is here repreſented, few will believe. But Sir John Dalrymple, like many other men who have never had the direction of military operations, is a ſanguine projector, in whoſe eyes, no difficulties, that are worth conſideration, appear.

The ſecond paper in the Appendix is a project of an expedition to the coaſt of Yucatan and of Honduras; and the third, a deſcription of the weakneſs of the river La Plata. Of theſe projects, as not being ourſelves qualified men, we are unable to judge. They may ſerve as hints to thoſe who are capable of deciding in matters of this nature to make the enquiries which

* Has there ever been an experiment to prove that ſuch a temperament of air has a tendency to honeycomb guns? Is it probable?

are

are neceſſary, before any one can determine either for or againſt their practicability, or the forces that would be neceſſary for ſuch expeditions. It is however ſufficiently obvious that our author was not in poſſeſſion of this neceſſary information.

The next article in the Appendix contains obſervations on the practicability of an incorporated union with Ireland, and of a fœderal union with America; both of which, we preſume, will be reckoned by moſt readers, at preſent, as ſomewhat of the Utopian caſt. But we muſt refer to the work itſelf thoſe who wiſh to enter more fully into this queſtion.

The laſt article in the Appendix will be read with much ſatisfaction by thoſe who have entered deeply into ſpeculations concerning government; as it affords an opportunity of contraſting ſpeculative opinions with real facts. It is a very ingenious paper by Mr. Fletcher of Salton, pointing out what he apprehended would be the effects of the union upon Scotland; written in the year 1707. Mr. Fletcher is well known to have a man of great parts, natural and acquired. It is therefore the fineſt ſatire on the human powers that can be conceived; and ſhews the neceſſity of being humble in reſpect to the ſtretch of our own comprehenſion with regard to political events, and doubtful of the concluſions which we are too apt to draw when we look toward futurity.

ART. VII. *Memoirs of the Reign of Boſſa Abádee,* King of Dahomy, an inland Country of Guiney. To which are added, the Author's Journey to Abomey, the Capital; and a ſhort Account of the African Slave Trade. By Robert Norris. Illuſtrated with a new Map. 8vo. pp. 184. 4s. Boards. Lowndes. 1789.

AS the preſent writer deems it neceſſary, in his previous addreſs to his editor, to apologize for applying the terms *King*, *General*, and *palace*, to the perſons and places mentioned in theſe memoirs, in order to be intelligible to the Engliſh reader; the like apologies appear due for the general ſtyle of the narrative, where the European terms uſually employed in political or martial tranſactions, are uſed to dreſs up the ſavage exceſſes of the moſt brutal beings that wear the human form! 'I may hope (ſays he) it will be deemed a very excuſable burleſque, to dignify a brutal barbarian with the title of King; or his place of habitation, which is little ſuperior to a dog-kennel, with the ſplendid name of a palace.'

In a country where 'the ſtupidity of the natives is an inſuperable barrier againſt the inquirer's information;' where 'it is criminal in the natives to diſcourſe on politics, or to make any remarks upon the adminiſtration of public affairs;' where 'the remembrance of the moſt intereſting occurrences generally dies

with thoſe concerned in them;' a hiſtory compiled from ſuch authorities muſt be as much the writer's own work as it is poſſible for any narration to be.

The kingdom of Dahomy, which lies behind the maritime coaſt of Whydah, received its name from Tacoodonou, a Chief of the Foy nation, early in the laſt century, who reduced Da, King of Abomey; and in conſequence of a vow made during the ſiege of Abomey, ripped open the belly of Da, and placed the body under the foundation of a palace that he built in his new acquiſition, as a memorial of his conqueſt. This he called Dahomy, from *Da*, the name of this unfortunate victim, and *Homy*, his belly; that is, a houſe built in Da's belly!

Boſſa Ahádee, the hero of this volume, ſucceeded his father Guadja Trudo, in 1732. The two prime miniſters of this kingdom exerciſe, it ſeems, a right of chuſing their future monarch from among the ſons of their deceaſed Kings. On this occaſion, they preferred Boſſa to his elder brother, Zingah; who, preparing to aſſert his prior claim, was ſeized; and it not being lawful to ſhed royal blood, he was ſewed up in a hammock, and thrown into the ſea. One of the firſt edicts of the new King was, that every man of the name of Boſſa, throughout his dominions, ſhould be put to death; as he thought it an inſult to majeſty, that a ſubject ſhould bear the ſame name with his ſovereign. It is degrading hiſtory to trace ſuch a barbarian through the wanton ſlaughter of his own ſubjects, and his ambitious inroads on his neighbours. One inſtance more may ſufficiently illuſtrate the character of this Negro prince. When his father reduced the Whydahs, the greater part of the conquered nation deſerted their country, and ſettled in a neighbouring ſwamp, where they frequently haraſſed the Dahomans. Theſe refugees continued under a King; and on a diſpute between two brothers for the ſupreme power, Boſſa Ahádee, to improve the diviſion, patronized the younger, who engaged to become his tributary; and as a teſt of his fidelity, Boſſa required him, on the murder of his brother, to devour his heart: it is added that this unnatural condition was fulfilled!

Theſe Memoirs have no continued chain of events to purſue, but relate a ſeries of haſty unconnected outrages and ſlaughter, ſuch as may eaſily be imagined to occur among different tribes of lawleſs ſavages: beings whoſe ſituation in their own countries, and under their own chiefs, is ſuch, that the advocates for the ſlave trade, and among them the author of theſe Memoirs, plead, that the Negroes are gainers, in comfort and ſecurity, by being carried to work in our plantations. The ſhedding of human blood is indeed but too common in the hiſtories of all countries; but the hiſtoriographer of a Negro Chief has few other materials with which he can diverſify his Memoirs, but

but the various modes of human butchery. In his ſeveral viſits to the monarch of Dahomy, Mr. Norris ſaw every day freſh bodies and heads, the cuſtomary victims of his ſavage power; and relates, that the court before his bed-chamber was hung round with human jaw-bones, and paved with the ſkulls of neighbouring kings, and other perſons of eminence who had the ill fate to become his priſoners: they were thus diſpoſed of, that he might literally enjoy the ſatisfaction of trampling on the heads of his enemies whenever he pleaſed!

The *Short Account of the African Slave Trade* annexed, termed the ſecond edition, with additions, is a ſenſible, judicious, and candid repreſentation, in anſwer to thoſe who have been ſo vehement (however laudable their well-meant zeal) in oppoſition to, and ſo active for the ſuppreſſion of, the ſlave trade.

On the whole, the work certainly affords much (and much wanted) information concerning African manners and cuſtoms.

ART. VIII. *The Preſent State of the Empire of Morocco*; its Animals, Products, Climate, Soil, Cities, Ports, Provinces, Coins, Weights, and Meaſures; with the Language, Religion, Laws, Manners, Cuſtoms, and Character, of the Moors; the Hiſtory of the Dynaſties ſince Edris; the Naval Force and Commerce of Morocco; and the Character, Conduct, and Views, Political and Commercial, of the Reigning Emperor. Tranſlated from the French of M. Chenier. 8vo. 2 Vols. 10s. 6d. Boards. Robinſons. 1788.

MOROCCO, with its dependencies, though of little importance to Europe, when conſidered in a merely political light, are yet perhaps, in a commercial view, not unworthy of attention: the products of the country, it is true, are at this time far from conſiderable; but this is to be attributed to a want of induſtry in the people, and not to any particular ſterility in the ſoil, or unhappineſs in the climate.

M. Chenier * was appointed French conſul in 1767, and reſided in Morocco many years. He preſents to our view a melancholy picture of its inhabitants, deſcanting at the ſame time, with ſuitable energy, on their inactive and barbarian ſtate. But however indolent, however ſavage, the preſent race of Moors may be repreſented (and it is acknowledged on all hands that they merit ſuch a character), they were apparently leſs ſo in the

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* 'The following tranſlation (ſays the editor in his preface) is only a part of the *Recherches Hiſtoriques ſur les Maures*, by M. Chenier: but, it is preſumed, it is that part which alone was wanting. His two firſt volumes relate to the ancient hiſtory of Mauritania, the Arabs under the caliphs, and the conqueſt of Spain by the Mahometans: on this ſubject there are already many hiſtories, which include information equally full, at leaſt with that contained in the former part of the work.'

earlier times. The Egyptians are ſuppoſed to have peopled a part of the ancient Mauritania; this, indeed, has hitherto been held by many as conjecture; but when we advert to particular circumſtances, this conjecture is conſiderably ſtrengthened, if not confirmed. It is recorded, then, by Marmol, that *Tut*, an African, ſettled with his followers in Tingitania *, and that the people of that particular region were diſtinguiſhed by the appellation of *Tuteii*: now there is every reaſon to imagine, that this *Tut* was the *inventor of letters*, the *regulator of language*; in a word, the perſon to whom, and on that account, the Egyptians paid divine honours; and who is known, among hiſtorians and philologers, by the name of TEUTH. Hence, we preſume, the *Tuteii*, i. e. followers of Tut or Teuth, and lovers of learning; and who probably inhabited the province or diſtrict in which the *Tetuan* of the moderns is found †.

Thus much have we remarked, in order to ſhew that the Moors in former ages were diſtinguiſhed, if not by their actual abilities, at leaſt by their fondneſs for letters and the arts. During the government of the caliphs too, as we gather from ſeveral writers, ſcience was encouraged in Mauritania, and even held in the higheſt honour; while the ſoil, which was productive of the moſt abundant harveſts and the richeſt fruits, was cultivated with particular care. This indeed was in the time that the Arabs and the Moors were allies, and when they carried their arms, and even their arts, into Spain: but the Arabs have ſince retired to the mountains, where they lead the ancient paſtoral life, maintaining their freedom againſt their preſent enemies, the native Moors.

When a ſtate, poſſeſſing conſiderable advantages from nature, is nearly ſunken in negligence and ſupineneſs (and ſuch a ſtate is to be ſeen in Europe), when it proceeds ſlowly and timorouſly toward improvement either in arts or manners, we feel a kind of diſpleaſure, and we cenſure it for its want of ſpirit: but when a nation, which had once been great and flouriſhing, becomes in the courſe of a few ages almoſt depopulated and ruined (and ſuch is the preſent ſtate of the empire of Morocco), and this from no external or adventitious circumſtances, but entirely from its own depravity, our emotions are heightened to abſolute contempt, while pity is perhaps induced occaſionally to drop a tear at the weakneſs and wretchedneſs of our fellow-mortals. But, quitting ſuch uncomfortable reflections, we proceed to bring our readers

* The ancient Tingitania is that part of the empire which comprehends the kingdoms of Fez and Morocco, according to the preſent maps.

† It is worthy of obſervation, that the Moors at this day reſiding in Tetuan are much more civilized than thoſe of any other city throughout the empire.

acquainted with the prineipal materials of which M. Chenier's work is compoſed.

The author begins with an account of the ſituation and extent of the empire of Morocco, its cities, its rivers, and its harbours.

'I ſhall not confine myſelf to a mere deſcription of the towns and ports of Morocco; to render my obſervations more uſeful, I ſhall ſubjoin ſome remarks relative to the navigation of the coaſt; the convenience of the rivers, ports, and roads; and the trade which may be carried on with the country.'

This is extremely judicious; as ſuch information (ſuppoſing a reaſonable emperor at the head of the Moors) may one day be particularly uſeful to the commercial world. The maritime provinces of the empire are circumſtantially, and, we doubt not, accurately, deſcribed; thoſe of the interior country muſt neceſſarily be leſs ſo, as the jealouſy and prejudices of the people, who are little accuſtomed to the ſight of Europeans, induce them to prohibit their viſits, whenever ſuch prohibition can be laid.

Having touched on the probable advantages which might be derived to and from Morocco, by an eſtabliſhed and regular traffic with it; we will extract the writer's account of the natural productions of the country, and which are reared with little art: the many benefits which would ariſe from labour, and a proper culture, are therefore eaſily to be ſeen.

'The empire of Morocco might ſupply itſelf with all neceſſaries, as well from the abundance and nature of its products, as from the few natural or artificial wants of the Moors, occaſioned by climate or education. Its wealth conſiſts in the fruitfulneſs of its ſoil; its corn, fruits, flocks, flax, ſalt, gums, and wax, would not only ſupply its neceſſities, but yield a ſuperflux which might become an object of immenſe trade and barter with other nations; ſuch numerous exports might return an inexhauſtible treaſure, were its government fixed and ſecure, and did ſubjects enjoy the fruits of their labour and their property in ſafety.

'The increaſe of corn in Morocco is often as ſixty to one, and thirty is held to be but an indifferent harveſt.'—'The Moors, naturally indolent, take little care of the culture of their fruits; oranges, lemons, and thick-ſkinned fruits, the trees of which require little nurture, grow in the open fields, and there are very large plantations of them found, which they take the trouble to water to increaſe their product. Their vines, which yield excellent grapes, are planted as far as the thirty-third degree, as in our ſouthern provinces, and are equally vigorous with ours.'—

'The olive is every where found along the coaſt, but particularly to the ſouth; the trees are planted in rows, which form alleys, the more agreeable becauſe the trees are large, round, and high in proportion; they take care to water them, the better to preſerve the fruit: oil of olives might here be plentifully extracted, were taxation fixed and moderate; but ſuch has been the variation it has undergone, that the culture of olives is ſo neglected, as ſcarcely to produce oil ſufficient for internal conſumption. In 1768 and 1769, there were

near forty thouſand quintals of oil exported from Mogodor and Santa-Cruz to Marſeilles; and ten years after, it coſt fifteen pence *per* pound. Thus do the vices of Government expoſe nations to dearth and famine, who live in the very boſom of abundance.—

'In the province of Duquella is found the tree which produces gum ſandarac, alſo that which yields the tranſparent gum; but the latter is moſt productive, and affords the beſt gum the farther we proceed ſouthward, where the heat and night dews may perhaps render the vegetable ſecretion more pure and copious.—

'On the coaſt of Salee and Mamora there are foreſts of oak, which produce acorns near two inches long; they taſte like cheſnuts, and are eat raw and roaſted: this fruit is called *bellote*, and is ſent to Cadiz, where the Spaniſh ladies hold it in great eſtimation. The empire of Morocco alſo produces much wax, but ſince it has been ſubjected by the emperor to the payment of additional duties, the country people have very much neglected the care of their hives. Salt abounds in the empire, and, in ſome places on the coaſt, requires only the trouble of gathering: independent of the ſalt-pits formed by the evaporation of the ſoft water, there are pits and lakes in the country, whence great quantities are obtained.—

'The Moors cultivate their lands only in proportion to their wants; hence two thirds of the empire, at leaſt, lie waſte. Here the Doum, that is, the fan or wild palm tree, grows in abundance; and from which theſe people, when neceſſity renders them induſtrious, find great advantage: the ſhepherds, mule-drivers, camel-drivers, and travellers, gather the leaves, of which they make mats, fringes, baſkets, hats, *ſhooaris* or large wallets to carry corn, twine, ropes, girths, and covers for their pack-ſaddles: this plant, with which alſo they heat their ovens, produces a mild and reſinous fruit that ripens in September and October; it is in form like the raiſin, contains a kernel, and is aſtringent, and very proper to temper and counteract the effects of the watery and laxative fruits, of which theſe people in ſummer make an immoderate uſe: that Power, which is ever provident for all, has ſpread this wild plant over their deſerts, to ſupply an infinity of wants that would otherwiſe heavily burden a people ſo poor.

'Unacquainted with the ſources of wealth of which their anceſtors were poſſeſſed, the Moors pretend there are gold and ſilver mines in the empire, which the emperors will not permit to be worked, leſt their ſubjects ſhould thus find means to ſhake off their yoke: it is not improbable but that the mountains of Atlas may contain unexplored riches, but there is no good proof that they have ever yielded gold and ſilver. There are known iron mines in the ſouth, but the working of them has been found ſo expenſive, that the natives would rather uſe imported iron, notwithſtanding the heavy duty it pays, by which its price is doubled. There are copper mines in the neighbourhood of Santa-Cruz, which are not only ſufficient for the ſmall conſumption of the empire, where copper is little uſed, but are alſo an object of exportation, and would become much more ſo, were the duties leſs immoderate: taxation every where impoſes ſhackles deſtructive to the induſtry of man and the proſperity of nations.'—

'It is afflicting (ſays our author in another place) to behold climates of rich and fertile lands, which lie waſte; while men are obliged

to

to conquer the obſtacles of nature, to gain ſubſiſtence among the mountains of Europe.'

This is undoubtedly afflictive to the man of refinement, but the degeneracy which has occaſioned it is, we think, to be attributed entirely to moral, and not to phyſical, cauſes; as M. Chenier ſeems to imagine, when he tells us that 'the Moors, like all the other nations of hot climates, are more diſpoſed to ſubmit to ſlavery than the inhabitants of the north*; the fewneſs of their wants, and the fertility of their lands, render them little addicted to labour, therefore have they little vigour, little of that characteriſtic energy in which noble ideas originate, which gives birth to great crimes or great virtues.'

This notion reſpecting the influence of climate on the manners of a people, and which he appears to have adopted from Monteſquieu, is ſurely erroneous: men, in all ages and in all countries, have been and are by nature nearly the ſame; we are therefore to look for courage or puſillanimity, not as thoſe men may be placed in a northern or a ſouthern ſituation on the globe, but from the influence of the government under which they may happen to live. The battles of Alexander, and indeed the whole of the Indian hiſtory, will ſufficiently prove to us, that enervity, either of mind or body, is not the certain conſequence of a reſidence on a burning ſoil; nay, the very people of whom we are ſpeaking, are repreſented by Salluſt, as having been highly ſerviceable in the Jugurthine war: the Carthaginians too, it may be remembered, had always ſome bodies of Mauritanian forces in their pay: this was in the time of the free-born Moors, and when they were governed by their own particular laws. Numerous tribes of independent Arabs are ſtill to be found in Africa.—How then can the warmth of climate be ſaid to operate in the caſe of ſlavery? we muſt clearly refer it to the deſpot, and his pernicious mode of government.

This account of the empire of Morocco appears to be the reſult of a diligent and attentive ſurvey: the writer's deſcription, both of the country and the people, is comprehenſive and entertaining; but we are at the ſame time obliged to remark, that as his reaſoning concerning the power of climate over the manners of mankind, is far from philoſophical or juſt; ſo is he greatly miſtaken in aſſerting, that 'arts and ſciences flouriſh only in freedom, and find not the leaſt encouragement under governments wholly deſpotic:' this is far from being a fact, inaſmuch as it regards the fine arts; which, as an eminent writer of our

* We may here take occaſion to obſerve, that the inhabitants of ſome of the northern regions of Europe are as much enſlaved as any which are to be met with in the torrid zone.

own time has juſtly obſerved, are naturally attendant on power and luxury; and which he inſtances in the perſons of Dante, Arioſto, Taſſo, Michael Angelo, Rafaelle, and Julio Romano, all of whom were members of deſpotic ſtates. We may likewiſe adduce, in ſupport of that writer, the hiſtory of the reign of Louis the Fourteenth of France, ſo juſtly denominated the reign of genius and the arts. It is not then from the deſpotiſm, but the abſolute barbariſm in which the Moors are at this day plunged (with the exception of the inhabitants of a ſingle town or two), that ſcience is wholly uncultivated among them. In the time of the firſt eſtabliſhment of their kings, when arbitrary power was at its height, but when the people, comparatively ſpeaking, were in a ſtate of civilization, Morocco was the ſeat of glory and of commerce:—the change is terrible indeed! But we will now preſent our readers with M. Chenier's account of the *State of Knowlege among the Moors.*

'The Moors have no conception of the ſpeculative ſciences; in this reſembling the ancient Arabs: thoſe among them who can read (and the number is exceedingly ſmall) ſeldom read any thing but their books of religion. Education conſiſts merely in learning to read and write; and as the revenues of the learned are derived from theſe talents, the prieſts and talbes among them are the ſole depoſitories of this much knowledge: the children of the Moors are taught in their ſchools to read and repeat ſome ſixty leſſons, ſelected from the koran, which, for the ſake of œconomy, are written upon ſmall boards; theſe leſſons being once learned, the ſcholar is ſuppoſed to have obtained ſufficient knowledge to leave ſchool; on this occaſion he rides on horſeback through the city, followed by his comrades, who ſing his praiſes; this to him is a day of triumph, to the ſcholars an incitement to emulation, a feſtival for the maſter, and a day of expence for the parents; for in all countries wherever there are feſtivals and proceſſions, there alſo are eating and drinking. The Moors are alſo in the habit of rhyming and ſinging the hiſtory of any extraordinary event: ſome have ſuppoſed that this cuſtom has been introduced, among poliſhed nations, from political motives, to amuſe the people and make them laugh, when they might otherwiſe become too ſerious; but it is much more natural to conjecture that, originally, the end of ſuch rhymes was information, and the preſerving of hiſtorical events in the memory of a multitude of citizens, who had not learned to read. The Moors, who happen to be ſomewhat more learned than common, amuſe themſelves by propoſing the ſolution of enigmas that are tolerably verſified; he who divines the meaning, muſt uſe the ſame rhymes as thoſe in which the enigma was compoſed, as if it were an anſwer to a queſtion.'

M. Chenier's Account of the Manners, Cuſtoms, Character, &c. of the Inhabitants of Morocco, is, as we have already obſerved, full and particular; yet, as it differs not materially from the deſcriptions of former writers, we ſhall not encumber our pages with the relation of matters which are ſufficiently known; but

but confine ourſelves to the ſelection of ſome few paſſages from that part of this performance which touches on the views and diſpoſitions, political and commercial, of the reigning emperor, Sidi Mahomet; a man who, when ſet in oppoſition to his barbarous, his truly inhuman predeceſſors, is leſs deſerving of our cenſure or our hatred.

'The empire having been ſo long diſturbed by revolutions under the reign of Muley Abdallah, the diſtant provinces lived in a kind of independence. The governors had uſurped more authority, and the treaſury had been exhauſted by the avidity of the ſoldiers, and the capricious manner in which money was ſquandered by that emperor. Sidi Mahomet, ripened by age and experience when he aſcended the throne, applied himſelf to find means of quickly re-eſtabliſhing the finances, and ſupplying the ſtate treaſury, and with the care of making arbitrary power reſpected throughout the provinces, which power had been ſomewhat enfeebled by the concuſſions of the late troubleſome reign.

'The information he had acquired, concerning commerce and taxation, occaſioned the emperor to perceive that, of all political advantages, that which tended to revive commerce in a nation could alone augment its revenues, and repair its loſſes. The profits ariſing from piracy, an occupation which was expoſed to real loſſes and uncertain gains, might, on the one part, provoke the reſentment of nations, the maritime forces of which were daily augmenting; while, on the other, the barter of the productions of the empire would aſcertain to him thoſe more abundant reſources of wealth which accrue from agriculture.

'Reflexions like theſe determined Sidi Mahomet to make peace with the powers of Europe. After confirming that already made between Morocco, England, and Holland, he, in the beginning of his reign, concluded treaties with Denmark and Sweden ſucceſſively; and, in the following years, with the republic of Venice, France, Spain, and Portugal. In 1782, the Emperor and the Grand Duke of Tuſcany made peace, and the other powers of Italy enjoy a kind of truce with the empire of Morocco.

'Before the reign of Sidi Mahomet, the nations of Europe had formed commercial connexions on the coaſt of Morocco, and thoſe who were not at peace with the empire ſtill enjoyed the ſafety of aſylum. True it is, that the inſtability of the government ſomewhat diminiſhed the confidence of nations; and the little ſecurity the roads of Morocco afforded in winter, was an obſtacle to the increaſe of navigation: at that time there were only a few ſafe ports on the coaſt of the empire; they were dangerous from the impediments of bars, and the ignorance, avarice, or evil intentions, of the pilots.

'In order to aid commerce, and increaſe the glory of his reign, Sidi Mahomet cauſed the town of Mogodor to be built in the ſouth part of his empire, where nature had formed a port acceſſible in all ſeaſons. The Emperor encouraged foreign merchants to erect houſes in this new city, by giving them to ſuppoſe the duties of the cuſtoms ſhould be leſſened. The Moors, and the Jews alſo, built houſes there

to pleaſe their maſter; and Mogodor, as I have before obſerved, is built with more regularity than any other city of the empire.

'After having thus founded Mogodor, the principal expence of which was ſupported by foreign commerce, the Emperor, who began to take delight in building, ordered the fortreſſes of Laracha and Rabat to be repaired, embelliſhed each of theſe cities with ſome edifices and public markets, and, at the ſame time, made additions to his palace at Morocco, for which he has a degree of predileƈtion. After he had extended the circumference of this palace, he cauſed new pavilions to be added, built with taſte by European maſons.

'In 1773, Sidi Mahomet commanded the foundation of the town of Fedale to be laid, which was then begun, but which has never been finiſhed. Theſe undertakings have been neglected, purſued, or again abandoned, according to the temporary change of circumſtances, or, perhaps, becauſe the revenues of the Emperor are inſufficient to ſupport ſuch expences. Neither do cities ſeem ſo neceſſary in theſe temperate climates, where the people are habituated to a ſolitary country life, as they are in latitudes leſs mild.

'The confidence which the regulations, political views, and perſonal character, of Sidi Mahomet, inſpired among foreign nations, at firſt multiplied mercantile eſtabliſhments on the coaſt of Morocco: merchants ſettled at Santa-Cruz, Mogodor, Saffi, Rabat, Laracha, and Tetuan; there were even too many, and their purpoſes were ſubverted by their own eagerneſs: the Emperor ſucceſſively increaſed the duties, hoping thereby to augment his revenues; but this oppreſſion, however, produced an effeƈt the very reverſe—ſhackled thus by taxation, commerce grew languid.

'The Emperor, pretending to give it new animation, became a merchant himſelf; and this did but increaſe the evil, for it did but increaſe reſtraint. Obliged to ſell their wares, and to purchaſe the country produƈts, at ſuch prices as the deſpot pleaſed to fix, merchants became merely his factors, and were conſtrained to remove from port to port in his empire, wherever he choſe to indicate, as beſt ſuited his convenience, or to thoſe to which he gave the preference.

'By this means the channel of trade was interrupted. The farmer and the foreign trader, reaping no fruit from the labours of their induſtry, and unable to reſiſt the current of authority, are wholly diſcouraged; the fields lie waſte, the markets are deſerted, and, of all the mercantile houſes diſperſed over the coaſt of Morocco, there ſcarcely remain ſix. United at Mogodor, and accuſtomed to the variations of the government, they have to ſtruggle againſt the extortions excited by the ſpirit of intereſt, and which, at one moment increaſed, at the next relaxed, are never certain.'

The Hiſtory of the different Dynaſties, from the Foundation of the Kingdom of Fez, to the Succeſſion of the Sharifs of the reigning Family, exhibits that train of cruelty and oppreſſion, ſo common to countries in which the lives and poſſeſſions of men are not ſecured by particular laws, and where the names of honour and juſtice are ſcarcely remembered.—*Cæde madentes terras Aſtræa reliquit.*

ART.

ART. IX. *Philotoxi Ardenæ*; The Woodmen of Arden; a Latin Poem: by John Morfitt, Esq. Barrister at Law. With a Translation in Blank Verse, another in Rhyme; attempted in the Manner of Dryden, and dedicated (by Permission) to the Right Hon. the Countess of Aylesford; and an Essay on the Superiority of Dryden's Versification over that of Pope and of the Moderns. By Joseph Weston. 4to. 52 Pages. 2s. 6d. Printed at Birmingham, and sold in London by Robinsons. 1789.

THIS poem is introduced to the reader by the following prefatory advertisement:

'The following lines were written merely for the amusement of a private circle; but, an ingenious friend having honoured them with a double version, I hereby submit them to the eye of the public, in hopes that any languor in the original will be atoned for by the spirit of the translations, and the judicious criticism contained in the manly essay that accompanies them.

'Should they tend, in the least degree, to promote the truly British exercise of ARCHERY, the author's most sanguine expectations will be answered. The landscape described in the opening shews that they were written in a summer month, and the scene is laid in the FOREST OF ARDEN, near PACKINGTON HALL, the seat of the Right Hon the EARL OF AYLESFORD.

J. Morfitt. *Birmingham, Dec.* 15, 1788.'

This Latin poem celebrates the Warwickshire heroes and heroines of the bow and arrow. It contains about fourscore verses in long and short metre, not inelegantly written; but, as the author acknowledges, more adapted to the amusement of a private circle, than calculated for general publication. The translator however, with double diligence, has swelled them into an half-crown pamphlet by two different versions; the last accompanied with an essay in praise and vindication of Dryden. These translations have each their merit and defects. There are some stiffnesses in the blank verse, and no very happy imitation of the manner of Dryden in the rhyme, though otherwise not void of spirit.

'*Ulmea stat series*,'——

is rendered

'There stands an *elmy* row,'

meaning *a row of elms*; but we do not believe that there is such a word as *elmy* in the English language; yet if the next line had not added

'Which may protect me by abundant shade,'

we should have supposed

'*Quæ magna* PROTEGAT *umbra*,'

to be an error of the press; and we still think the verse would have been more neat and elegant with *protegit* in the indicative; and certainly more agreeable to the '*cicada* CREPAT,' in the pentameter following. This Latin distich takes up four lines

of

of *rhyme*; and we cannot hold the two laſt as very like Dryden, or very cloſe to the line of the original.

' *Languida dum nimio ſole cicada crepat.*'
' While the parch'd graſshopper, his little throat
' Diſtending, chirps his plaint with feeble note.'

In page 6 of the rhyme are two lines, equally inferior in ſpirit and expreſſion to the original Latin (p. 8.)

' *Fallor? an auriculis modò ſtridet arundo volucris?*
' *Fervet opus; fervet dulcis honoris amor.*'
' Do I then *hear*—or only *ſeem* to *hear*—
' The flying arrow whizzing in my *ear*?'

We do not admire Mr. Weſton's modern daſhes either in verſe or proſe, nor the *multitude* of *italics*. *Hear* and *ear* are ſcarcely legitimate rhymes. They are, we may ſay, the ſame word; *nullum ſimile eſt idem*.

In this *eſſay*, which appears to be a needleſs vindication of Dryden, and as groundleſs an attack on Pope and Johnſon, who have both warmly acknowledged the poet's tranſcendent merit, he conſiders Pope and his imitators as enemies to the uſe of *Alexandrines*. But the fact is otherwiſe, Pope only cenſures the mechanical uſe of them:

" *A* NEEDLESS *Alexandrine ends the ſong.*"

Mr. Weſton, intending, as we ſuppoſe, to imitate Dryden, cloſes almoſt every ſection (if we may ſo call it, ſpeaking of a *poem*) with an *Alexandrine*, many of which are *needleſs*, and

" *Like a wounded ſnake, drag their ſlow length along.*"

Exempli gratiâ:

' And books, which *Attic* honey plenteouſly diſtil:'

or what is *better*,

' With dignity enjoy'd, while copying from his KING!'

and then a *roaring* couplet,

' TAME—who, of *triple* augmentation proud,
' Rolls his united ſtreams, *and roars his joy aloud.*'

And then,

' Exulting YORK, diſtinguiſh'd from the reſt,
' Diſplays the *corneous glory* on his verdant veſt.'

The *corneous glory*, unintelligible in Engliſh, ſignifies *a horn ſpoon*, aſſigned to the ſhooter of the arrow within the *target*, but fartheſt from the *center*. In Latin it is not ill expreſſed,

' *Cornea dum viridi gloria veſte nitet.*'

But Dryden would not ſo have tranſlated it into Engliſh; and, what is whimſical, the preſent poet in his Miltonics, familiarly writes, and nearer his original,

' Firm is the footſtep of exulting *York*,
' While on his green veſt ſhines *the* SPOON *of* HORN.'
' *Yorkius exultans firmat veſtigia greſſu,*
' *Cornea dum viridi gloria veſte nitet.*'

Not to fatigue the reader with more of theſe *needleſs* Alexandrines, we ſhall only cite one other paſſage from the poem and the tranſlations.

The

The victor archer is thus elegantly deſcribed in the Latin poem:

'*Multâ laude ſedens victor dat jura, bibendi*
'*Arbiter, et Græco pocula more regit.*'

'Aloft the conqueror ſits, with glory crown'd!
'Lord of the feaſt, he deals the goblet round;
'His charge with ev'n a *Grecian* ſtrictneſs plies,
'And who *rejects* the ſparkling beverage—*flies.*'

We do not much admire the *ſparkling beverage*, nor perfectly recollect the *Grecian ſtrictneſs*; and looking back to our days of conviviality, cannot recogniſe the expreſſion of *flies*, applied by any *toaſt maſter*, whom Mr. Morfitt properly ſtyles *bibendi arbiter*. Where is Mr. Weſton *lord of the feaſt*, and uſed to iſſue his commands in ſuch terms?

We ſhall now take leave of all this Latin and Engliſh, this private and public poem, by allowing conſiderable merit to the original and to the tranſlations; and hoping our readers will not ſay that the Latin and Engliſh are both *Greek* to them.

ART. X. *Sonnets and Miſcellaneous Poems.* By the late Thomas Ruſſel, Fellow of New College, Oxford. 4to. 62 pages. 3s. Rivington, &c. 1789.

THESE elegant trifles are the production of a muſe evidently bleſſed with genius and taſte; and the plaintive language which breaks forth in moſt of them, proves that the author (as hath been too often the caſe with other poets) was

"A man of many ſorrows."

In this collection, are ſeveral tranſlations from the Greek, Italian, and Portugueſe: indeed the original pieces are ſtrongly tinctured with the poetry of the Italian ſchool.

We expected to have ſeen ſome verſes in this collection, beginning

'To a friend ſo ſincere, a companion ſo gay,
'Who brought cares on himſelf, to drive our's away:'

of which Mr. Ruſſel was ſaid to have been the author.

After peruſing theſe poems, we venture to pronounce, that, with a few exceptions, they poſſeſs the elegiac ſoftneſs, and harmonious periods of Gray, without his tendency to obſcurity and fuſtian.

As a ſpecimen, we will ſelect the tenth ſonnet:

'Could then the babes from yon unſhelter'd cot
Implore thy paſſing charity in vain?
Too thoughtleſs youth! what tho' thy happier lot
Inſult their life of poverty and pain!
What tho' their Maker doom'd them thus forlorn
To brook the mockery of the taunting throng,
Beneath th' oppreſſor's iron ſcourge to mourn,
To mourn, but not to murmur at his wrong!
Yet when their laſt late evening ſhall decline,
Their evening cheerful, though their day diſtreſt,

A hope

A hope perhaps more heavenly bright than thine,
A grace by thee unſought, and unpoſſeſt,
A faith more fix'd, a rapture more divine,
Shall gild their paſſage to eternal reſt.'

The editor's ſhort account of the author, informs us that he 'Was the ſon of an eminent attorney at Bridport * in Dorſetſhire. After ſpending ſome years at a grammar-ſchool in that county, he was removed to Wincheſter, and in 1780 elected fellow of New College, Oxford. In this ſituation he was eminently diſtinguiſhed by his claſſical knowledge, and an extenſive acquaintance with the beſt authors in the French, Italian, Spaniſh, Portugueſe, and German languages. But his progreſs in literature was checked by a lingering illneſs, which terminated in a conſumption of the lungs.'

He died at Briſtol, July 31, 1788, in the 26th year of his age.

ART. XI. *Arundel.* By the Author of the Obſerver. 12mo. 2 Vols. 5s. ſewed. Dilly. 1789.

IT is well known that the author of the Obſerver is Mr. Cumberland, who has given ſeveral dramatic and other performances to the world; and to whom, although he has not always ſucceeded in his endeavours to pleaſe, we muſt on the whole acknowlege ourſelves indebted for no inconſiderable portion of entertainment. *Arundel*, if we miſtake not, is his *coup d'eſſai* as a noveliſt. We cannot compliment him on its *poſitive excellence*; but if we compare it with the *equivocals* which have lately, and in ſuch prodigious numbers, ſtarted into exiſtence—an inſect kind of exiſtence occaſioned by the beams emitted from the eye of beauty, and which, when that eye hath withdrawn its influence, preſently return to their original nothingneſs,—in ſuch a compariſon, we ſay, the writer of the preſent work will appear to conſiderable advantage. But ſtill the production before us poſſeſſes not the requiſites of a *legitimate* novel. The characters (with the exception of Arundel) are only faint and imperfect ſketches, and ſuch as we have long been accuſtomed to ſee. The ſentiments which are put into the mouths of the principal perſonages, it muſt be owned, are often manly and ſpirited, tender and pathetic; they manifeſt a conſiderable knowlege of the human heart, yet what we have to complain of is, that theſe perſonages are not ſufficiently drawn out or called into action. They talk about virtue and vice, and they deſcribe the effects of the paſſions ſometimes with conſiderable energy: but in performances in this line of writing, which conſiderably partakes of the nature of the drama, we expect to ſee the characters

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* We are informed that Beamiſter, in that county, was the place of his birth.

brought forward in a bold and ſpirited manner: we expect to ſee them virtuous or wicked, as different circumſtances may operate on their different inclinations and tempers; and we likewiſe expect to be left, for the moſt part, to our own reflections on the matter. This is what we are deſirous of ſeeing; and if this be neglected, the novel loſes its diſtinguiſhing feature, and becomes didactic.—It inſtructs by *precept* inſtead of *example.*

Of Arundel, the gentle yet magnanimous Arundel, we muſt ſay a word or two. He is repreſented as a man of genius, poor, and conſequently in ſome ſort dependant, yet poſſeſſing at the ſame time that nice ſenſe of honour, that juſt and laudable pride, which ſpurns at the leaſt indignity that is offered to him on account of his ſituation in life: for it is an undoubted truth, that indignity ever *is*, we had almoſt ſaid that it ever *muſt* be, offered to the unfortunate.—Man of virtue! enquire not *why this ſhould neceſſarily be*; the problem is not to be reſolved here.

Now ſuch being the character of Mr. Cumberland's hero, we find him continually involved in difficulties which the more prudent and the more *complaiſant* among mankind will certainly avoid. Placed by his father, who is of a mean and groveling ſpirit, as private ſecretary to a man in power, he receives, on quitting the paternal roof, the following truly humiliating charge:

'Be always ready at the call, nay at the very nod of your principal. Study his looks ſo as to anticipate, if poſſible, his wiſhes, before he can give them utterance. Make friends with all that are of his family or connections: none are to be neglected by you, not even his domeſtics, for they have much to ſay, and many opportunities to ſay it in. His lordſhip, you well know, is of a lofty nature, high in blood, rich in honours, and replete with power, authority and wealth. His humour therefore muſt be your law, and in all things you muſt accord to it: if you thwart it, you are undone: if you ſoothe it, your fortune is made.'

To this he anſwers, in the language of a Chriſtian, 'The leſſons of humility which you are pleaſed to beſtow upon me, I ſhall ſtrive to profit by.' At the ſame time adding, 'But I ſhall hope to find Lord G. *too noble to demand thoſe abject aſſiduities which would degrade my character, and reflect no honour upon his.*' An admirable obſervation; and originating in ſo refined and generous a principle, that we hope it may operate, in ſome degree, on the monied upſtarts of the day; ſo that by awakening a *ſenſe of nobleneſs* in their boſoms, or, failing in that, a *ſenſe of ſhame*, they may be deterred from inſulting, in any groſs degree, the man of talents who may be in want; and who, being ſo, is neceſſarily deſerted by the world: we ſay in any *groſs degree*, for when we reflect on the general depravity among mankind,

kind *, it cannot be expected that such behaviour should entirely cease. Farther, we hope that the wealthy in general will collect from it, that they should at no time employ as a lacquey, or in any base and servile way (as is much too commonly seen), the person on whom they may have conferred an obligation; but carefully keep in remembrance, that it is not the favour received, but the manner in which that favour is granted and continued to him, that can bind in the ties of gratitude the sensible, feeling, *well-judging* man.

The following remark is *pointed*; and we recommend it to the attention of *all whom it may concern*:

'——What are you, gentlemen politicians, more than the rest of mankind, that you alone should be exempted from going through your degrees, and start up at once doctors and professors of the untaught mysteries of government? Happy inspiration, if it were so! miserable people, to be governed by upstarts and empirics, if it be not so!'

The story of this novel is conducted with some degree of art. The language is, for the most part, clear and perspicuous, though occasionally sullied by vulgarisms †. We are surprised at finding the following expressions in letters supposed to be written by well-educated people. 'That *fetch* would not save me'—'It was to be apprehended certain names would be used that I was determined should not *get out* if I could avoid [hinder] it'—'My impatient brother *opened* upon me'—'Mr. A. is *of* a sudden become heir,' &c.—'He called *upon* my uncle and began to *round him* with fine speeches'—'I must give him a flat refusal the very next time he *baits me* with his addresses'—'His whole frame trembled, and if he had not *squatted* down upon the steps'—'Sir G. Revel, whom all the ladies think so *great a catch*,' &c. &c. These, perhaps, will be considered by many as petty blemishes. They are, however, such as ought by no means to fall from the pen of Mr. Cumberland.

The little pieces of poetry which are scattered through these volumes, are of a superior kind. We will transcribe a stanza or two from the '*Address to Solitude.*'—

'Thou, Solitude, art Contemplation's friend,
On thee the rational delights attend;
No gilded chariot haunts thy door,
No flambeaux blaze, no drunkards roar,
No rattling dice, no clashing swords,
No squand'ring fool, no wretch that hoards,
No lordly beggars, and no beggar'd lords.'

* "*Dans l'adversité de nos meilleurs amis, nous trouvons toujours quelque chose qui ne nous deplait pas.*" La Rochefoucault.—How disgraceful to our nature! and yet how certainly true!

† Near the conclusion, also, in particular, it is somewhat reprehensible on the score of voluptuousness, and even *indelicacy*.

'No-

'Nobility! thou empty, borrow'd name!
I leave thee for ſubſtantial, ſelf-earn'd fame;
And ye that on the painted wing
Flutter awhile, then fix the ſting,
Ye inſect tribe of pleaſures gay,
I bruſh your flimſy forms away,—
Be gone, impertinents! you've had your day.'

'And, O deceitful world! too well I know,
How little worth is all thou can'ſt beſtow,
The reputation of a day,
Which the next morning takes away,
The flattery that beguiles the ear,
The hypocrite's fictitious tear,
Theſe thou can'ſt give, this ſemblance thou can'ſt wear.'

Mr. Cumberland has been ſtyled by a late ingenious writer,

"The Terence of England, the mender of hearts;"

and we think him highly deſerving the commendation. His compoſitions have ever had for their object the eſtabliſhment of moral goodneſs, by inculcating its principles and perfections with unwearied affiduity and care.

ART. XII. *An Account of the Advantages and Method of watering Meadows by Art, as practiſed in the County of Glouceſter.* By the Rev. T. Wright. Small 8vo. 14 Pages. 1s. 6d. Scatcherd and Co. 1789.

IN the Correſpondence, at p. 671 of our lxxviiith volume, we printed a letter from Mr. Wright, correcting a ſmall miſtake into which we had fallen on the ſubject of watering meadows, with a ſhort note, inviting the writer to publiſh an account of that improvement as practiſed in Glouceſterſhire, which we are glad to find has been in ſome meaſure inſtrumental in producing the preſent pamphlet: a publication which, we have no doubt, will prove very beneficial to many parts of the country, where water is ſuffered, at preſent, to run entirely to waſte.

The ingenious writer of this ſmall performance divides the ſubject into three parts; *viz.* The advantages of watering—the method—directions in each month—and anſwers to objections.

Thoſe perſons who have never had an opportunity of ſeeing the effects of water properly diſtributed on graſs-land, will be diſpoſed to think that Mr. Wright has ſomewhat exaggerated under the firſt head, when he ſays that land, by watering, whatever be its kind and quality, is increaſed to double or treble its former value—that land under this management does not require dung, but is itſelf a conſtant ſource of manure to other fields—that it raiſes graſs in the ſpring a full month ſooner than the ſame fields could otherwiſe be made to yield it—that the ſpring feed is worth at leaſt a guinea per acre—that it will yield of hay, beſide the ſpring feed and aftermath, two tons per acre—and that the latter

ter math is always worth a pound, &c. &c. But we, who have ourſelves ſeen and experienced the effects of this improvement, have no doubt of the facts; and therefore warmly recommend this ſubject to the attention of our agricultural readers.

The directions in this treatiſe are plain and conciſe; but the author is right in adviſing thoſe who are not at a great diſtance from Glouceſterſhire, to get ſome perſons from that county, who are acquainted with the operation, to teach them the practice; a ſlight idea of which may be obtained from the few following hints:

'The fall of the ground in every meadow ought to be about half an inch in a foot [but great diverſity in this reſpect is admiſſible]. The water ought never to flow more than two inches deep upon the ſurface of the land. When the graſs is two inches high, the water ought never to ſhow itſelf except in the various ditches.' - - - 'Every meadow, before it is well watered, muſt be brought into a form ſomething reſembling a ground that has been left by the plough in a ridged ſtate.'

He adviſes the water to be turned on the field in the beginning of November, after a ſhower, *when the water is thick and muddy.* In this month, he adds, the water contains much more ſalt and richneſs than later in winter. This laſt poſition is diſputable, and many practical waterers will be of opinion that the muddineſs of the water is of little conſequence.

In December and January, the chief care conſiſts in keeping the land ſheltered by the water, from the ſeverity of the froſty nights. In February, if you ſuffer the water to remain for many days, a white ſcum ariſes that is very deſtructive to the graſs: and if you now expoſe the land, without the covering of the water, to a ſevere froſty night, the greateſt part of the graſs will be killed. The only way to avoid both theſe injuries is, to take the water off [in the morning] and turn it over at night. 'At the beginning of May, when the ſpring feed is eaten off, the water is uſed for a few days, and again when the hay is carried off.'

In other diſtricts where watering has been uſed, the practice varies from that deſcribed in this eſſay, in ſeveral reſpects; and we hope the public will ſoon be favoured with diſtinct accounts of this improvement as it is practiſed in Hampſhire, Herefordſhire, and other places. It is probable that uſeful hints may thus be obtained from their different modes of practice, which may tend to the advantage of each.

The public are much indebted to Mr. Wright for this treatiſe, which we beg leave to recommend to the peruſal of all our country readers. Could gentlemen be induced thus to publiſh diſtinct accounts of particular uſeful practices in agriculture, unſophiſticated by theoretical gloſſes, they would confer a great and laſting benefit on the community.

ART.

ART. XIII. *The Botanic Garden.* Containing, *The Loves of the Plants*; a Poem: with Philoſophical Notes. 4to. pp. 184. 12s. Boards. Printed at Litchfield; and ſold in London by Johnſon. 1789.

THE *general* deſign of this very ſingular work is (according to the advertiſement prefixed to it) 'to inliſt Imagination under the banner of Science, and to lead her votaries from the looſer analogies, which dreſs out the imagery of poetry, to the ſtricter ones, which form the ratiocination of philoſophy. The *particular* deſign is, to induce the ingenious to cultivate the knowledge of BOTANY; by introducing them to the veſtibule of that delightful ſcience, and recommending to their attention the immortal works of the celebrated Swediſh naturaliſt, LINNEUS.'

The whole work conſiſts of two parts, but only *the ſecond* is now publiſhed; in which 'the ſexual ſyſtem of Linneus is explained, with the remarkable properties of many particular plants.' The firſt part is entitled, the *Economy of Vegetation*, and in this the *phyſiology* of plants is delivered, with the operation of the elements, ſo far as they may be ſuppoſed to affect the growth of vegetables: but the publication of this part is deferred to another year, for the purpoſe of repeating ſome experiments on vegetation.

By way of preface, the author gives a general view of the ſexual ſyſtem; and in the poetical exhibition of each particular plant, he has diſtinguiſhed its place in the ſyſtem, by printing the name or number of the claſs, or order, in *Italics*. Thus, *Two* brother ſwains—*Five* ſiſter nymphs—*One* houſe contains them—*Secret* or *clandeſtine* loves.

Previous to the opening of the poem, he invites the reader, if perfectly at leiſure for ſuch trifling amuſement, to walk in, and view the wonders of his INCHANTED GARDEN.

'Whereas P. Ovidius Naſo, a great necromancer in the famous court of Auguſtus Cæſar, did, by art poetic, tranſmute men, women, and even gods and goddeſſes, into trees and flowers; I have undertaken by ſimilar art to reſtore ſome of them to their original animality, after having remained priſoners ſo long in their reſpective vegetable manſions; and have here exhibited them before thee: which thou mayſt contemplate as divers little pictures ſuſpended over the chimney of a lady's dreſſing room, *connected only by a ſlight feſtoon of ribbons:* and which, though thou mayſt not be acquainted with the originals, may amuſe thee by the beauty of their perſons, their graceful attitudes, or the brilliancy of their dreſs.'

We have accordingly walked in, and viewed the whole exhibition; and we have received from it ſo much pleaſure and inſtruction, that we give our readers a warm invitation to follow us, and do not heſitate to enroll the author among the diſ-

tinguiſhed favorites, as well of the Muſes, as of Minerva. Though the different objects are connected, as he acknowleges, but by *ſlight* feſtoons, they are rendered intereſting by high poetic imagery, and many beautiful alluſions, both to claſſic fable, and to modern perſons, manners, and inventions. The verſification is, in general, harmonious and elegant; but we will tranſcribe the exordium, and let our readers judge for themſelves:

> 'Deſcend, ye hovering Sylphs! aerial quires,
> And ſweep with little hands your ſilver lyres;
> With fairy footſteps print your graſſy rings,
> Ye Gnomes! accordant to the tinkling ſtrings;
> While in ſoft notes I tune to oaten reed
> Gay hopes, and amorous ſorrows, of the mead.
> From giant Oaks, that wave their branches dark,
> To the dwarf Moſs, that clings upon their bark,
> What beaux and beauties crowd the gaudy groves,
> And woo and win their vegetable loves;
> How Snow-drops cold, and blue-eyed Harebels blend
> Their tender tears, as o'er the ſtream they bend;
> The love-ſick Violet, and the Primroſe pale
> Bow their ſweet heads, and whiſper to the gale;
> With ſecret ſighs the virgin Lily droops,
> And jealous Cowſlips hang their tawny cups.
> How the young Roſe, in beauty's damaſk pride
> Drinks the warm bluſhes of his baſhful bride;
> With honey'd lips enamour'd Woodbines meet,
> Claſp with fond arms, and mix their kiſſes ſweet.
> Stay thy ſoft-murmuring waters, gentle Rill;
> Huſh, whiſpering Winds; ye ruſtling Leaves, be ſtill;
> Reſt, ſilver Butterflies, your quivering wings;
> Alight, ye Beetles, from your airy rings;
> Ye painted Moths, your gold-eyed plumage furl,
> Bow your wide horns, your ſpiral trunks uncurl;
> Glitter, ye Glow-worms, on your moſſy beds;
> Deſcend, ye Spiders, on your lengthen'd threads;
> Slide here, ye horned Snails, with varniſh'd ſhells;
> Ye Bee-nymphs, liſten in your waxen cells.——'

The BOTANIC MUSE is then invoked, to

> 'Say, on each leaf, how tiny Graces dwell;
> How laugh the Pleaſures in a bloſſom's bell;
> How inſect-Loves ariſe on cobweb wings,
> Aim their light ſhafts, and point their little ſtings.'

The plants which the poet has ſelected for his exhibition, are chiefly thoſe which have ſome peculiarities in their own œconomy and proceſs of fecundation, or ſome remarkable properties, beneficial or injurious, to man or other animals. By judiciouſly availing himſelf of theſe circumſtances, he has produced a moſt pleaſing variety in his poetic deſcriptions, and made every plant an entire new object. We ſhall cite one or two of the ſhorteſt examples:

'The

'The fair OSMUNDA * ſeeks the ſilent dell,
The ivy canopy, and dripping cell;
There hid in ſhades, *clandeſtine* rites approves,
Till the green progeny betrays her loves.
- - - - - - - - - - - -
Five ſiſter-nymphs to join Diana's train
With thee, fair LYCHNIS† I vow,—but vow in vain:
Beneath one roof reſides the virgin band,
Flies the fond ſwain, and ſcorns his offer'd hand;
But when ſoft hours on breezy pinions move,
And ſmiling May attunes her lute to love,
Each wanton beauty, trick'd in all her grace,
Shakes the bright dew-drops from her bluſhing face;
In gay undreſs diſplays her rivals charms,
And calls her wondering lovers to her arms.
- - - - - - - - - - - - -
The fell SILENE ‡ and her ſiſters fair,
Skill'd in deſtruction, ſpread the viſcous ſnare.
The harlot-band *ten* lofty bravoes ſcreen,
And frowning guard the magic nets, unſeen.—
Haſte, glittering nations, tenants of the air,
Oh, ſteer from hence your viewleſs courſe afar!
If with ſoft words, ſweet bluſhes, nods, and ſmiles,
The *three* dread Syrens lure you to their toils,
Lim'd with their art, in vain you point your ſtings;
In vain the efforts of your whirring wings!—
Go, ſeek your gilded mates and infant hives,
Nor taſte the honey purchas'd with your lives!'

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* 'This plant grows on moiſt rocks; the parts of its flower or its ſeeds are ſcarce diſcernible; whence Linneus has given the name of *clandeſtine marriage* to this claſs. The younger plants are of a beautiful vivid green.'

† 'The flowers, which contain the five females, and thoſe which contain the ten males, are found on different plants; and often at a great diſtance from each other. When the females arrive at their maturity, they riſe above the petals, as if looking abroad for their diſtant huſbands; the ſcarlet ones contribute much to the beauty of our meadows in May and June.'

‡ 'Silene, Catchfly—The viſcous material which ſurrounds the ſtalks under the flowers of this plant, and of the Cucubulus Otites, is a curious contrivance to prevent various inſects from plundering the honey, or devouring the ſeed. In the Dionæa Muſcipula there is a ſtill more wonderful contrivance to prevent the depredations of inſects; the leaves are armed with long teeth, like the antennæ of inſects, and lie ſpread upon the ground round the ſtem; and are ſo irritable, that when an inſect creeps upon them, they fold up, and cruſh or pierce it to death.—The flower of the Arum muſcivorum has the ſmell of carrion; by which the flies are invited to lay their eggs in the chamber of the flower, but in vain endeavour to eſcape, being prevented by the hairs pointing inwards; and thus periſh in the flower, whence its name of Fly-eater.'

Though this bard profeſſes to have counteracted the ſpells of Ovid, yet on ſome occaſions he takes up the very wand of that great enchanter; and how ſkilfully he can manage it, the following tranſmutation will ſhew:

'On Dove's green brink the fair TREMELLA * ſtood,
And viewed her playful image in the flood;
To each rude rock, lone dell, and echoing grove,
Sung the ſweet ſorrows of her *ſecret* love.—
"Oh, ſtay!—return!"—along the ſounding ſhore
Cried the ſad Naiads,—ſhe return'd no more!—
Now, girt with clouds, the ſullen Evening frown'd,
And withering Eurus ſwept along the ground;
The miſty Moon withdrew her horned light,
And ſunk with Heſper in the ſkirt of Night;
No dim electric ſtreams (the northern dawn)
With meek effulgence quiver'd o'er the lawn;
No ſtar benignant ſhot one tranſient ray,
To guide or light the wanderer on her way.
Round the dark craggs the murmuring whirlwinds blow,
Woods groan above, and waters roar below;
As o'er the ſteeps with pauſing foot ſhe moves,
The pitying Dryads ſhriek amid their groves;

---

* —'I have frequently obſerved funguſſes of this genus on old rails and on the ground, to become a tranſparent jelly, after they had been frozen in autumnal mornings; which is a curious property, and diſtinguiſhes them from ſome other vegetable mucilage; for I have obſerved that the paſte, made by boiling wheat-flour in water, ceaſes to be adheſive after having been frozen. I ſuſpected that the Tremella *noſtoc*, or ſtar-jelly, alſo had been thus produced; but have ſince been well informed, that the Tremella noſtoc is a mucilage voided by Herons after they have eaten frogs; hence it has the appearance of having been preſſed through a hole; and limbs of frogs are ſaid ſometimes to be found amongſt it; it is always ſeen upon plains, or by the ſides of water, places which Herons generally frequent.'

It may here be proper to add, from a note in a different part of the book (p. 166.), what the author ſays of another vegetable mucilage, bird lime, made from the bark of hollies; *viz.* that 'it ſeems to be a very ſimilar material to the elaſtic gum, or Indian rubber as it is called.' This intimation may probably give riſe to further inquiries, which will doubtleſs prove intereſting to ſcience, if they ſhould not be productive of any immediate utility in arts.

'Some of the funguſes are ſo acrid, that a drop of their juice bliſters the tongue; others intoxicate thoſe who eat them. The Oſtiachs in Siberia uſe them for the latter purpoſe; one fungus, of the ſpecies *agaricus muſcarum*, eaten raw, or the decoction of three of them, produces intoxication for 12 or 16 hours.—As all acrid plants become leſs ſo if expoſed to a boiling heat, it is probable the common muſhroom may ſometimes diſagree from being not ſufficiently ſtewed. The Oſtiachs bliſter their ſkin by a fungus found on birch trees, and uſe the officinal agaricus for ſoap.'

She

She flies,—ſhe ſtops,—ſhe pants,—ſhe looks behind,
And hears a demon howl in every wind.
—As the bleak blaſt unfurls her fluttering veſt,
Cold beats the ſnow upon her ſhuddering breaſt;
Through her numb'd limbs the chill ſenſations dart,
And the keen ice-bolt trembles at her heart.
"I ſink, I fall! oh, help me, help!"—ſhe cries,
Her ſtiffening tongue the unfiniſh'd ſound denies;
Tear after tear adown her cheek ſucceeds,
And pearls of ice beſtrew the gliſtering meads;
Congealing ſnows her lingering feet ſurround,
Arreſt her flight, and root her to the ground;
With ſuppliant arms ſhe pours the ſilent prayer,
Her ſuppliant arms hang cryſtal in the air;
Pellucid films her ſhivering neck o'erſpread,
Seal her mute lips, and ſilver o'er her head,
Veil her pale boſom, glaze her lifted hands,
And ſhrined in ice the beauteous ſtatue ſtands.'—

The reader will, by this time, have obſerved, that though the *Loves of the Plants* be the ground-work of the poem, a great variety of collateral poetic ornaments very naturally branch out; and we ſhall give a ſpecimen of one or two of thoſe that can be the beſt detached from the ſubjects that gave riſe to them—

'Fair CISTA, - - - - - -
Hail'd with rude melody the new-born MAY;
As cradled yet in April's lap ſhe lay.

I.

"Born in yon blaze of orient ſky,
Sweet May! thy radiant form unfold;
Uncloſe thy blue voluptuous eye,
And wave thy ſhadowy locks of gold.

II.

For thee the fragrant zephyrs blow,
For thee deſcends the ſunny ſhower;
The rills in ſofter murmurs flow,
And brighter bloſſoms gem the bower.

III.

Light Graces dreſs'd in flowery wreaths
And tiptoe Joys their hands combine;
And Love his ſweet contagion breathes,
And laughing dances round thy ſhrine.

IV.

Warm with new life, the glittering throngs,
On quivering fin, and ruſtling wing,
Delighted join their votive ſongs,
And hail thee, goddeſs of the Spring."

The account of a medicinal plant introduces Hygeia,—Contagion,—BENEVOLENCE,—and an Encomium on Mr. Howard, as juſt as it is poetic:

'From realm to realm, with croſs or creſcent crown'd,
Where'er Mankind and Miſery are found,
O'er burning ſands, deep waves, or wilds of ſnow,
Thy HOWARD journeying ſeeks the houſe of woe.
Down many a winding ſtep to dungeons dank,
Where anguiſh wails aloud, and fetters clank;
To caves beſtrewed with many a mouldering bone,
And cells, whoſe echoes only learn to groan;
Where no kind bars a whiſpering friend diſcloſe,
No ſunbeam enters, and no zephyr blows,
He treads, inemulous of fame or wealth,
Profuſe of toil, and prodigal of health;
With ſoft affuaſive eloquence expands
Power's rigid heart, and opes his clenching hands;
Leads ſtern-ey'd Juſtice to the dark domains,
If not to ſever, to relax the chains;
Or guides awaken'd Mercy through the gloom,
And ſhews the priſon, ſifter to the tomb!—
Gives to her babes the ſelf-devoted wife,
To her fond huſband liberty and life!——
——————— Diſeaſe and Death retire,
And murmuring Demons hate him, and admire.'

The circumſtance of Caſſia 'truſting her tawny children to the floods,' and of the fruits of ſome other American trees being conveyed by currents to the coaſts of Norway, frequently in ſo recent a ſtate as to vegetate, produces, by way of ſimile, a highly pathetic epiſode of the preſervation of Moſes, in the cradle of Lotus leaves, on the Nile. But the poet does not ſtop at the preſervation of the *infant*;—he ſketches out, in glowing colours, the firſt great act of the *adult*;

——————— 'majeſtic from his lone abode,
Embaſſador of Heaven, the prophet trod;
Wrench'd the red ſcourge from proud OPPRESSION's hands,
And broke, curſt SLAVERY! thy iron bands.'

It is not to be expected that the warm imagination, and the benevolent heart, of our philoſophic poet, could quit this idea without ſome animated touches on the preſent ſlavery of the Africans; which he concludes with an addreſs to the Britiſh ſenate:

'Ye bands of Senators! whoſe ſuffrage ſways
Britannia's realms,—whom either Ind obeys;—
Who right the injur'd, and reward the brave;
Stretch your ſtrong arm, for ye have power to ſave!
Stern Conſcience - - - - - - -
With ſtill ſmall voice the plots of GUILT alarms,
Lights his dark mind, his lifted hand diſarms;
But wrap'd in night with terrors all his own,
He ſpeaks in thunder when the deed is done.
Hear him, ye Senates! hear this truth ſublime,
"HE, WHO ALLOWS OPPRESSION, SHARES THE CRIME."

The

The poem is divided into four Cantos, and between them are proſe *interludes*, in the form of dialogues betwixt the poet and his bookſeller; in which various literary ſubjects are critically diſcuſſed, and placed in a new and, we think, a juſt light; ſuch as, the *eſſential difference* between poetry and proſe; the degree of *analogy* requiſite in ſimiles; the relationſhip between poetry and painting; the ſuitableneſs of allegoric figures for the former, and their unſuitableneſs for the latter; an affinity between poetry and muſic, reſpecting their meaſure or time; ſome advantages of the Engliſh language for poetical compoſition, above thoſe of Rome or Greece, &c. &c. But we have already made ſuch large extracts from the poem itſelf, that our limits will not admit of any more particular account, either of the interludes, or of the notes; and we ſhall only add, that the notes have great merit, and that ſcience is not leſs indebted to the philoſopher, than claſſic taſte is to the poet.

ART. XIV. *Bell's Claſſical Arrangement of Fugitive Poetry.* The firſt Three Vols. 12mo. 9s. ſewed *. Bell. 1789.

IN our Review for Auguſt 1788, we paid a juſt tribute of approbation to Mr. Bell's edition of Shakeſpeare, and now we have before us another ſpecimen of the elegant productions of the preſs, under his direction.

The plan of this new undertaking is, to give to the public a ſelection of detached pieces of Engliſh poetry of acknowleged merit, formerly printed ſeparately, or in prior collections; and here republiſhed, under a 'claſſical arrangement:' a circumſtance that will, probably, for the moſt obvious reaſons, recommend the undertaking to moſt of its readers. Dodſley's Miſcellany, and others of the kind, will, no doubt, contribute much toward the accompliſhment of this deſign. The three volumes already publiſhed, which are more beautiful than bulky, contain the claſſes of 'Ethic Epiſtles,'—'Epiſtles Familiar and Humorous,'—and 'Epiſtles Critical and Didactic.' The periods of publication are *monthly*. The firſt volume appeared in February laſt, and the whole collection, as we gather from the advertiſements on the covers, will be compriſed in about twenty volumes, at 3s. each.

The collector (as far as we can venture to pronounce, from the volumes before us) has manifeſted no deficiency of taſte, either in the choice of his ſubjects, or in reſpect of the merit of thoſe pieces that he has ſelected: but as *taſte* has no *ſtandard*, we muſt leave the public to judge for themſelves on this point.

In the 1ſt volume (containing the *Ethic Epiſtles*) we diſtinguiſh Soame Jenyns's Eſſay on Virtue,—Melmoth's Poem on

* About 180 pages in each volume.

Active and Retired Life,—Brown's Epiſtles to Lord Lonſdale, on Honour,—Hor. Walpole's Lines from Florence,—Dalton's Epiſtle to Lord Beauchamp,—Nugent's ditto to Lord Cornbury,—with ſeveral other pieces by the ſame ingenious writer. Beſide the above, we have Poems by Mr. Ed. Rolle, Paul Whitehead, Lord Hervey, Lord Melcombe, Dr. Sneyd Davies, Dr. T. Taylor, and a ſmall poetic epiſtle from the K. of Pruſſia to Voltaire, with a tranſlation by our old friend Gil. Cooper.

Vol. II. which contains the *Epiſtles Familiar and Humorous*, affords us Soame Jenyns to Lord Lovelace,—Lady Mary W. Montague to Lord Bathurſt,—Dr. Dalton to the Counteſs of Hertford,—Green's famous Poem on the *Spleen*; and many ſmaller pieces by Lords Melcombe and Cheſterfield, Mr. Iſaac Hawkins Brown, Mr. Keate, Drs. Hoadley, Liſle, &c. &c.

In Vol. III. [*Epiſtles Critical and Didactic*] we have Parnel on the Different Styles of Poetry,—Whitehead's Danger of Writing Verſe,—Dalacourt's Proſpect of Poetry,—Lord Melcombe to Mr. R. Bentley,—Webſter's Epiſtle to Addiſon on the Stage,—Lloyd's Actor,—and Hor. Walpole's 'Beauties;' with other pieces, by Meſſ. Rolle, Harte, Spence, &c. &c.

To each volume, the editor has added, by way of appendix, notes, anecdotes, and remarks critical and explanatory, relative to the ſeveral poems and their authors; which *additions* cannot fail of proving very acceptable to many readers, eſpecially to thoſe who are not poſſeſſed of the modern biographical collections.

ARREAR ACCOUNT OF LAW-BOOKS, No. II.

(See Rev. March, p. 245.)

ART. XV. *A Syſtem of Law of Marine Inſurances*; with three Chapters on Bottomry, on Inſurances on Lives, and on Inſurances againſt Fire. By James Allan Park, Eſq. of Lincoln's Inn, Barriſter at Law. 8vo. 640 Pages. 10s. 6d. Boards. Whieldon. 1787.

IN the preface to this work, the author cites a paſſage from Blackſtone's Commentaries, in which that elegant and judicious writer obſerves, that "the learning relating to marine inſurances has, of late years, been greatly improved by a ſeries of judicial deciſions, which have now eſtabliſhed the law in ſuch a variety of caſes, that (if well and judiciouſly collected) they would form a very complete title in a code of commercial juriſprudence." Urged by theſe motives, Mr. Park informs us, he was induced to undertake the work which he now preſents to the public.

His introductory discourse contains a succinct, but pointed, historical deduction of the practice and law of insurance, which he defines to be a 'contract by which the insurer undertakes, in consideration of a premium equivalent to the hazard run, to indemnify the person insured, against perils or losses, or against some particular event.' He observes, that the utility of this species of contract is obvious, as it gives security to the fortunes of private people; and, by dividing among many that loss which would ruin an individual, makes it fall easy and light on the whole society. He inquires into the origin of it; and, after discussing, at some length, the facts which are generally adduced to prove that the law of insurance obtained a place in most of the ancient codes of jurisprudence, he concludes, that insurances were in those days wholly unknown *; or that, if they were known, the smallest proofs of the existence of such a custom have not come down to the present times; an opinion which, he says, is expressly maintained both by Grotius and Bynkershoek. He supposes the Lombards were the first inventors of this kind of contract; and, he says, it is agreed, that, if they were not the inventors, they were at least the first who brought the contract of insurance to perfection, and who introduced it to the world.

He then adverts to the different maritime codes. In our lxxivth vol. page 563, we noticed Mr. Schomberg's excellent treatise on the Maritime Laws of Rhodes. Of the Amalfitan Code, the *Consolato del Mare*, the Laws of Oleron, and the Laws of Wisbuy, Mr. Park gives the following account:

'To the people of *Amalfi*, we are indebted, as well for the first code of modern sea-laws, as for the invention of the compass. We learn from *Anderson*, that the city of *Amalfi*, so long ago as the year 1020, was so famous for its merchants and ships, that its inhabitants at that time obtained from the caliph of *Egypt*, a safe conduct to enable them to trade freely in all his dominions; and they also received from him several other distinguished privileges. It was towards the close of that century, that they promulgated their system of marine law, which, from the place of its compilation, received the denomination of *Tabula Amalfitana*: this table superseded, in a great measure, the ancient *Jus Rhodianum*, and its authority was acknowledged by all the states of *Italy* for some centuries. But as trade increased very rapidly in other cities on the coast of the *Mediterranean* sea, they became unwilling to receive laws from a neighbouring state, which they now equalled, if not surpassed, in the extent of their naval establishments: every one, therefore, began to erect a tribunal, in order to decide all controverted points according to laws peculiar to itself; but still referring, in matters of higher moment, to the former rule of action, the *Amalfitan* code. From such a variety of

* See the opinion of M. de Pauw on this head, p. 630 of our last *Appendix*.

laws,

laws, as muſt neceſſarily be the conſequence of each of the *Italian* ſtates becoming its own legiſlator, ſo much diſorder and confuſion aroſe, that general convenience at laſt compelled them to do that, which jealouſy of each other's power and growing commerce would for ever have prevented them from effecting; and, at a general aſſembly, it was agreed to digeſt the laws of all the ſeparate communities into one body. Every regulation, therefore, which was thought to be founded in juſtice, either in the laws of *Marſeilles*, *Piſa*, *Genoa*, *Venice*, or *Barcelona*, was collected into one maſs, and publiſhed in the 14th century, under the title of *Conſolato del Mare*;'—'it is a work of conſiderable merit, the deciſions it contains are founded on the laws of nations; it has been received, and allowed to have the force of law, in every part of *Italy*; and it is the ſource from whence the people of that country, as well as thoſe of *Spain* and *France*, have been ſaid to derive many of their beſt marine regulations.——

'About the year 1191, *Richard* the Firſt, king of *England*, on his return from his wild expedition to the *Holy Land*, having ſtaid to repoſe himſelf for ſome time at the iſle of *Oleron*, in the *Bay* of *Biſcay*, an iſland which he inherited in right of his mother, whoſe portion it was in marriage with his father *Henry* the Second, gave orders for the compilation of a maritime code:'—the regulations made in purſuance of theſe orders are called the Laws of Oleron; 'they were ſo much eſteemed, that they have been the model on which all modern ſea-laws have been founded; and two diſtinguiſhed nations have contended for the honour of their production;—*France*, jealous of the luſtre which the *Engliſh* juſtly derive from the production of this code, with much anxiety claims this honour to herſelf, and very diſtinguiſhed authors have ſtood forth the champions of her claim; the ſubſtance of their arguments is, that *Eleanor*, wife of *Henry* II. king of *England*, and dutcheſs of *Guyenne*, returning from the *Holy Land*, and having ſeen the beneficial effects of the *Conſolato del Mare*, ordered the firſt draughts of the judgments or laws of *Oleron* to be made; *that her ſon, Richard the Firſt, returning from the ſame expedition, enlarged and improved* what his mother had begun; that they were certainly intended for the uſe of the *French* merely, becauſe they are written in the old *Gaſcon French*, without any mixture of the *Norman* or *Engliſh* languages; that they conſtantly refer, for examples of voyages, to *Bourdeaux*, *St. Malo*, and other ſea-ports in *France*; never to the *Thames*, or to any port of *England* or *Ireland*; and that they were made by a dutcheſs and duke of *Guyenne*, for *Guyenne*, and not for their kingdom of *England*. One of theſe learned writers adds a reaſon, which he thinks very concluſive, to prove that theſe laws were of *French* extraction, namely, that, from their firſt appearance, their deciſions have been treated with extreme reſpect in the courts of France.——

'But while we pay due reſpect and veneration to thoſe maritime regulations, which diſtinguiſhed the *Southern* and *Weſtern* parts of *Europe*, it would be improper ſilently to paſs over the laws, which were ordained by an induſtrious and reſpectable body of people who inhabited the city of Wiſbuy, famous for its commerce, and renowned on the ſhores of the Baltic. The merchants of this city carried on ſo extenſive a trade, and gave themſelves up ſo entirely to commerce, that

that they muſt doubtleſs have found a great inconvenience in having no maritime code, to which they could refer to decide their diſputes. To ſuch a cauſe we are probably indebted for thoſe laws and marine ordinances which bear the name of *Wiſbuy*, which were received by the *Swedes*, at the time they were compoſed, as a juſt and equitable rule of action; and which were long reſpected (and, for aught I know, are to this day obſerved) by the *Germans*, *Swedes*, *Danes*, and by all the northern nations; although the city in which they received their origin has long dwindled into inſignificancy and contempt.'

After this, the author judiciouſly obſerves, that it would be improper for him entirely to paſs over the French nation, the maritime ſtrength of which has of late years conſiderably increaſed; and whoſe writers, on commercial affairs, would reflect honour on any country. After ſtating, ſhortly, the ſucceſsful labours of Colbert, to reſtore the navy and commerce of France, he ſays; 'That miniſter completed all his ſervices, by the publication of that excellent body of ſea-laws, known by the name of the ordinances of Lewis the XIVth, which comprehend every thing relating to naval or commercial juriſprudence; it had the good fortune to meet with an able commentator in Valin.' But of all the ſources from which modern French legiſlators could derive the moſt eſſential information, the famous treatiſe called "Le Guidon" was the chief: this tract 'was publiſhed by Cleirac, who pays a due compliment to its merits, in his work upon the uſages and cuſtoms of the ſea; and although in its ſtyle it certainly ſavours of the ruſt of antiquity, yet it contains the true principles of naval juriſprudence.' Mr. Park then notices, in terms of great commendation, the treatiſes on Inſurance, of M. Pothier and M. Emerigon.

The moſt ancient caſe on Inſurances, which the author has been able to diſcover in our law, is of ſo late a date as the 30th and 31ſt of Elizabeth. The nature of the caſe clearly ſhews, that this kind of contract could then have been but little known: but, in this reign, the legiſlature began to think the regulation of matters of aſſurance, an object worthy their moſt ſerious attention. Mr. Park informs us, that, in the 43d year of this reign, a ſtatute was paſſed, the purpoſe of which was, to erect a particular court for the trial of cauſes relative to the policies of inſurance, in a ſummary way; for which the ſtatute ordained, that a commiſſion ſhould iſſue yearly, directed to the judge of the admiralty, the recorder of London, two doctors of the civil law, two common lawyers, and eight merchants, empowering any five of them to hear and determine all ſuch cauſes ariſing in London; and it alſo gave an appeal from their deciſion, by way of bill, to the court of chancery: but the court fell into diſuſe.

'This (ſays Mr. Park) is, perhaps, one of the ſtrongeſt arguments that can be adduced to prove, that ſuch a judicature is not congenial

to the ſpirit and diſpoſition of *Britons*, nor well adapted for the purpoſes of its inſtitution. It is univerſally agreed by all writers upon juriſprudence, that nothing tends ſo much to the elucidation of truth, and the detection of fraud, as the open *viva voce* examination of witneſſes, in the preſence of all mankind, before judges who, from their knowledge of books and men, acquired by long ſtudy and experience, are well qualified to diſcriminate and decide between right and wrong; and before twelve upright citizens, who have an opportunity of obſerving the appearance, countenance, inclination, and deportment, of thoſe who are thus examined upon oath. Beſides, the ſubjects of thoſe ſtates which have eſtabliſhed theſe equitable tribunals, ſenſible of the ſuperior advantages of the *Engliſh* inſtitution; feeling that, in great mercantile queſtions, the greateſt attention is paid to the eternal and immutable principles of reaſon; and that all men, whether natives or foreigners, here meet with an equal meaſure in the adminiſtration of juſtice, fly to this country to make their contracts of inſurance, that, in caſe of diſpute, they may have the benefit of the laws. Did it fall within the compaſs of this inquiry, I could relate many caſes, of the truth of which I have not the ſmalleſt reaſon to doubt, which would ſerve to ſhew the idea entertained by foreigners of our mercantile juriſprudence, and the high repute and eſtimation in which our judges are juſtly held by the *European* nations.'

After this very maſterly introduction, the work itſelf immediately follows. Under the article *Illegal Voyages*, the author diſcuſſes two very important queſtions—the legality of trading with an enemy—and the legality of inſuring an enemy's property, in time of actual war: the latter queſtion is alſo diſcuſſed in the firſt chapter of the work. The different arguments on theſe queſtions are ſtated by Mr. Park, with force and perſpicuity; he concludes by obſerving that—

'However impolitic the meaſure may be, general trading with an enemy, for the mutual benefit of both countries, ſeems by no means to have been declared to be contrary to law; and inſurances of an enemy's property certainly are not: but inſurances upon a voyage generally prohibited, ſuch as to an enemy's garriſon, or upon a voyage directly contrary to an expreſs act of parliament, or to royal proclamation in time of war, are abſolutely null and void.'

We are ſorry that the limits of our work oblige us here to finiſh our review of this important and inſtructive book. The paſſages which we have cited from it will convince the reader of the judgment and perſpicuity with which it is written: in every part of it he will find equal marks of ability and induſtry; and, we make no doubt, but he will join with us in hoping, that, as the author has ſo ſucceſsfully begun, he will proſecute his inquiry on commercial ſubjects, till he has preſented to the public that great deſideratum of Engliſh law, a complete ſyſtem of commercial juriſprudence.

☞ *For ſundry other* Law-books, *ſee our Catalogue for the preſent month.* Alſo *the article next enſuing.*

ART.

ART. XVI. *A candid Review of the Facts in the Litigation between Peter Barfoot, Esq. and Richard Bargus and others,* with the Biſhop of Wincheſter, concerning the Right of Fareham Quay; decided by the final Award of Robert Pope Blachford, Eſq. of Oſborne in the Iſle of Wight. 8vo. pp. 200. 4s. Boards. Green and Co. 1788.

IT is an advantage of no ſmall importance in the proceedings of the courts of law, that deciſions by a jury, if they do not afford complete ſatisfaction to both parties, are ſeldom the ſubjects of appeal to the public on the ſcore of injuſtice or partiality. Of determinations by arbitration, a mode ſometimes recommended in preference, ſo much cannot be ſaid; and the preſent work is an inſtance of the truth of our obſervation. In widening the road at the town of Fareham, the commiſſioners of the turnpike are here charged with taking in ſome of the land of Mr. Barfoot, without giving him any ſatisfaction. After ſome negociations, that gentleman had recourſe to law for redreſs; and the judge before whom the matter in diſpute was brought, unwilling that, by the event of a verdict, the public ſhould loſe the benefit of the road, and deſirous at the ſame time that right ſhould be done to all parties, recommended the matter in diſpute to be referred to a gentleman whoſe character, it is but juſtice to remark, ſome of the witneſſes teſtified on oath, ſtood ſo high in the county of Southampton, that they did not believe him capable of prejudice or partiality; but whoſe award is here examined by the loſing party with great freedom, and cenſured with much aſperity. To the public at large, the circumſtances of this narrative will not be very intereſting. The author's ſentiments, however, on the value of trials by jury, are manly, and worthy of an Engliſhman; and, therefore, we think they ought to be univerſally known.

'The following caſe [he ſays] ſhews the danger of ſubmitting the deciſion of hereditary right to the whim or caprice of any one perſon, however high in public eſteem, or deep in ability. The legiſlature have wiſely provided againſt this evil by the eſtabliſhment of juries; and I am convinced, that whoever ſeeks redreſs in a more ſummary way, is not only an enemy to himſelf, but to the community at large, by encouraging a mode, not very conſiſtent with the ſpirit of our laws, and in many caſes productive of freſh animoſity and litigation.

'Were it poſſible to derive impartial juſtice from the breaſt of one man, a verdict might with much more facility paſs from the judge, who has greatly the ſuperiority of a jury in point of legal knowlege. But experience convinces us, that ſtrict impartiality is not an ingredient of the human heart. Few men exiſt who are not the dupes of ſome partial bias, which ſtimulates their actions, and blinds their judgment. By this they form a favourite opinion of their own, and ſtedfaſtly adhere to it, in ſpite of reaſon, of argument, or of facts.

'But

'But when a matter is left to the determination of twelve indifferent perſons, this local prejudice loſes its effect. The caprice of one private opinion is balanced by that of another. Each man feels a diffidence of his own diſcernment; he dreads the ſhame of being detected in a partial deſign, and readily embraces that one, uniform, deliberate opinion, which reſults from the evidence immediately before them, and forms the pureſt and moſt impartial adjudication that any human ſyſtems have yet been able to produce.

'Reference to a ſole arbitrator is preciſely the ſame as trying a cauſe without a jury, and if the number of arbitrators be increaſed to three or five, the objection ſtill remains, ſince one perſon eventually determines for the whole. To convince the public of the danger of truſting to arbitrations under any form, and to recommend them, upon every arduous occaſion, to abide the iſſue of a trial by their peers, is the object of the preſent publication.'

MONTHLY CATALOGUE,

For APRIL, 1789.

NEGRO-SLAVERY.

Art. 17. *A ſhort Eſſay on the Subject of Negroe-Slavery*, with a particular Reference to the Iſland of Barbadoes. By the Rev. H. E. Holder, of that Place. 8vo. pp. 45. 1s. Dilly. 1788.

TESTIMONIES relative to this intereſting and much contraverted ſubject, on either ſide of the great and leading queſtion, delivered by perſons who draw their concluſions from *experience*, are entitled to our particular attention;—and ſuch is the information communicated by the author of this moderate and judicious eſſay.

Mr. H. ſets out with a general diſcuſſion of the nature and lawfulneſs of ſlavery; and he appeals to Scripture for proof that 'it is one of thoſe gradations of rank and condition which God has been pleaſed to eſtabliſh in this world.' He then proceeds to ſhew that the Negroes are actually ſlaves in their own country; and that their condition, in general, is not changed for the worſe by their removal to the Weſt Indies, &c. Hence, and from the importance of thoſe iſlands to this country, he infers that the ſlave-trade ſhould be tolerated; but he would have it carried on under certain limitations and reſtrictions, calculated for the accommodation of the ſlaves, in their paſſage from Africa. He next conſiders the condition and treatment of the poor 'emigrants,' after their arrival in the Weſt Indies; and he informs us, that within the laſt 20 years, they experience much more humanity and tenderneſs than was generally the caſe in preceding times: eſpecially in Barbadoes, where the author was an eye-witneſs of their general treatment.—And, as much has been ſaid in regard to the Chriſtian converſion of the Blacks, Mr. H. offers ſome judicious remarks on this difficult and delicate topic. He ſeems almoſt to deſpair of any conſiderable progreſs being made in that reſpect; but he would however try every proper means; and among others, he recommends *Sunday ſchools*, as being likely to work

ſome

ſome gradual and beneficial effect.—His laſt chapter treats on the manumiſſion of the Negroe ſlaves; a meaſure which he ſeems to conſider as viſionary, and impracticable; or, if attempted, as of ruinous tendency, both to the Blacks and to their maſters; and totally ſubverſive of our vaſt intereſt in the ſugar colonies, &c.—For particulars, we muſt refer to the pamphlet.

Art. 18. *Letters on Slavery*, by William Dickſon, formerly private Secretary to the late Hon. Ed. Hay, Governor of Barbadoes. 8vo. 3s. 6d. Boards. Philips, &c. 1789.

Mr. Dickſon is a ſtrenuous advocate for the *gradual* abolition of the African ſlave-trade. Indeed, he is an enemy to ſlavery, 'both in its conſummately abſurd principle, and in its too general practice;' he pleads ſtrongly for the natural equality of mankind; and he earneſtly contends that the capacities of the Africans are by no means inferior to thoſe of the Europeans. On this point, he ſeems to ſpeak much from obſervation and experience; and he recites various inſtances of the *virtues* of the Negroes, as well as of their *abilities*. In ſhort, he ſeems to have been ſo thoroughly convinced of their natural and indefeaſible claim to the common privileges of mankind, and of the wickedneſs, injuſtice, and cruelty of our depriving them of thoſe natural rights, that he declares, for his own part, that when he had it in his power, during his reſidence in Barbadoes, he 'never did enſlave, or contribute to enſlave, a fellow-creature.'—This, we conceive, muſt have been a rare inſtance of conſcientious adherence to PRINCIPLE, on *this ſubject*, and in *that part of the world*; and it muſt be admitted as a proof of his ſincerity, when he urges, as he warmly does, the laudable motives of humanity and benevolence, in our conduct toward our fellow-creatures, of whatever country, or of whatever colour.

The uſual arguments in favour of the Weſt Indian Negroe-ſlavery are here brought under conſideration; and the ſentiments of Meſſrs. Ramſay, Clarkſon, and other writers on the ſubject, are appealed to, in aid of our author's ſentiments. The principal publications on the other ſide of the queſtion are likewiſe, occaſionally, alluded to; and there is every appearance of candour and fairneſs in Mr. Dickſon's manner of diſcuſſing the ſeveral points of argument that fall under his conſideration.—But the moſt valuable parts of his performance are thoſe which come recommended to us under the ſanction of his own perſonal knowlege of facts; particularly with reſpect to the preſent ſtate of ſlavery in the iſland of Barbadoes, which, allowing for ſome local difference in circumſtances, may, we imagine, be conſidered as a fair ſpecimen, with reſpect to the ſtate of ſlavery in the Weſt Indies, in general.

POLITICAL.

Art. 19. *Free Thoughts on his Majeſty's Recovery*, and Reſumption of the Royal Powers. 8vo. pp. 54. 1s. 6d. Kearſley.

The author, who will be ſtyled, by people who think not as he thinks, a *political croaker*, apprehends great danger from what he terms, the premature reſumption and exerciſe of the royal powers. He talks much of what *may* happen: of relapſes, of his Majeſty's going

going abroad; and of evils which, we truſt, are not likely to befal us. He ſeems to dread the ambition and influence of Mr. Pitt.—Speaking of the late abortive Regency Bill, he prophecies that it would have proved, had it taken place, 'the moſt infamous precedent that ever diſgraced the parliamentary records:' alluding, we preſume, to the *reſtrictions* of the intended Regent.—But, however doleful and ill boding may be the train of thinking into which the author has fallen, he writes well; and does not appear to us merely in the light of a partizan of Oppoſition; we would rather give him credit for intentions truly patriotic; and we cannot refuſe our teſtimony to his political abilities.

Art. 20. The *Death* and *Diſſection*, *Funeral Proceſſion* and *Will* of Mrs. REGENCY. With a Variety of New Characters, Burleſque Dirges, &c. &c. 8vo. pp. 55. 1s. 6d. Walter, Piccadilly, &c. 1789.

A laugh at "the Party," on account of their diſappointment, in conſequence of his Majeſty's recovery, and the miſcarriage of the *Regency Bill*. There is a good ſhare of wit and ſatire in this whimſical medley of jocular verſe and proſe.

Art. 21. *Political Reformation*, on a large Scale: or a Plan of an Houſe of Commons. Being Plan the Firſt, of a Series of Plans, comprehending a bleſt Syſtem of virtuous Policy, founded on the natural and Chriſtian Principles of univerſal Equity, benevolence, and Liberty. With an Addreſs to the People; containing Arguments in ſupport of the Plan, and recommending the Eſtabliſhment of Parochial Aſſociations, forming a National Convention for the Purpoſe of carrying it into Execution. To the whole is ſubjoined a Word of Poſtſcript reſpecting Ireland. By Francis Stone, M. A. F. S. A. Rector of Cold-Norton, Eſſex. 8vo. pp. 76. 2s. Kearſley. 1789.

Following up the ideas of Major Cartwright, Sir William Jones, and other patriotic aſſertors of liberty, the preſent reformer ſtands forth, the zealous advocate for annual parliaments, and the natural rights of repreſentation, election, &c. &c. and he ſtands forth at *this time* becauſe (though he thinks no ſeaſon improper for the great work of purifying our political conſtitution) he has ſome expectation that the premature death of a ſeptennial parliament is not very diſtant.

His propoſal conſiſts of twenty-one articles, of which we ſhall ſelect the *firſt*, *ſecond*, *fourth*, *eighth*, *ninth*, *eleventh*, and *thirteenth*, as ſufficient to give our readers a general idea of the grand outline of his plan.

1. 'Let not men, who hold offices or emoluments, civil or judicial, mediately or immediately, from the crown, be at the ſame time members of the Houſe of Commons; and let every member ceaſe to be ſuch, on his acceptance of ſuch office or emolument, and be declared incapable of re-election into the ſaid houſe, as long as he holds it.

2. 'Let all men of 18 years of age, and upwards, Romaniſts, men of every denomination of religion, and as well aliens as natives, be inveſted with the exerciſe of their natural right of ſuffrage at the election

election of members of the Houſe of Commons, thoſe who hold offices or emoluments, civil or judicial, mediately or immediately, from the crown excepted.

4. 'Let the kingdom be diſtributed by a county diviſion, into 558 diſtricts, the amount of the members of the Houſe of Commons; each diſtrict compriſing as equal a number of electors as poſſible—each elector having but one vote, and each diſtrict chooſing but one repreſentative.

8. 'Let the election of the members of the Houſe of Commons be annual, or holden once in every year, and oftener, if need be.

9. 'Let the members of the Houſe of Commons be entitled to receive a guinea per day each, from the conſtituents of their reſpective diſtricts, to defray the expences of their perſonal attendance on their legiſlative duty.

11. 'Let no man be permitted to offer himſelf a candidate to repreſent a diſtrict in the Houſe of Commons; let the nomination of candidates by the electors, and the practice of canvaſſing the electors for their votes, both in perſon and by agency, be altogether aboliſhed; and let the man who ſhall be convicted of canvaſſing, or influencing, in perſon or by agency, the electors in their votes, by threats, intreaties, promiſes, or bribes, incur the penalty of the forfeiture of his rights of election and repreſentation, for one year in the firſt inſtance of tranſgreſſion, for three years in the ſecond, for ſix years in the third, and ſo on in a trinal arithmetic progreſſion to perpetuity.

13. 'Let the general annual election be holden, in the 558 diſtricts of Britain, on ſome ſtated day in July; commence at ſun-riſe, and be finally cloſed at ſun-ſet of the ſame day.'

Our author has a diſtinct, explanatory chapter, conſiſting of arguments and reflections on the ſubject of each article; ſhewing the conſtitutional ground of each point of regulation, and obviating objections, &c.

On this moſt important ſubject, he writes with great earneſtneſs and energy; but, ſometimes, perhaps, with rather too great an appearance of heat, and too much in the ſtrain of a declaimer. We would not exclude all ſpirit and animation from propoſals of this kind, addreſſed to the public; but would not cool reaſoning, aided by a thorough knowlege of the world *as we find it*, be more generally attended with conviction and ſucceſs?—Mr. Stone is, however, himſelf ſo thoroughly convinced of the utility, importance, and neceſſity of his plan, or ſome other of a ſimilar kind, that he urges his propoſed reformation in a tone of authority, and with expreſſions of zeal, which cannot fail of impreſſing the mind of every public ſpirited reader: and we ſcruple not to add, that, in our opinion, his work merits the ſerious attention of the public.

His *poſtſcript*, relating to Ireland, is founded on the news-paper accounts of a bill being brought into the Iriſh Houſe of Commons, for the excluſion of placemen and penſioners from their branch of the legiſlature; which, he doubts not, will be carried through both houſes of their parliament, by incorrupt, independent majorities.—Struck with this patriotic idea, he thus warmly apoſtrophiſes his brethren of Great Britain:

'Bluſh, then, my countrymen! at the fact of your ſiſter Ireland outſtripping you in this neceſſary point of radical parliamentary reform. But if, what I am unwilling to ſuppoſe, deaf to the monitory voice of your affectionate addreſſer, you be ſunk, paſt rouſing, in a torpid political lethargy, I mean not to become an eye-witneſs of the ſlaviſh conſequences of your ſpirit of drowſineſs, but to endeavour to break the chain which holds me to my native ſoil, and ſeek an aſylum in that iſland which juſtly glories in thoſe truly-patriotic heroes, Meſſrs. Grattan, Corry, and Forbes, Leinſter's duke, and Charlemont's earl, and their worthy colleagues.

'There at leaſt I may hope that the preceding plan, and other plans which I have in petto for the univerſal benefit of mankind, will meet a cordial welcome and adoption, and their author, with his wife and young family, an hoſpitable reception and friendly eſtabliſhment.'

If our author has no other reaſon for removing, with his family, into Ireland, than that which he has expreſſed in the foregoing quotation, there ſeems to be no preſent occaſion for old England to fear the loſs of this zealous defender of her liberties; for we now learn that the Iriſh penſion-bill was loſt in the *Houſe of Lords* of that kingdom.

Art. 22. *An Anſwer to the* "Country Gentleman's Letters to a Member of Parliament;" with a Review of the Characters of the Dukes of Norfolk, Portland, and Northumberland; the Houſes of Devonſhire and Ruſſel; Lords Thurlow, Camden, Loughborough, Kenyon, and North; to which are added, thoſe of Mr. Pitt, Mr. Fox, Mr. Burke, and Mr. Sheridan; Dukes of Richmond and Leeds, and the Marquis of Buckingham; Lords Chatham, Sydney, and Hawkeſbury; Sir George Yonge, and Mr. Dundas. 8vo. pp. 80. 2s. Kearſley.

The *Letter from a Country Gentleman*, &c. was noticed in our Review for February. We thought it a pamphlet of conſiderable merit and conſequence, and in the ſame light it muſt have appeared to the writer of theſe ſtrictures upon it; for otherwiſe he certainly would not have entered ſo ſeriouſly into a controverſy with the author. *Serious*, indeed, and *ſpirited*, is the attack of this opponent to the Country Gentleman; and ſkilfully does he handle his weapons.

In brief, the maſters are well matched, and

"When Greek meets Greek, then comes the tug of war."

The anſwerer is no leſs zealous, as the champion of the oppoſition party, than was the country letter-writer, as an advocate on the miniſterial ſide of the queſtion; but he does not expreſs himſelf with all that appearance of moderation and candour which his antagoniſt ſo well knows how, occaſionally, to *aſſume*, if he does not actually *poſſeſs* thoſe qualities, ſo rarely ſeen in controverſial writings. The author now before us too frequently ſinks into a ſtrain of virulence and perſonal acrimony; and even in his *Addreſs to the King*, which concludes the preſent performance, his freedom ſeems to carry him rather too near the borders of familiarity, particularly in p. 75, where we obſerved an expreſſion or two, which, with all due deference, we would adviſe him to reconſider, in his next edition.

Art.

Art. 23. *A retroſpective View of the late political Emergency*; with Remarks on the Conduct of the principal Managers, both in and out of Office. In a Letter addreſſed to the Right. Hon. C. J. Fox, &c. 8vo. pp. 23. 6d. Bourne.

Under the character of a mere Tyro in conſtitutional learning, the writer pleaſantly rallies Meſſ. Fox, Burke, Sheridan, &c. He affects to be puzzled by the ambiguity of conduct lately manifeſted by ſome political chiefs: for, ſays he, if Whig and Tory are titles alternately interchangeable, and there is no determinate principle of action to characterize the difference of profeſſion, but the *one* is the *other*, as occaſion requires, how is it poſſible to know a real Whig from a real Tory?'——*Anſwer*, "By their fruits ye ſhall know them."

Art. 24. *The Royal Interview*: a Fragment. By the Author of a Letter from a Country Gentleman to a Member of Parliament. 8vo. 2s. pp. 61. Walter, Piccadilly. 1789.

In this well-imagined conference, the weight of argument is all thrown into the regal ſcale. The King, with great dignity, energy, and propriety of expreſſion, expoſtulates with the Heir Apparent, on account of his party connections, and his queſtionable conduct during his royal father's late dangerous indiſpoſition: not forgetting ſome other indiſcretions, with which he has been charged. The replies of his R. H. in defence of himſelf, are but feeble efforts; and, in ſhort, it happens in this, as in moſt argumentative dialogues on paper, the victory is pre-determined: a man of ſtraw is ſet up, merely to be run through and through at pleaſure.—But, whatever political bias may be imputed to the author, by thoſe who differ from him in their ſentiments, on the points here debated, the candid and judicious, of all parties, muſt, we think, acknowlege that he has, in this performance, as in his *Letter from a Country Gentleman* *, proved himſelf an able politician, and a good writer.

Art. 25. *Strictures on the late Removal of Two Noble Perſonages from their reſpective Employments*: with an Appendix, containing a Speech made by John Duke of Argyle, in the ſeventh Seſſion of the firſt Parliament of George II. in oppoſition to a Motion for an Addreſs, praying to know who had adviſed the Removals of the Duke of Bolton and the Lord Viſcount Cobham from their reſpective Regiments. 8vo. pp. 28. 1s. Walter, Piccadilly. 1789.

A ſenſible vindication, if any vindication was neceſſary, of the late exerciſe of the royal prerogative in the removals alluded to in the title-page, and in the following very conciſe deſcription: 'The one was in an office whoſe duties would be perfectly conveyed by giving it the denomination of the place of ſtate-footman; the other was colonel of that regiment, which, from its being particularly employed in the defence of the royal perſon, is emphatically ſtyled the regiment of life guards.' Now, continues the author, 'what man would chuſe for his footman or his guard, thoſe who, upon his being ſeized with a temporary derangement of intellect, ſeemed more

* See Review for February, p. 175.

anxious to put his ſon in poſſeſſion of all his property than to provide for the ſafety of his perſon, and the reſtoration, in due time, of his eſtate and rights?' This requires no comment.

Art. 26. *An Anſwer to M. De Lolme's Obſervations on the late National Embarraſſment.* By Neptune. 8vo. pp. 44. 1s. 6d. Stockdale.

The trident of Neptune, we perceive, is not to be conſidered merely as an enſign of authority, but is alſo to be regarded as a weapon, offenſive and defenſive; and a very formidable weapon too, we ſuppoſe, it will be thought by Mr. de Lolme; who may not, perhaps, ſoon recover from the conſequences of the ſevere chaſtiſement that he has received from it, on account of the part which he unfortunately took in the late diſputes concerning the regency: ſee Rev. for laſt month, Art. 53, of the Catalogue.

Art. 27. *A Letter to the People of Great Britain and Ireland*, on the expected Addreſſes to his Majeſty, on his Recovery. To which are added ſome new Remarks on the Regency Bill. By a Gentleman. 8vo. pp. 32. 1s. 6d. Kearſley.

The author appears to have been extremely ſolicitous, 'that his countrymen ſhould not, in their congratulations to their ſovereign, afford the remoteſt idea of their approbation of thoſe limitations, which convey ſo direct an inſinuation on the character of his Royal Highneſs, or give the ſlighteſt ſanction to thoſe meaſures ſo injurious to his patriotic inclinations, and which can only be juſtified by the unjuſt ſuppoſition of his ever having been deſerving of them.'

REPEAL *of the* TEST ACT.

Art. 28. *A Letter to the Biſhops, on the Application of the Proteſtant Diſſenters, to Parliament*, for a Repeal of the Corporation and Teſt Acts. Including Strictures on ſome Paſſages in the Biſhop of Glouceſter's Sermon on Jan. 30, 1788. 8vo. pp. 45. 1s. Johnſon. 1789.

This ſenſible and manly addreſs to the Right Rev. Bench is written with a truly liberal and catholic ſpirit: it is reſpectful, but not fawning. The author ſeems really concerned for the honour of the ſacred college.—Speaking of the Corinthians' abuſe of the Lord's ſupper, he adds,

'There was not, my Lords, a circumſtance cenſurable in *their* conduct, which hath not its counterpart in *this* application of the Lord's ſupper, as a *teſt*. The Corinthians did not diſtinguiſh between the Lord's ſupper and a common banquet: the teſt law placeth it on a footing with any civil ceremonial, by which men are inveſted with any ſecular office. *They*, through their miſapprehenſions of its nature, converted it into an occaſion of diſorder and intemperance: the *teſt law* makes it ſubſervient to the purpoſes of avarice and ambition. *They*, at the feaſt of love, gave way to ſchiſms, ſtrife, and debate: the *teſt law* makes the bond of love the inſtrument of partial diſtinctions; turning it into a political tool, and an engine of ſtate. How ſimilar is the guilt! ſimilar in nature, but not, I conceive, in degree.'

The author's ſtrictures on the Biſhop of Glouceſter's ſermon are free and ſpirited, but in no reſpect illiberal.

Art. 29. *A Letter to Edward Jefferies, Eſq.* Chairman of the Committee of Proteſtant Diſſenters, for applying to Parliament for a Repeal of the Corporation and Teſt Acts, ſo far as they concern Proteſtant Diſſenters. By the Rev. David Bradberry. 4to. pp. 17. 1s. Walker. 1789.

Another able advocate in this important cauſe. This very ſenſible epiſtle breathes the ſpirit of candour, benevolence, and true religion, in every line. The author tells us, it is very far from his intention, that any thing indecent or diſreſpectful ſhould eſcape his pen on this occaſion; that he ſhould be ſorry to give the ſmalleſt *juſt* cauſe of offence to any man on earth except the man of ſin: and he has no doubt that *his Majeſty's miniſters will on this occaſion recollect, that in the multitude of people is the King's honour, that he is the common father of his people; and that while with paternal fondneſs, he dandles one ſon upon his right knee, he will condeſcend to embrace and ſuſtain another, who, without envying his brother, leans with filial confidence upon the left.*

EDUCATION.

Art. 30. *Initia Homerica, ſive Excerpta ex Iliade Homeri, cum Locorum omnium Græca Metaphraſi, ex Codicibus Bodleianis et Novi Collegii MSS. majorem in Partem nunc primum edita. Edidit Thomas Burgeſs, A. M. Collegii Corporis Chriſti Socius.* 8vo. 2s. 6d. Elmſley, &c. 1788.

Theſe *Excerpta* are intended for the uſe of ſchools, or the younger ſcholars, at the univerſities, to whom they will prove very ſerviceable, in teaching them, at an early period, the leading diſtinctions between the ſtyles of proſe and poetry, in the Greek language.

The ſelection of the paſſages has been made with ſingular judgment, as they are ſuch as, from their natures, may be underſtood without reference either to the preceding or ſubſequent lines.

The firſt part of the work conſiſts of *ſimilies* collected from different parts of the Iliad, and the *deſcription of the ſhield of Achilles*, with a Greek proſe *Metaphraſis* on the page oppoſite to that which contains the original text, with ſhort notes principally from Clarke.

Then follows the third book of the Iliad, with a *metaphraſis proſaica, cum adnotatione Clarkii et Erneſti*, printed in the ſame manner.—This *Metaphraſis* had been publiſhed before by Villoiſon.

The remaining part of the book is occupied by a paſſage from the firſt Iliad, accompanied by a *paraphraſis*, and *metaphraſis* from MSS. in the Bodleian library, and *Platonica ejuſdem loci enarratio.* To theſe are added an *Excerptum* from the allegorical expoſition of Tzetzes, *verſibus politicis*, in which the ſame paſſage of Homer is illuſtrated.

Theſe *Initia* conclude with further extracts from the inedited *Expoſitio* of Tzetzes;—firſt, the intire *Proemium* to the work, then his narrations of the Judgment of Paris, and ſome other events previous to the Trojan war, and during its continuance; and, finally, a *metaphraſis* of the third Iliad, by the ſame Author.

Such are the contents of this little volume, which, in our opinion, will prove an excellent aſſiſtant to youthful ſtudents of Greek, and impreſs on their minds the true and exact meaning of many of the *Particles*, and teach them in what the Homeric language differs from that of the latter ages. It will alſo enable them to acquire a ſtock of vocables, with much leſs expence of time and labour than they could expect to do, if they were only habituated to render the Greek words by their correſpondent Latin or Engliſh words in their tranſlations.

ASTRONOMY.

Art. 31. *The Preface to a Specimen of a general Aſtronomical Catalogue arranged in Zones of North Polar Diſtance, and adapted to* Jan. 1, 1790, giving an Account of the Work which is now in the Preſs, and what may be expected in it. By Francis Wollaſton, F. R. S. 8vo. 39 Pages. 1s. 6d. Wilkie. 1789.

The claſſing of the fixed ſtars into conſtellations was of ancient origin; and the forming catalogues on that claſſification followed as natural conſequence. This method, Mr. Wollaſton thinks, is liable to great inconvenience, eſpecially in the circumſtance of having two ſtars, which are next to each other in the heavens, in very diſtant parts of the catalogue. The propoſed arrangement is to bring every ſtar into its reſpective zone, according to the ſeveral degrees of north polar diſtance, ranking them in the order of their right aſcenſion in each zone. The catalogue is adapted to the mean poſition of the ſtars on Jan. 1, 1790, and is to comprehend 'every thing that can reaſonably be deſired by the *practical* aſtronomer.'

Mr. Wollaſton's plan is undoubtedly praiſe-worthy. The claſſification of the fixed ſtars in conſtellations is certainly liable to much objection. We think alſo that there are objections to Mr. Wollaſton's claſſification. Theſe are, 1ſt, That the right aſcenſion of the ſtars varies unequally in different ſtars; 2d, That the north polar diſtance varies not only unequally but in contrary directions; for inſtance, the eye of the conſtellation Peacock, marked α in Bayer's Catalogue, increaſes near five ſeconds of time in right aſcenſion, annually; while the ſtar in the oars of the ſhip Argo, marked β, increaſes, annually, only three quarters of a ſecond; and β in Andromeda's Girdle decreaſes in north polar diſtance $19\frac{1}{2}$ ſeconds of ſpace, while β in the Lion's tail increaſes 20 ſeconds annually. Hence the claſſification in zones of polar diſtance made for any certain epoch will be continually ſubjected to change, and require frequent corrections, to adapt it to any future period. The fixed ſtars ſuffer no change in their latitude, and the change in their longitude is uniformly $50\frac{1}{2}$ ſeconds annually in all. Would it not therefore have been better to have claſſed the fixed ſtars in zones of latitude which do not vary, ranking them in the order of their longitude, whoſe increaſe is uniform? Perhaps, in Mr. Wollaſton's work, which he ſays is now in the preſs, and will be publiſhed in the courſe of the ſummer, theſe objections will be obviated. We ſhall expect it with a degree of impatience, as, from Mr. Wollaſton's known abilities and accuracy, we hope to ſee a Catalogue of the fixed ſtars more perfect, and their places more exactly determined, than hath hitherto been communicated to the public.

ANATOMY.

Art. 32. *Anatomical Tables*, with Explanations, and an Abridgment of the Practice of Midwifery, with a View to illuſtrate a Treatiſe on that Subject, and a Collection of Caſes. By William Smellie, M. D. A new Edition, carefully reviſed, with Illuſtrations adapted to the preſent improved Method of Practice. By A. Hamilton, M. D. F. R. S. Ed. and Profeſſor of Midwifery at Edinburgh. Royal Folio. 2l. 5s. Boards. Edinburgh, Creech; Robinſons, London. 1787.

This is the genuine edition of Smellie's plates, with the figures as large as life, by Dr. Hamilton. The edition noticed in our review for Sept. 1787, p. 240, was ſpurious. Mr. Creech, we were informed, had bought the original plates and got them repaired; he alſo requeſted Dr. Hamilton to inſpect them, and make ſuch additions as the improved ſtate of the art required. With theſe corrections, the plates are republiſhed, with additional figures of new or more approved forceps, ſciſſars, &c.

Smellie's plates, the excellence of which we noticed in the article above referred to, were become extremely ſcarce. The obſtetrical ſtudents, therefore, are much obliged to Dr. Hamilton and Mr. Creech for the preſent edition: more eſpecially as it is enriched with notes of reference to various authors beſide Smellie, and with ſome new practical obſervations which experience had ſuggeſted. The curved forceps in the laſt additional plate has certainly many advantages over thoſe that are ſtraight, eſpecially in the hands of a ſkilful and cautious operator.

LAW.

Art. 33. *Pleader's Aſſiſtant*; containing a ſelect Collection of Precedents of modern Pleadings, in the Courts of King's Bench and Common Pleas, &c. viz. Declarations, Avowries, Pleas, Replications, Rejoinders, Demurrers, &c. in a Variety of Actions: including the moſt uſual, as well as more ſpecial Matters; with Forms of Writs in ſeveral Caſes; interſperſed with curſory Obſervations and Inſtructions. The whole drawn and ſettled by the moſt eminent Counſel of the Time. 8vo. 520 Pages. 6s. Boards. Brooke. 1786.

The ſcarcity of information of this kind, previous to the appearance of the compilement before us, occaſioned the preſent publication, which, we are informed, was 'originally made by a gentleman of conſiderable knowledge and experience at the bar, for his own more immediate uſe.' Mr. Morgan has a later collection of forms and precedents in the third volume of his Attorney's Vade Mecum, which is in good repute.

Art. 34. *The Trial of Mr. W. Atkinſon*, Linen-draper of Cheapſide, for Criminal Converſation with Mrs. Conner, Wife of Mr. Conner, late of the *Mitre* at *Barnet*. Tried in Hilary Term 1789, in the King's Bench, before Lord Kenyon. 8vo. 1s. 6d. Symonds. 1789.

Verdict for the plaintiff, with one thouſand pounds damages.

Art. 35. *A Treatiſe on the Law of Elections*, in all its Branches. By John Simeon, Eſq. of Lincoln's Inn, Barriſter at Law. 8vo. 7s. 6d. Boards. Payne, &c. 1789.

The object of this treatiſe is, to diffuſe a more general knowlege of the Law of Elections. For this purpoſe the author profeſſes to have collected, in a compendious regiſter, the acts of parliament, and determinations, reſpecting the right of elections. He ſeems to have executed his work with ability, but he has by no means exhauſted his ſubject.

Art. 36. *Demeſday-Book Illuſtrated.* Containing an Account of that ancient Record; as alſo of the Tenants in Capite, or Serjeanty, therein mentioned; and a Tranſlation of the difficult Paſſages, with occaſional Notes; an Explanation of the Terms, Abbreviations, and Names of Foreign Abbies; and an Alphabetical Table of the Tenants in Capite or Serjeanty, in the ſeveral Counties contained in that Survey. By Robert Kelham, of Lincoln's Inn, Author of the Norman Dictionary. 8vo. 5s. Boards. Brooke. 1788.

The public, particularly the beginners in the ſtudy of Engliſh antiquities, are much indebted to Mr. Kelham for this publication. This work, and his Norman Dictionary *, prove, that he has no ſmall ſhare of antiquarian knowlege.

Art. 37. *Reports of Caſes argued and determined in the Court of Common Pleas*, in Eaſter and Trinity Terms, in the 28th Year of Geo. 3. 1788. Part I. By Henry Blackſtone, Eſq. of the Middle Temple. Folio. 5s. Whieldon. 1788.

The ſucceſs of Mr. Durnford's and Mr. Eaſt's Term Reports of Caſes, determined in the Court of King's Bench †, has excited another gentleman to engage in a ſimilar publication of caſes determined in the Court of Common Pleas. He ſeems properly qualified for the undertaking, and we ſincerely wiſh him ſucceſs in it. The ſecond part of this work is adverti ſed for publication.

Art. 38. *The Attorney's Vade Mecum*, and Client's Inſtructor. Treating of Actions (ſuch as are now moſt in uſe); of proſecuting and defending them; of the Pleadings and Law; alſo of Hue and Cry. By John Morgan, of the Inner Temple, Barriſter at Law. 3 Vols. 8vo. 19s. Boards, Cadell. 1787.

Art. 39. *Eſſays* upon, I. The Law of Evidence.—II. New Trials.—III. Special Verdicts.—IV. Trials at Bar.—And, V. Repleaders. By John Morgan of the Inner Temple, Barriſter at Law. 3 Vols, 8vo. 18s. Boards. Johnſon. 1789.

Both theſe publications are evidently the works of a gentleman, who has ſtudied the theory, and is thoroughly converſant with the practice, of the branches of law on which he writes. To the ſecond volume of the Attorney's Vade Mecum is added, an appendix containing ſome copies of complete records. The third volume contains ſeveral precedents of pleadings, adapted to the two former volumes.

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* See Rev. vol. lxi. p. 78. † See our laſt Rev. p. 246.

MISCEL-

MISCELLANEOUS.

Art. 40. *A Review of the Memoirs of the Protectoral Houſe of Cromwell*, by the Rev. Mark Noble, F. A. S. of L. and E. Rector of Barming in Kent. In which the numerous Errors of thoſe Memoirs are pointed out, &c. By William Richards. 8vo. 2s. 6d. Printed at Lynn, and ſold by Cadell in London. 1787.

Our readers will find an account of Mr. Noble's work in the 73d vol. of our Review, page 22. Mr. Richards was unwilling to attack the firſt edition of the Memoirs, thinking that its errors might be corrected in a ſubſequent impreſſion. He found, however, that the ſecond edition came into the world with all the original ſin which he ſaw in the firſt; though it is ſaid to have been improved by the contributions of friends, &c. In the liſt of theſe, the name of Lord Sandwich, to whom the ſecond edition is dedicated, holds the firſt place.

The principal points in which he differs from Mr. Noble, are, the learning and civilization of the Welch, before and after the conqueſt,—the religious and political ſentiments of the Baptiſts,—and ſome particulars relative to Cromwell's poſterity.

Mr R. ſeems warm in his defence of the Welch, and of the deſcendants of Cromwell; and anxious to wipe off the ſtains which Mr. Noble has impreſſed on their characters.—N. B. We have not ſeen the ſecond edition of Mr. Noble's work.

Art. 41. *Detection*; or, a Scourge for Calonne: containing the Reply of the Counteſs De Valois de la Motte, to the Calumnies propagated by that daring Fugitive, and the moſt authentic and irrefragable Proofs of his Falſehood and deſpicable Duplicity. 8vo. pp. 119. 3s. Ridgway. 1789.

For the calumnies alluded to in this detection, we are referred to M. de Calonne's addreſs to the public, printed in ſome of the morning papers in the beginning of February. M. de Calonne there complained to the public, that Madame De la Motte had libelled him in her publications, by mixing, with ſome miſrepreſented facts, a number of imaginary circumſtances and abſurd ſuppoſitions: ſee article 37, 38, and 39, of our laſt month's review.——In reply to this complaint, the Counteſs goes again over the old ground, renewing her former accuſations, and ſtrengthening them by additional ſtrictures, in order to detect the falſehoods, and refute the charges brought againſt her and her huſband, in M. de Calonne's cautionary addreſs, as printed in the daily papers: and, in arguing the ſeveral points with him (which ſhe does with great acuteneſs and ſpirit) ſhe fails not to introduce many new circumſtances, in order to corroborate her former allegations, and throw further light on thoſe tranſactions which (according to *her* account) are miſrepreſented or falſified in *his* addreſs. She has, likewiſe, in this tract, inſerted ſome letters which ſhe ſent, in January laſt, to the Marquis de la Luzerne, the French Ambaſſador at our court, relative to the impending publication of her memoirs, and her propoſed tranſmiſſion of them to the court of France; but for theſe, and the other particulars, which, for want of room, we have briefly mentioned, we muſt refer to the lady's preſent performance.

Art.

Art. 42. *A Narrative of the Expedition to Botany Bay*; with an Account of New South Wales, its Productions, Inhabitants, &c. To which is ſubjoined a Liſt of the Civil and Military Eſtabliſhments at *Port Jackſon*. By Captain Watkin Tench, of the Marines. 8vo. pp. 146. 3s. 6d. ſewed. Debrett. 1789.

Captain Tench has here given a very ſatisfactory general account of the voyage of the fleet appointed for the conveyance of the convicts to Botany Bay.—On their arrival there, finding no eligible ſpot for the intended ſettlement, they proceeded to Port Jackſon, only a few hours ſail northward from the bay, and where they found an excellent harbour. Here they fixed, and here, perhaps, has been laid the foundation of a great and flouriſhing ſtate.—This intereſting narrative is written in a very proper ſtyle; and is conſiderably enlivened by the incidental deſcriptions of the places at which the fleet touched, in the courſe of the voyage, viz. Teneriffe, Rio de Janeiro, and the Cape of Good Hope.

Art. 43. *An authentic Journal of the Expedition under Commodore Phillips, to Botany Bay*, &c. &c. 8vo. pp. 54. 2s. 6d. Forſter. 1789.

That part of this pamphlet which contains the *Journal of the Expedition*, ſeems chiefly extracted from Captain Tench's work; followed by a letter from that gentleman, which was firſt printed in the paper called *The World*. To theſe is added *An Hiſtorical Narrative of the Diſcovery of New Holland*, illuſtrated by a neat general chart of New Holland, and another of Botany Bay, firſt publiſhed in 1786, by Mr. Fielding; ſee Rev. for December 1786. Vol. lxxv. p. 474.

Art. 44. *An authentic Narrative of the Expedition to Botany Bay*, &c. &c. 12mo. pp. 44. 6d. Symonds. 1789.

A catchpenny compilation from the news-papers, &c. accompanied with a few obſervations and reflections which are not altogether unworthy of notice.

Art. 45. *Imperfect Hints towards a new Edition of Shakeſpeare.* Part II. and laſt. 4to. pp. 173, beſides a Preface of 21 pages. 6s. ſewed. Robſon and Clarke. 1788.

In the laſt volume of our Review, p. 81, we gave a brief account of the *firſt part* of this production; obſerving that the author's chief deſign was to furniſh *hints* to the undertakers of Mr. Boydell's edition; the time being now at hand, 'when Shakeſpeare's works will receive every embelliſhment of grateful art; when a temple will be erected to his memory; and where the productions of the Britiſh artiſts will receive an eternal aſylum;' as the author expreſſes it, in his prefatory advertiſement.

In his FIRST part, the author exhibited his choice of ſubjects, proper for *deſigns*, from the following plays: *Titus Andronicus*—*Coriolanus*—*Taming of the Shrew*—*Merchant of Venice*—*Love's Labour Loſt*—*All's Well that Ends Well*—*Comedy of Errors*—*Troilus and Creſſida*—and *Midſummer Night's Dream*. In this SECOND part, the ſubjects are taken from *King John*—*Henry* V.—*Romeo and Juliet*—and *Cymbeline*.

The author ſeems to have been happy in moſt, if not all, of his ſelections. He is, moreover, well acquainted with every thing that hath

hath been done from time to time, by the painter and the engraver, for the embelliſhment of the numerous editions of his favourite bard, or for the enrichment of Mr. Boydell's picture gallery; and, in his occaſional remarks on the portraits, prints, &c. he has manifeſted his judgment and taſte in this branch of the polite arts. If his zeal for the glory of Shakeſpeare appears to be, in any meaſure, enthuſiaſtic, it is a laudable enthuſiaſm:—ſuch as tends to improve, not to bewilder the human mind.

In theſe tracts, the reader who is fond of the Engliſh drama, will, excluſive of what immediately relates to the ſcenes, characters, and circumſtances, as Shakeſpeare drew them, likewiſe here meet with a variety of entertainment, in the author's anecdotes relative to the engravings that accompany the various editions of Shakeſpeare's plays: and alſo in his obſervations on the performances of thoſe actors who have figured in the principal characters drawn by this moſt admirable poet.

Art. 46. *Tractatus varii Latini a Crevier, Brotier, Auger, aliiſque clariſſimis Viris conſcripti: et ad rem cùm criticam, tùm antiquariam, pertinentes.* Several Latin Tracts, both of the critical and the antiquarian Kind, ſelected from Crevier, Brotier, Auger, and other diſtinguiſhed Authors. 8vo. 6s. Boards. White, &c. 1788.

This Latin collection will prove acceptable to thoſe who enquire into ancient hiſtory and literature, and eſpecially to ſuch as cannot have eaſy acceſs to the originals. The extracts are generally ſhort. We cannot, perhaps, convey an idea of the work in a more proper manner than by giving, in Engliſh, a liſt of many of the titles; which are as follow: Weights, money, meaſures, often mentioned by Livy: Tributes and taxes of the Roman empire: Treaſury of the Roman people: Their luxury: Nero's golden houſe: Standard-bearers: Military men: Suicide: Secular Games: Letters invented by Claudius: Cenſus and Luſtration: Precinct, magnitude, number of inhabitants of the city of Rome: Peſtilence: Paphian Venus: Number and names of the legions: The capitol: Ditto, reſtored by Veſpaſian and Domitian: Miracles of Veſpaſian: The god Serapis: Trajan's bridge over the Danube: Trajan's column: Trajan's ſhip: Laws of ſucceſſion among the Germans: Roman Congiaria, public largeſſes or liberal benefactions, &c. To theſe and other curious ſubjects are added a ſeries of Brotier's Notes on the book of Tacitus concerning the manners of the Germans: theſe, though amuſing and inſtructive, cannot appear to ſo much advantage as in their immediate connection with the paſſages to which they originally belong, but may prove of ſome ſervice to thoſe who uſe different editions of Tacitus. Beſide theſe, the volume has a ſecond part, which contains a diſſertation by Nic. Rigaltius on the Satires of Juvenal, and on ſatire in general: a treatiſe on ancient devices, plays, theatres, ſcenes, actors, &c. collected from the beſt authors: Index of manuſcripts, different editions, and alſo various readings of Juvenal's Satires: Diſcourſe of Iſ. Caſaubon on Perſius: Critical obſervations on the emendation of ancient writings: Tracts on the metre of Horace.—The editor does not appear to have beſtowed all the attention which he

he might have done on this volume: throughout the firſt part, the pages are not numbered, neither are the diſtinct articles; and when a valuation is made of ſums of money, which is frequently done, it is according to the Gallic ſtandard: we think as it was thought proper to publiſh this collection here, a valuation ſhould have been added in the notes according to the Engliſh mode.—Notwithſtanding theſe objections, we are perſuaded, the ſelection will be generally acceptable to the learned and the curious, and may alſo prove *ſerviceable* to many readers.

NOVELS.

Art. 47. *Emilia de St. Aubigne.* By the Author of *Ela* *. 12mo. 3s. ſewed. Elliot and Co. 1788.

This author, apparently without intending it, is an advocate, or apologiſt, for vice. *Charlotte* and her *Right Honourable* lover, who have tranſgreſſed againſt the laws of *religion* and *virtue*, ſhould not be diſmiſſed with a kind of applauſe, due only to the votaries and followers of *both*. The ſtory comes not within the line of probability; but the ſentiments ariſing from the ſituations of the ſeveral perſonages, are ſometimes forcible and juſt.

Art. 48. *Gli Affani del Giovane Verter*, &c. i. e. *The Sorrows of Werter*, tranſlated from the original German into Italian, by Conrade Ludger. 12mo. 2 Vols. 6s. ſewed. Hookham. 1788.

Mr. Ludger profeſſes to have tranſlated this work carefully, from the original; we cannot, however, recommend it as a very faithful or very elegant copy. In ſome inſtances, indeed, it expreſſes Werter's meaning more fully than the French tranſlation, or the Engliſh, which is avowedly borrowed from it, and may therefore be agreeable to thoſe who cannot read German.

DRAMATIC.

Art. 49. *The Works of Mr. Congreve.* A new Edition; ornamented with Copper-plates. To which is prefixed, a Life of the Author. 12mo. 2 Vols. 6s. ſewed. Lowndes, &c. 1788.

This edition will be rendered the more acceptable to its purchaſers, by its having the Life of the Author prefixed. The account of Mr. Congreve, with the remarks on his writings, are chiefly taken from Dr. Johnſon's Lives of the Poets.—The *Poems on ſeveral Occaſions* are added to the *Plays*.—What more can we ſay, in reſpect of the works of an author ſo well known in the poetic world?

Art. 50. *The Impoſtors:* A Comedy. Performed at the Theatre Royal, Drury-lane. By Richard Cumberland, Eſq. 8vo. 1s. 6d. Dilly. 1789.

This play is, in moſt reſpects, ſo much inferior to the other productions of the ſame author, that we can hardly believe our eyes, when we ſee the reſpectable name of Richard Cumberland, Eſquire, in the title. It would be the extreme of cruelty to extend ſuch an

* See Rev. vol. lxxviii p. 166.

infirm

infirm body on the rack of criticiſm; and charity obliges us to give the *coup de grace* at once.

Art. 51. *The Hymeneal Party*; or, *the Generous Friends*. A Comedy. By a Young Gentleman. 8vo. 2s. Stalker. 1789.

In the prologue to this comedy, the author—

'Hopes you'll be candid, and not too ſevere,
With one who's only in his *nineteenth* year.'

In the epilogue—

'With grateful heart he feels for favours paſt;'

and alludes, as he tells us, 'to ſome kindneſſes ſhewn the author, in endeavouring to get *it* [the comedy, he muſt mean] on the ſtage.'—The kindneſſes, we ſhould have ſuppoſed, were in preventing its exhibition; and it would have been equal kindneſs to have prevented its publication. We think that the author is too old to be *whipped*, and yet rather too young for any ſeverer or more ſerious correction; we ſhall, therefore, ſpare him for this time, if he will promiſe for the future to be a good boy, and *do ſo no more*.

Art. 52. *The Pannel*. An Entertainment of three Acts. 8vo. 1s. Stalker. 1789.

The editor informs us, that this entertainment is merely an abridgment, *with ſome trivial additions*, of Bickerſtaffe's comedy of "*'Tis well it's no worſe*;" a title which the editor thought ineligible; but ſince he choſe to diſcard it, we think he ſhould have adopted that of —*'Tis pity it's no better*.

POETRY.

Art. 53. *Pieces of Familiar Poetry*, by Florifer. 8vo. pp. 68. 1s. 6d. ſewed. Printed at Birmingham, and ſold in London by Baldwin. 1789.

SPECIMEN.

'A Frenchman, whom a fricaſee
At dinner ſuited to a T,
Up to the higheſt pitch of *praiſe*
The cook's nice art began to *praiſe*.'

Surely this is the firſt *poet* who ever made a word ſtand as a rhime to itſelf!—perhaps, however, he bore in mind the well known line—

"None but himſelf can be his parallel;"

and recollecting that the excellence of a rhime conſiſts in the *perfect ſimilarity* of ſound, wiſely concluded, that no two different words could produce ſo *admirable* an effect as the ſame word repeated. We can hardly ſuppoſe this to have been a *lapſus penuæ*, as the following *tags* are nearly of the ſame complexion:

'My mind the while—what ſtrange re*verſe*!
To things it lik'd becomes a*verſe*.'

* * * * * * * *

'When perchance I am *ſick*, or to ſtudy a*verſe*,
To give eaſe to my mind I *apply* to my *verſe*.'

If *our* counſel could have any weight (though we acknowlege that it would proceed from intereſted motives), we ſhould adviſe this bard to abſtain from ſuch *fruitleſs applications*.

Art.

Art. 54. *The Garland*; a Collection of Poems. 4to. 2s. 6d. Oxford, printed; and ſold by Robſon, &c. in London.

Snow-drops, crocuſes, violets, cowſlips, &c. entwined by ſome young bard (as we ſuppoſe) to adorn the brows of his matchleſs Laura, and his divine Sophy.—Aye, time was, when even *we* deemed it mighty pretty to weave ſuch garlands for the Lauras and Sophys of former days, and pour out the *dulcet ſtrain* to—

" ——Lillies and roſes,
And eyes, lips, and noſes,
Or tip of an ear——."

As *Bumper Squire Jones* hath it: but thoſe were "other times!"—yet we *remember* them without repining, for, as this poet ſingeth—

' Life ſtill has joys, if not, like youth's, elate
With tranſports high,—yet conſtant and ſerene.'

Which couplet we leave with our readers, as a ſpecimen of the author's poetry; reſerving our praiſe for his next production, ſhould it haply riſe above that mediocrity, which marks the character of theſe gentle *ſonnets* and *love-verſes*; moſt of which were originally printed in the *Gentleman's Magazine*, whence they are now collected, with ſome additional pieces.

Art. 55. *The Sick Laureat*; or, Parnaſſus in Confuſion. A Poem. In which the Merits and Defects of ſome of our principal Modern Poets are examined and aſcertained. 4to. pp. 29. 2s. Kearſley. 1789.

The famous *Seſſion of the Poets* furniſhed the plan on which this poem has been conſtructed; together with many other pieces of the kind.

The laureat is ſuppoſed to have been reported ſick, or dead; on which——

' The hundred pounds a year, and butt of ſack,
Drew in full cry the yelping, ſcribbling pack;
To Sal'ſbury's villa one and all repair——.'

The Lord Chamberlain ſits as judge of their ſeveral pretenſions and talents—each bard ſets up his claim—and ſome of the characters, *as poets*, are tolerably hit off.—At length, in the midſt of the contention, in ruſhes Warton, and the diſappointed candidates vaniſh.

The original *thought*, which, we believe, was Sir John Suckling's, and which has produced ſo many imitations, muſt ſurely have been regarded as a maſter-piece of wit, or it would not have been ſo frequently followed as a model. For us, we never much admired either the parent work, or the generality of its numerous offſpring: though it muſt be acknowleged, that there was merit in *The Diabeliad*; and we *did* acknowlege it in our account of that very ſevere ſatire (ſee Rev. vol. lvi. and lvii.). The preſent performance is not deſtitute of wit, humour, or poetry.

Art. 56. *The Royal Aſtronomer*; ſhewing as how a Star-gazer cannot ſmell the Roſe of Beauty, and con the blue Star-book, at one and the ſame Time. By Tom Plumb. 4to. 2s. Kearſley. 1789.

Tom Plumb, like his favourite model, Peter Pindar, who was ſometimes very unhappy in his choice of ſubjects for his ſatire, has here

here unluckily ſtumbled on a moſt improper object for ridicule, viz. the very meritorious and inoffenſive Dr. Herſchel; whom he laughs at, and treats as a mere ſtar-gazer—a Partridge, or a Gadbury—buſying himſelf o'nights in peeping at the heavens, through his vaſt teleſcope, inſtead of remaining in bed *with his wife*. On this laſt circumſtance, all the wit of the poem turns;—but ſurely this is too poor for a grave and formal cenſure!

Art. 57. *Adverſity; or, The Tears of Britannia.* A Poem. By a Lady. With a beautiful emblematical Etching of a celebrated Poet on Horſeback. 4to. pp. 36. 2s. Kirby. 1789.

Surely this lady's time might be more uſefully ſpent than in following the "*idle trade*" of verſe-making, as Pope ſtyled it:—is there no employment for the needle, in the family to which ſhe belongs?—No doubt there is; and we cordially adviſe her to apply to it with induſtry, in compenſation for the hours miſ-ſpent in fruitleſs attempts at poetry. This advice may ſeem harſh at preſent, but it is meant for her real advantage; and hereafter perhaps, if not juſt now, it may be ſo accepted—*ſuch things have been.*

Art. 58. *Begum B—rke to Begum Bow.* A Poetical Rhapſody on Cotemporary Characters. With a Dedication to Lord George Gordon, in Newgate. 4to. pp. 20. 1s. 6d. Thornton.

It has been obſerved, that "wit is of no party." Perhaps this has been inferred from her being occaſionally found in *every* party. At preſent ſhe is, certainly, with the court; and has choſen to aim her ſhafts at Mr. Burke. He is here ſuppoſed, in the ferment of a 'long heated brain,' to feel himſelf tranſmigrated into a *Begum* *; and, under this impreſſion, he addreſſes this poetic rant to the Begum *Bow*, as to a ſiſter: opening to her all his diſtracted mind, reſpecting the woful ſtate of his own ſituation as a public man; together with that of his poetical aſſociates.—The ridicule on *the party* is artfully turned; and the poetry has uncommon merit. A warm encomium on Mr. Pitt concludes the piece. The laſt couplet is,

'The King reſtor'd, ſtill keeps his Treas'ry Boy,
And half the nation will go mad with joy.'

Art. 59. *The Winter's Aſſembly*, or Provincial Ball; a Poem. Inſcribed to the Ladies of the Weſt. 4to. 17 Pages. 1s. Dilly. 1789.

'Low whiſpers through the *half-lit* ball-room reign,
Nor ruſtles yet one ſolitary train. ——
Now the full light declares the near approach
Of pole-ſupported chair, and rolling coach;
Now ſwells the pomp of circumſtance and ſtate,
Now cloſe the ranks of early and of late;
The tweedle tweedle minuets begin,
The *Prince* and *Abingdon*, with various *din*.'

If, reader, thou wiſheſt for more, ſend to the bookſeller.

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* Begums, in Hindoſtan, are princeſſes of the Haram.

Art.

Art. 60. *Verſes on his Majeſty's Recovery.* By Samuel Hayes, A. M. late Senior Uſher of Weſtminſter School. 4to. 1s. 6d. pp. 18. Cadell.

Mr. Hayes ſeems to wiſh 'that the loyalty which dictated theſe verſes will, at leaſt, palliate every defect in the performance.'—We are content.—On ſubjects of this kind, indeed, what can be expected? What was ever atchieved?

Art. 61. *The Engliſh Parnaſſus:* being a new Selection of Didactic, Deſcriptive, Pathetic, Plaintive, and Paſtoral Poetry, extracted from the Works of the lateſt and moſt celebrated Poets, &c. By the Rev. John Adams, A. B. 12mo. pp. 352. 3s. ſewed. Kearſley. 1789.

This compilement is diſtinguiſhed from moſt other collections of the kind, by the admiſſion of many very modern names—even of *living* authors. The former publiſhers of *poetical miſcellanies* (a ſort of books now prodigiouſly multiplied) contented themſelves with extracting only from the works of our moſt celebrated poets; but, here, the honours of ſelection are laviſhed, not only on a YOUNG, a THOMSON, a POPE, &c. but on ſuch writers as ———. But as Mrs. Slip-ſlop ſays, "compariſons are odoriferous."—We will therefore only add, in regard to the preſent article, that the compiler's praiſe is that of having provided for his readers, an *innocent* entertainment—to ſay the leaſt of it: or, to ſpeak in his own language, 'nothing is admitted which has not a tendency either to improve the taſte of the young reader, or to inſpire ſentiments of wiſdom, virtue, and benevolence.'

THEOLOGY.

Art. 62. *A Diſcourſe on Sacramental Teſts.* Delivered at Cambridge, October 30th, 1788, at a general Meeting of Deputies of the Congregations of Proteſtant Diſſenters in the County of Cambridge. By R. Robinſon. 8vo. pp. 27. 1s. Dilly.

This Diſcourſe abounds with a variety of matter, which ſhews the ſpirit and ingenuity of the author: and, as we cannot help conſidering ſacramental teſts as a profanation both of reaſon and religion, we ſhall gratify our readers by giving them an epitome of this ſermon, in the author's own words:

'Non-conformity is a noble cauſe, and we are engaged in it, not by misfortune, but by choice. By contending for the ſufficiency of Scripture, we provide for the improvement of the mind, by affirming the liberty of all Chriſtians to act agreeably to their own convictions; particularly we plead the cauſe of young men preparing for the miniſtry; that their minds may be unſhackled; that they may not be obliged to allow a concluſion, before they have examined the premiſes; that they may have no temptation to prevaricate for reward, and no fear of diſmal conſequences for thinking differently from others.'—'Inſtead of the uſual train of, firſt, faith; then, quotation of authorities; and laſtly, reaſon: we would, firſt, reaſon; then, build faith upon evidence; and reject all authority to call us to account; except that to which Jehovah hath ſaid *every knee ſhall bow.*'—'We aſſert the plainneſs of the Goſpel, the capability of all

all men to judge of it, and the right of every one to be free, virtuous, and happy': we put one God in the place of many lords: when we repreſent the ancient ſprings of tyranny, and narrate the inundations of it, we are not inſenſible of the merit of our anceſtors, who cut channels for it, and ſet bounds to the flood.' — 'When we aſk thoſe, who have it in their power, to dry up the lingering ſtreams that remain, and to reſtore us our original Paradiſe, where the voice of oppreſſion ſhall not be heard, we aſk no favour, we claim a *birthright*, which we never forfeited by any crime, which it would be ignoble to deſpiſe, and abominable to ſell for *a meſs of pottage*.'

Art. 63. *A Key to the Pſalms*; being an eaſy, conciſe, and familiar Explanation of Words, Alluſions, and Sentences in them, ſelected from ſubſtantial Authorities; tending to promote expeditiouſly, the better underſtanding of them among the ſgnorant in general, and for the Information of the lower Claſs of People in particular. By the Rev. W. Cole, A. M. Fellow of King's Coll. Camb. 8vo. pp. 46. 2s. Deighton, &c. 1788.

Mr. Cole has compiled this Key to the Engliſh Pſalms, not for the learned, but for the common people, who, as he properly obſerves, are moſt in want of ſuch helps; and to them, indeed, it may be uſeful, in explaining many words, phraſes, and alluſions, which, to the generality, muſt be very obſcure, and may ſometimes occaſion great perplexity.

Art. 64. *Iſrael's Salvation*; or, an Account from the Prophecies of Scripture, of the grand Events which await the Jews, to the End of Time. By Thomas Reader. 8vo. 1s. 6d. Buckland, &c. 1788.

Mr. Reader is of opinion, that Dr. Prieſtley's Letter to the Jews doth not favour of Chriſtianity; and he has here endeavoured to arrange the prophecies concerning them in their proper order; and 'to develope them from every natural, and from every adventitious gloom.' It requires brighter illumination than we poſſeſs, to ſee, with unclouded eyes, the myſteries which this writer unfolds; we muſt, therefore, give him implicit credit for the accuracy of thoſe computations which have enabled him to inform the world, that the converſion of the Jews will commence in the year 1816; that they will be called to their own land in 1866; that, in the ſame year, an earthquake will deſtroy 7000 inhabitants of Rome; that Gog, or Popery, ſhall be deſtroyed in 1941; and that, after a *glorious millenium*, about the year 3125, the world will be at an end.—Here we can only ſay, with the profound politician in the drama, "thoſe that live longeſt will know moſt."

Art. 65. *The Sick Man's Friend*; or, Helps for Converſation between the Sick and thoſe who may attend them: To which are added, ſuitable Prayers. By James Stonhouſe, M. D. formerly of St. John's College, Oxford; Rector of Great and Little Cheverel, Wiltſhire. 12mo. 3s. bound. Rivingtons. 1788.

The writer of this uſeful manual is already well known to the world, as the author of ſeveral pieces on ſubjects of practical religion and morality, which are judiciouſly adapted to promote a ſpirit of piety among the lower claſſes of mankind. Dr. Stonhouſe ſpeaks of

this work (on account of his declining years) as his laſt attempt to ſerve the intereſts of religion: and, both in the deſign and execution, it is worthy of its pious and benevolent author, and cannot fail of being highly acceptable to religious readers. It contains much excellent advice, both to the ſick and to thoſe who attend upon them; and provides meditations and devotional exerciſes, for perſons of every character and condition, in a time of ſickneſs.

Art. 66. *Of the Importance of Religious Opinions.* Tranſlated from the French of M. Necker. 8vo. pp. 458. 6s. Boards. Johnſon. 1788.

An account was given of this work, as a *foreign article*, in the Appendix to our 78th vol. p. 598. We rejoice to ſee this excellent work naturalized *here*; and it ought to be tranſlated into every European language.

Art. 67. *LXX Hebdomadum, quas Gabriel ad Danielem detulerat; Interpretatio, Paraphraſis, Computatio, cum Vocabulorum difficiliorum Explicatione. ecedit Virgo Almah cum Immanuel. Auct. Joh. Uri, Oxonii.* 1788. 8vo. 56 Pages.

The author of this *curious* treatiſe (who is a zealous advocate for the antiquity of the points, and the integrity of the Hebrew text) is already well known to the learned world, by his remarks on the Hebrew grammar, publiſhed under the title of *Pharos Artis Grammaticæ Hebreæ* *. Thoſe who are acquainted with the originality and ingenuity of that work, will anticipate our opinion of the preſent, which ſhould be read by all thoſe who would ſee an old and long-diſputed ſubject exhibited in a new point of view, by a man confeſſedly verſed in the minutiæ of the Hebrew language, and who, both in his matter and his manner, is accuſtomed to deviate boldly from the beaten track.

Art. 68. *Hiſtory of Redemption*; on a Plan intirely original: exhibiting the gradual Diſcovery and Accompliſhment of the Divine Purpoſes, in the Salvation of Man: Including a comprehenſive View of Church Hiſtory, and the Fulfilment of Scripture Prophecies. By the late Reverend Jonathan Edwards, Preſident of the College of New Jerſey. To which are now added, *Notes* Hiſtorical, Critical, and Theological; with the *Life* and *Experience* of the Author. 8vo. 7s. 6d. Boards. Pitcher. 1788.

For our opinion of the utility and merit of Mr. Edwards's Hiſtory of Redemption, the reader may, if he pleaſes, turn to the IIId vol. of the Review, p. 117. The preſent edition comes to us, as we are given to underſtand, with the recommendations of the Rev. Meſſrs. Samuel Brewer, Torial Joſs, Rowland Hill, &c. (vide Editor's Dedication). It appears from the biographical account here given of the author, that he was a very reputable, good, and pious man, according to *his views* and *feelings*, in religious matters; which thoſe of different ſentiments, and cooler ſenſations, will not fail to conſider as all wild *extacy*, *rapture*, and *enthuſiaſm*; and in this notion they will be ſtrongly confirmed by the peruſal of his *experience*; of which, for the ſatisfaction of ſuch of our readers as are unacquainted with the ſpirit

* See Rev. vol. lxx. p. 357.

and manner of ſuch devout *experiences*, we will give the following extract:

'I had an inward ſenſe of theſe things [the work of redemption, &c.] 'that at times came into my heart, and my ſoul was led away in pleaſant views and contemplations of them; and my mind was greatly engaged to ſpend my time in reading and meditating on Chriſt, and the beauty and excellency of his perſon, and the lovely way of ſalvation by free grace in him. I found no books ſo delightful to me as thoſe that treated of theſe ſubjects, Thoſe words [Cant. ii. 1.] uſed to be abundantly with me "I am the roſe of Sharon, and the lily of the vallies." The words ſeemed to me ſweetly to repreſent the lovelineſs and beauty of Jeſus Chriſt. And the whole book of Canticles uſed to be pleaſant to me, and I uſed to be much in reading it about that time; and found, from time to time, an inward ſweetneſs that uſed, as it were, to carry me away in my contemplations. The ſenſe I had of divine things would often of a ſudden, as it were, kindle up a ſweet burning in my heart, an ardour of my ſoul, that I know not how to expreſs.'

In all this we cannot queſtion the ſincerity of Mr. Edwards, who, however he may poſſibly have impoſed on himſelf by the warmth of his imagination, was, perhaps, rather to be envied than derided for his ardours and extaſies, which in themſelves were at leaſt innocent; in which he, no doubt, found much delight, and from which no creature could receive the leaſt hurt:—yet, after all, we cannot but think that if this pious detail had been ſuppreſſed, religion would have ſuſtained no great loſs.

The *Notes* to this publication are copious and numerous; they are chiefly collected * from learned, and ſome not very learned, authors and commentators. They contain a great variety of biblical criticiſms and expoſitions; with many of which we have been agreeably entertained, and with ſome inſtructed.

* A great number of them, however, ſeem to be entirely new.

SINGLE SERMONS.

I. *The great Importance of having right Sentiments of Religion:* Preached at an Aſſociation of Miniſters, at Ringwood, Hants, July 29, 1788, by the Rev. David Bogue, of Goſport. 8vo. 9d. Buckland.

A writer who undertakes to demonſtrate 'the great importance of having *right* ſentiments in religion' will, with ſome reaſon, be expected to inform his readers *what* RIGHT *ſentiments are*, and *how ſuch are to be diſtinguiſhed from errors*. This, indeed, Mr. B. has attempted; and, if his attempt has not been followed with any ſingular ſucceſs, he is, however, to be applauded for the excellence of his intention, his openneſs, and his candour. He has particularly ſtated what appear to him to be the genuine doctrines of the Goſpel; but it muſt have occurred to him that there are many who poſſibly have equal learning, and, no doubt, an equal reverence for the New Teſtament, with himſelf, who will conſider his *right ſentiments* as mere *opinionum commenta*; and that *when learned Chriſtian Doctors diſagree*, it will not be very eaſy for the Laity to determine on which ſide the truth lies.

Rev. In ſome things, we think the preacher has made a true ſtatement; but he certainly has not in all caſes, conformably to his text (2 Tim. i. 13.), 'hold faſt *the form* of ſound words,' or *literally*, adhered to the *words* of Scripture;—which never mention the Lord's Supper as inſtituted that we may *worſhip and adore* the Redeemer, but only that we may *remember him*. Nor does it ever ſpeak of Jeſus Chriſt 'as God and Man *in one perſon*;'—this is not a ſcripture expreſſion, but is borrowed from that very philoſophy through which the Apoſtle was afraid that Chriſtians would be ſpoiled. We think moreover that Mr. B. is decidedly in an error when he aſſerts that 'right ſentiments will always have enemies to ridicule and to reſiſt them, and *may be known by this mark*; for according to this *datum*, muſt it not follow, that the more ridiculous a doctrine is, the greater is the probability of its being true? Truth may be, and often has been, ridiculed; but the circumſtance of its being ridiculed cannot be pleaded as a ſure evidence that it is the truth. *Candidus imperti* (ſays Mr. B.): we have taken this liberty, and we are perſuaded, that, as a ſenſible writer, he will not be offended with us for theſe ſtrictures, which are meant to ſerve the cauſe for which he appears ſo laudably in earneſt—the cauſe of true Chriſtianity.

II. A Diſcourſe, from that ſingular and beautiful Paſſage, St. Luke, xxiv. 32. Preached in 1788. By a Youth. 12mo. pp. 22. 4d. Parſons. 1789.

Though, in general, we give no credit to anonymous title-pages, we are not diſpoſed to with-hold our faith in the preſent inſtance. We believe the Diſcourſe before us to be the compoſition of *a youth*, becauſe the ſentences often finiſh with poetic ſcraps taken from Milton, Pope, Young, Watts, &c. and becauſe we meet with expreſſions and looſe declamation, into which young writers and preachers are apt to fall in their attempts to reach the ſublime; ſuch as—*the columns of eternity*;—*the flames of God's meridian eye*;—*the inherent divinity communicating the emanations of vivid fire in conjunction with his works*. For an extract we have no room. We will juſt however inform this young author, that he miſapplies Scripture in one place, by making Chriſt ſay, he ſubmitted to the croſs, *that he might fulfil all righteouſneſs*; and he ſeems, in another, not to underſtand the meaning of Chriſt's words *(they are not the Apoſtle's)* Luke, xvii. 21. This paſſage ſhould have been rendered, 'The kingdom of God is *among you*' The context requires ἐντὸς ὑμῶν ἐστιν to be thus tranſlated.

III. *The indiſpenſable Obligations to Chriſtian Charity:* Preached before the Subſcribers to the Charity eſtabliſhed for the Relief of decayed Clergymen, their Widows and Children, in the County of Pembroke, at St. Mary's, Haverfordweſt, June 27, 1786. By William Holcombe, M. A. Canon Reſidentiary of St. David's, &c. 4to. pp. 40. 1s. Bew, &c. 1787.

The above title gives a ſufficient view of the deſign of this diſcourſe. Few, if any, parts of the Britiſh dominions, we ſuppoſe, are more in want of that kind of aſſiſtance which is pleaded for, than the principality of Wales; and which is here urged in a ſenſible and perſuaſive manner.

IV.

IV. *Preached at the Aſſizes held at Lancaſter*, Aug. 19, 1787, before Lord Loughborough, and the Hon. Mr. Juſtice Wilſon. By the Rev. Thomas Wilſon of Clitheroe, Author of the Archæological Dictionary. 4to. 1 s. Richardſon

A judicious, well-written, and ſeaſonable diſcourſe, from Micah, vi. 8. The author laments the increaſing degeneracy of the times; to which, he expreſſes his hope, that the Sunday ſchools may give ſome check.

V. Preached in the Cathedral, Gloceſter, March 8, 1789. Being the Day appointed for returning Thanks for the Recovery of his Majeſty's Health. By the Rev Ed. Wilſon, Canon of Windſor, and Prebendary of Gloceſter. 4to. 1s. Gardner.

A very juſt acknowledgment of the Divine favour, as manifeſted toward us, in the continuance of our enjoyment of the bleſſings of a juſt government, under the mild adminiſtration of a good and virtuous prince.

VI. Addreſſed to Chriſtians of all Denominations, who love the Brotherhood, fear God, and honour the King; occaſioned by the Prayer directed to be uſed in all Places of holy Worſhip, during his Majeſty's preſent Indiſpoſition *. 4to. 1 s. Rivington, &c. 1788.

The critics will not, perhaps, be extremely laviſh in their encomioms on this very brief diſcourſe; but every candid reader will, doubtleſs, give the author full credit for the goodneſs and piety of his deſign. He inſcribes his performance to his Grace of Canterbury; and ſigns himſelf "Charles Dickens, LL. D."

* By this date, our readers will perceive that Dr. D.'s diſcourſe was printed before the King's health was re-eſtabliſhed; though it came not before *us* till very lately.

Notes to CORRESPONDENTS, *and our* READERS *in general.*

*** We are obliged to Mr. Dale for pointing out to us an error in the numerical calculations, p. 147, line 1, of our Review for February. The true number certainly is .74915, and not .74914. Our readers are therefore requeſted to eraſe the correction of '.74915 to .74914.'

Our Publiſher informs us, that the Appendix to vol. lxiii. concerning which Mr. D. enquires, has been long out of print.

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§*§ A 'Conſtant Reader,' J. J. who dates from Haverford Weſt, may be right in his obſervations on the too frequent uſe of the adverb *agreeably* inſtead of the adjective participle *agreeable*; but we wiſh that he had made us a better *ſixpenny worth*. We do not grudge the *poſtage* of any important and uſeful hint; but has not J. J. been able to diſcover, in a work of ſo large a compaſs as the Monthly Review, and which, too, from its very nature, is always a work of haſte, and often, indeed, of *great hurry*, any faults of more conſequence? He has noted a ſlip of the pen, in '*previouſly*,' for *previous*; but what

are

are ſuch *ſpecks*?—The truth is (and we mention it only in compliment to our printer), the Monthly Review exhibits a very ſingular phenomenon in the literary world. Never, before, was there a work of this kind, written and printed as this has ever been, *on the ſpur of the occaſion*, the volumes of which, taken together, have afforded ſo little matter for the tables of *Errata*.

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§ How much *Candour* the author of the letter with that ſignature may poſſeſs, we know not; but had he a moderate ſhare of *modeſty*, or of *common ſenſe*, either of thoſe endowments would have ſaved us the trouble of his letter. *Modeſty* would have induced him to pay the poſtage of it; and *common ſenſe* would have hindered him from requeſting us to review a publication *thirty-three years old!!* Our *General Index*, too, would have informed him that we *did* review it, at the time of its appearance.

*** In juſtice to Mr. Bidlake, we now ſtate to the public, that in a letter which we have received from this gentleman, he acknowleges that the expreſſion in his ſermon, viz. *man is by nature a ſavage* (ſee our laſt number) *is harſh*. He ſays that it 'was adverted to too late for correction;' but that he only meant by it, 'that the ſtate of mankind previous to cultivation was barbarous.' Mr. B. adds,

'You are pleaſed to ſay, "we hope and believe the ſufferings of theſe poor wretches are not ſo great as here repreſented." I can only ſay, that living in a ſeaport town, and being a member of the committee eſtabliſhed in it, I have too ſtrong proofs from the examination of the moſt authentic and reſpectable evidence, to believe *all* and *more* than I have aſſerted.'

If this is really the caſe, we are very ſorry for it. For the ſake of humanity, and for the honour of our countrymen, we expreſſed our hope that it was otherwiſe.

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†‡† G. P. P. may be aſſured that the book which he mentions was not neglected. The account of it has been written ſome time, but has been obliged to wait its turn of inſertion. G. P. P. will perceive it in this number.

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‡‡‡. T. C. mentions his not being able to find, in the Review for January 1779, the advertiſement of Teyler's Society at Haerlem; from which we ſuppoſe that the Reviews in which he looked were bound up; for their propoſal, being printed on a ſingle page, and having been ſtitched up with the blue covers, is thrown away by the binder. We have taken out one of theſe advertiſements and put it under cover, directed for T. C. at Mr. Becket's, to be left till called for.

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§§§ Mr. Agutter's ſermon was reviewed in our number for January laſt, p 95.

¶¶¶ We are ſorry that M. D. *waits with impatience* for our account of the work which he mentions; for *it* certainly *muſt patiently wait* its turn of inſertion. Due attention, however, will be paid to it.

†§† In anſwer to our correſpondent *Birch*, we can only reply, that we never heard of any *complete edition* of Euripides by Brunck; nor do we recollect that he ever announced his intention of undertaking ſuch a work. The detached plays which he has publiſhed, are *Hecuba*, *Oreſtes*, *Phœniſſæ*, *Medea*, *Hippolitus*, *Andromache*, and the *Bacchæ*.

The Euripides lately printed at Leipſig, by Chriſtian Daniel Beck, is merely a republication of Joſhua Barnes's edition, in quarto, and on wretched paper. The fragments, indeed, are copied from Muſgrave's edition, whoſe notes are given in a third volume; in which are inſerted alſo, Brunck's animadverſions on the plays which he had edited, Prevoſt's obſervations, ſome new collations of the *Hecuba*, *Oreſtes*, and *Phœniſſæ*, by *Matthæus*, *Zeunius*, and *Beck*, and ſuch remarks as the author has gleaned from the works of modern critics.

On the whole, we think that this edition might have been ſpared. The ſtrangely inaccurate and nonſenſical remarks of Barnes did not merit republication in ſuch a form. The fragments were not carefully collected by Muſgrave, and the number of them has not been increaſed by Beck. The remaining notes of the different editors and critics ought to have been incorporated into *one* work, with thoſe of Barnes and Muſgrave, and not have been detached and placed in different parts of the volume.

Birch's remark on the impropriety of compiling Greek exerciſes from Xenophon's *Cyropædia*, was formerly made in our review of Mr. Huntingford's book.

Of Mr. Joſeph Warton's intended Hiſtory of Greek, Latin, French, and Italian Poetry, we have heard nothing for a long courſe of time. We are happy however, in thus publicly joining our wiſhes to thoſe of the literary world, that it may ſpeedily make its appearance. Yet we are but too certain, that the important ſtation which he fills ſo honourably, can leave few vacant hours "to catch the zephyr and to court the muſe!" Why is not Mr. W. removed from an occupation of which the unremitting duties prevent the exertion of ſplendid as well as uſeful talents, and enabled to enjoy that *otium cum dignitate*, to which, by his long and ſerviceable labours, he is ſo juſtly entitled?

The plan ſuggeſted by *Birch* at the bottom of his letter, will be farther attended to.—We are obliged to him for it.

'*To the* MONTHLY REVIEWERS.

'*Cheſter Place, Saturday Morning, 4th April.*

'THE Counteſs de la Motte preſents her compliments to the Monthly Reviewers, and begs they will accept her ſincere and grateful thanks for the honour they have done her Memoirs, by giving ſo candid and impartial an account of them *. She ſhould not deſerve that *confidence* which they have obligingly ſaid ſhe ſeems "*to merit*," did ſhe not endeavour to clear up the circumſtance relative to the letters:—it is certainly true that, owing to an overſight,

* See Review for laſt month, p. 269.

that

that paſſage is not ſo ſuccinct as ſhe wiſhed; it is, however, ſeen in page 28, in what manner ſhe procured a tranſcript of them from the Queen to the Cardinal. The mutual intereſts that had occaſioned her intimacy with the Cardinal, placed her upon ſo friendly a footing, that ſhe was in the ſituation of a daughter, had acceſs to his apartments, and was acquainted with, and conſulted in, almoſt all that concerned him; it was, therefore, a matter of no difficulty for her to take copies of ſuch as ſhe choſe. The letters were either delivered perſonally by each of the parties, or encloſed under cover to her; in the former caſe, the Cardinal always read them before they were cloſed; and in the latter, his method was to place a piece of money under the fold of the paper where the ſeal was placed, to prevent the wax taking hold at the lower part, and as the impreſſion was always placed high, it left a ſmall portion of the wax below the edge of the fold: when the Counteſs had therefore peruſed the contents, ſhe with great care put ſome wax under the fold, which cloſed the letter, and left the ſeal without injury.

'She hopes ſhe has ſatisfactorily explained the mode by which ſhe was empowered to procure the copies; but, as the world at large may have ſome ſcruples at receiving what would be ſufficient to the candid mind, and as cuſtom has eſtabliſhed a form to ſerve as a criterion to eſtabliſh a truth, ſhe has an idea of giving (though reluctantly) that teſt, by making an affidavit before the Lord Mayor, and publiſhing it.

'Had the paſſages been pointed out, which ſeem to leave the buſineſs of the necklace in the leaſt obſcurity, ſhe ſhould have been equally ſolicitous to have given any further illuſtration.'

*** Our 'very grateful and conſtant reader' wiſhes for farther information relative to the 'phoſphorated ſoda *invented by Mr. Willis, and introduced into practice by Dr. Pearſon.*' In the firſt place, then, we inform this correſpondent, that *Dr. Pearſon was the ſole inventor* of this new medicine, and that Mr. Willis prepares it; and in the ſecond place, to the laſt-mentioned gentleman we beg leave to refer our enquirer for the intelligence which he wants.

☞ 'A lover of conſiſtency' muſt wait another month, as we have not received any anſwer from the gentleman to whom his letter was communicated.

On account of the overflow of our correſpondence, other letters muſt remain till next month.

The *continuation* of the foreign literature, including our reſumed account of the K. of Pruſſia's works, will appear in the next number.

Some accidents have occaſioned the delay of our concluding accounts of the Edinburgh and Dublin tranſactions, and the tranſlations of Ariſtotle's Poetic; but theſe articles will be finiſhed as ſoon as poſſible.

THE MONTHLY REVIEW,

For MAY, 1789.

ART. I. *Letters on Greece*; being the Sequel of Letters on Egypt. By M. Savary. Tranſlated from the French. 8vo. 5s. Boards. Elliot and Co. 1788.

ART. II. *Letters on Greece*; being a Sequel to Letters on Egypt, and containing Travels through Rhodes, Crete, and other Iſlands of the Archipelago, &c. Tranſlated from the French of M. Savary. 8vo. 6s. Boards. Robinſons. 1788.

WE have often had opportunities of admiring M. Savary's * genius, and of applauding his induſtry. The vivacity with which he deſcribes thoſe objects that fall under his obſervation, and the elucidation of obſcure points in ancient hiſtory which his reſearches enable him to afford, lead us to expect ſomething more than uſual from a man ſo much ſuperior to common travellers; the generality of whom (unqualified to make uſeful remarks) give only an unintereſting detail of trifling incidents. We had every reaſon to hope, that a traveller, qualified like the preſent writer, would, in his deſcriptions of thoſe iſlands which ancient hiſtory records as the moſt famous in the world, communicate much information concerning their preſent ſtate, enrich his work with many uſeful remarks on their former grandeur, and remove the veil which the obſcurity of mythology, and the inaccuracy of hiſtorians, has drawn over many parts of the Grecian hiſtory.

In this expectation we were not deceived; and our countrymen, who cannot read the original, are obliged to the gentlemen who have given it in an Engliſh dreſs.

The firſt tranſlation is introduced by a Preface, which informs us, 'that M. Savary had fallen the victim of an intemperate application to ſtudy. Strongly animated by emulation, and prompted by curioſity, he neglected the care of his health, while he laboured to enrich his mind with new treaſures of knowledge; till, at laſt, the effects of his too eager application prevailed over the

* See Rev. vols. lxxiii. p. 378. lxxiv. p. 524. lxxv. p. 298, lxxvii. p. 567.

ſtrength of his conſtitution, and hurried him prematurely to the grave.'

This account contradicts the report that M. Savary's fatal diſeaſe was produced by the attack that was made on his veracity and fidelity by M. Volney. We have, however, ſome doubts whether intenſe application to ſtudy can be admitted as the primary cauſe of diſeaſes. The ſedentary life of literary men may indeed have ſome influence on the conſtitution; but the ill effects, if any, are eaſily counteracted, and by no means more effectually than by intenſity of thought. We ſpeak from experience, when we ſay that we have frequently riſen from the inveſtigation of an intricate problem in ſublime geometry, or from reading one of Dr. Waring's analytical papers, as much corporeally fatigued as if we had uſed an extraordinary degree of exerciſe.—But let us proceed with the work before us.

Leaving Egypt in Sept. 1779, M. Savary embarked on board a Grecian veſſel, bound for the iſland of Candia, known in ancient hiſtory by the name of Crete. Bad weather, contrary winds, and unſkilful ſailors, none of which are uncommon in the Mediterranean, all contributed to enable the author of theſe Letters to deſcribe many places in the Levant, which he was unexpectedly obliged to viſit: a circumſtance that muſt doubtleſs have been attended with inconvenience to M. Savary, but which conſiderably increaſes the materials of his publication, and cannot fail of affording a greater variety of deſcriptions than if the ſhip had proceeded in her deſtined courſe. The miſerable ſtate of the modern Greek navigation will appear from the following extract of the 6th Letter, written on board the ſhip:

* 'For ſeven days, ſucceſſively, we have never ceaſed tacking; but in vain. We are continually loſing way; and, ſhould this weather laſt, we ſhall make Cyprus, or the coaſt of Syria. I am now convinced our veſſel is but an indifferent ſailer; and the crew extremely ignorant. Our ſailors are Greeks, who know little of the working of a ſhip, and are ſlow in performing the little they do know. Never have they once been able to put the ſhip about with the head to the wind, ſo that as often as they change the tack, we loſe more way than we have gained. Nor has the Captain more knowledge; he has not taken one obſervation of the latitude; nor has he on board either ſector or quadrant, with the uſe of which he is totally unacquainted. He is equally a ſtranger to the uſe of ſea charts, or the method of meaſuring a ſhip's way by the log. In fine, he is a genuine boat-maſter, who finds his way in the day, by following the courſe of the ſun; and at night, by obſervation of the ſtars. In cloudy weather, he ſteers as well as he can, by the compaſs, of which he knows not even the declination †. I am almoſt

* This extract is from the ſecond tranſlation, printed for Meſſrs. Robinſons.

† The other tranſlator ſays *variation*.

tempted

tempted to fancy him one of the pilots of the ancient Greeks, and to ſuppoſe that he was at the ſiege of Troy, and that one of the fabulous deities has reſtored him to life, to prove to us the truth of the everlaſting voyages* of Homer's heroes.—We give up, at leaſt for the preſent, all hope of reaching Crete. Wearied with fruitleſs ſtruggles againſt oppoſing fortune, our Captain has juſt turned his prow toward Aſia Minor.'

Our traveller was at length driven to Caſtel Roſſo, an iſland ſituated on the weſt ſide of a ſemicircular bay on the coaſt of Caramania, or the ancient Lycia. The poverty of the iſland, and the miſery of its inhabitants, can ſcarcely be equalled. On the eaſt ſide of this bay, oppoſite to the iſland, M. Savary found the ruins of a once magnificent city. The firſt object which attracted his attention, on approaching the land, was a vaſt amphitheatre about 70 feet high, and with 80 rows of ſeats, one raiſed above the other, ſloping; it is built with beautiful ſtones, and with ſuch ſolidity as to be proof againſt the ravages of time, the arena alone having ſuffered by the violence of the waves. Beyond this amphitheatre, M. Savary found a variety of ruins; among which he more minutely deſcribes thoſe of a ſpacious building, that appears, from the huge columns, partly overthrown and partly retaining their erect poſition, from the thick walls half demoliſhed, highly finiſhed capitals, and broken fragments of elegant cornices, to have been the remains of a temple, or other magnificent edifice conſecrated to a deity. At the extremity of theſe vaſt ruins, our traveller found tombs in perfect preſervation, many of them ſurrounded with columns ſupporting domes of great ſolidity. We ſhall not, however, anticipate the curious reader, whom we refer to the book for the ample deſcription of the deplorable condition of this once rich and flouriſhing city. Its harbour deſtitute of ſhips, its magnificent theatre without ſpectators, thoſe piles of ruins, thoſe tombs, deſpoiled even of the bodies which they contained, inſpire the traveller with curious reflections on the viciſſitude of fortune, the ravages of time, and the cruelty and avarice of plundering conquerors. After adducing many arguments that this city muſt have been deſtroyed by an earthquake, and perhaps ſubſequently plundered by the Turks, M. Savary enters into a long and learned inveſtigation to determine that theſe ruins are thoſe of the ancient Patara; famous on account of its temple of Apollo, which was as much celebrated for its riches and the reſpect paid to its oracles as that of Delphos; he ſupports his proofs by quotations from Strabo, Pomponius Mela, and Livy, not forgetting that Horace once ſung the Patarean Apollo.

From the coaſt of Lycia, M. Savary went to Rhodes: in his paſſage thither, nothing material occurred, except his meeting

* The other tranſlation ſays *endleſs wanderings.*

with prodigious flocks of ſwans and cranes on their paſſage to Arabia. This circumſtance aſtoniſhed us! Cranes certainly viſit Egypt in the winter; but we do not recollect that ſwans have ever been deemed birds of paſſage. The cranes, too, are deſcribed as ſwimming, which ſeems contrary to nature:—yet we cannot pretend to diſpute the fact.

Contrary winds driving the veſſel once more on the coaſt of Aſia, into the Gulph of Macri, M. Savary here ſaw the ruins of Telmiſſus, which he deſcribes, together with the adjacent country.

With ſome difficulty, our traveller at length reached Rhodes, the ancient ſtate of which he amply deſcribes; he ſhews alſo how the ambition of the Romans, the degeneracy of the monarchs of the lower empire, the fanaticiſm of the Arabs, and deſtructive earthquakes, have alternately laid waſte this once beautiful and rich iſland. The deſpotiſm of the Turks ſucceeding theſe calamities, has utterly deſtroyed the remaining monuments of ſcience and of art. The preſent town is built on the ſite of the ancient city, occupying only the fourth part of its extent, and poſſeſſing no remarkable antiquities. The temples and theatres are levelled with the ground. Coloſſuſſes, ſmaller ſtatues, and paintings, have all been deſtroyed, or carried off by avaricious barbarians. Inſtead of ſpacious and regularly diſpoſed ſtreets, our traveller deſcribes narrow and winding lanes; inſtead of a fertile country, a deſolate iſland; and inſtead of a free, happy, and enlightened nation, he deſcribes a ſlaviſh, miſerable, and ignorant race.

In his paſſage from Rhodes, M. Savary viſited the iſland of Symé, famous for its fiſhery of ſponges, which is the only ſupport of its wretched inhabitants; he ſays,

'Men, women and children, all know how to dive, and plunge into the waters in ſearch of the only patrimony beſtowed on them by nature. The men, eſpecially, are inimitable in this dangerous art; they throw themſelves into the ſea, and dive to a very great depth; but they frequently ſtrain themſelves by retaining their breath too long, and, on coming out of the water, often vomit great quantities of blood. Sometimes they are in danger of deſtruction from the monſters of the deep. The knife they carry in their hands would be but an inadequate weapon for their defence; but accuſtomed perfectly to diſtinguiſh objects through that pellucid element, as ſoon as they diſcover the voracious fiſh, they ſhoot up with the greateſt rapidity from a prodigious depth, and in an inſtant are in their boat.'

Bad weather detaining our traveller a few days in the harbour of Symé, he made an excurſion into the country; but as nothing material occurs here, we ſhall follow him on his voyage, buffeted by contrary winds, driven from iſland to iſland, and ſeeking Candia, as Ulyſſes ſought Ithaca. The Greek ſailors ſuſpected

the ſhip to be enchanted; and in order to break the enchantment, a prieſt was brought on board. As a ſpecimen of this peculiar ſuperſtition, we ſhall tranſcribe M. Savary's deſcription of the ceremony:

'He [the prieſt] * is now come on board, arrayed in the ſacerdotal habit. In one hand he carries a cenſer, in the other a bruſh † for ſprinkling holy water. A long ſtole hangs down his black gown. The length of his beard, the contraction of his brows, and his conical cap, make him appear not unlike a magician himſelf. A young child ‡ walks before him, carrying a baſon full of holy water. The grave prieſt *is* juſt begun to beſprinkle our apartments, without ſparing any of the aſſiſtants §. He has beſtowed his benedictions on all on board, the men, the maſts, and the ropes. He has repeated *a power* ‖ of prayers and forms, to exorciſe Satan, and diſſipate his wicked enchantments. With his cenſer in his hand, and burning in it fragrant aromatics, he has gone through every part of the ſhip. Each of us has had his ſhare; for each has been ſmoked with the perfumes iſſuing from the ſacred cenſer.—After the ceremony was finiſhed, the prieſt held out a little baſon, into which we put ſome pieces of money. He then took his leave, wiſhing us a proſperous voyage, and great happineſs. The ſailors, thinking themſelves now diſenchanted, ſeem quite happy. Can they not perceive, that their own unſkilfulneſs in the art of navigation is the only charm which retards their progreſs? No, doubtleſs; ſuch ſagacity ſuppoſes an extent of knowledge far beyond what they poſſeſs. Superſtition is the daughter of ignorance. She is as old as the firſt of the human race; nor will our lateſt poſterity ſurvive her.'

The unbewitched ſailors proceeded on their voyage. Contrary winds, however, drove them to Caſos, where our traveller deſcribes a happy, though not a rich people. Caſos is ſubject to the Turks, but they dare not inhabit it, becauſe it has no fort; the people therefore enjoy a tranquillity and liberty almoſt unknown in the Archipelago.

Sailing from Caſos, M. Savary, at length, arrived at Candia. His deſcription of this iſland forms an abſtract of its hiſtory from the earlieſt times; containing an account of its firſt inhabitants, their government and manners; the explication of thoſe parts of its hiſtory that are involved in fable, and the myſteries of the heathen mythology; the revolutions which it hath undergone, and the ſtate in which it is at preſent.

M. Savary is not leſs attentive to the manners and appearance of the inhabitants, than to the other circumſtances which

* This extract is from the firſt tranſlation.

† The other tranſlation ſays a *veſſel*. The French word is *goupillon*, a bruſh.

‡ The other tranſlation ſays *a boy*.

§ *Byeſtanders*.

‖ i. e. *A great number*.

we have already mentioned. The following general deſcription * of the Cretan ladies, which follows that of the men, will give our readers no unfavourable idea of the author's gallantry and attachment to the fair ſex:

'In a country where ſtrength and dignity diſtinguiſh the men, you may well ſuppoſe, Madam, that grace and beauty adorn the women. Their dreſs does not reſtrain the growth of any part of their bodies, and their ſhape therefore aſſumes thoſe admirable proportions with which the hand of the Creator has graced his faireſt workmanſhip on earth. They are not all handſome or charming. But ſome of them are beautiful, particularly the Turkiſh ladies. In general, the Cretan women have a riſing throat, a neck gracefully rounded, black eyes, ſparkling with animation, a ſmall mouth, a fine noſe, and cheeks delicately coloured with the freſh vermillion of health. But the oval of their form is different from that of Europeans, and the character of their beauty is peculiar to their own nation. I would not preſume to draw a parallel between Cretan and European beauty. Beauty ever merits our praiſe and homage. But the ſentiments which animate the heart, and diſplay themſelves in the features and complexions of beauty, are what will ever determine its comparative excellence in the eyes of the man of ſenſe and virtue.'

After a few more remarks, he adds,

'Such, Madam, are the reflections of a traveller, who, by comparing the various opinions and ſentiments of different nations, endeavours to diveſt himſelf of prejudices, and thinks, that Nature alone, untortured by affectation, and unſpoiled by art, is truly beautiful. But he does not preſume to ſet an high value on his reflections; and hopes you will pardon him for preſuming to offer them.'

Leaving Candia, M. Savary propoſed going to Conſtantinople, but hearing that the plague was raging in that city, he changed his route, and deſcribes, in a few words, the iſland of Melos, with which the volume before us cloſes.

The author propoſed to deſcribe other iſlands which he viſited in the Archipelago, but dying before he had put the laſt hand to the remainder of his letters, the editor has not given them to the public.

Mr. Elliot's tranſlation wants an Index, which that for Meſſ. Robinſons poſſeſſes; this is counterbalanced by a very ſenſible Preface to the former, as we before obſerved, while the latter wants this advantage. Farther we can not carry the compariſon, as we have not the original at hand.

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* From Mr. Elliot's tranſlation.

ART. III. *Obſervations upon the Liturgy.* With a Propoſal for its Reform, upon the Principles of Chriſtianity, as profeſſed and taught by the Church of England; and an Attempt to reconcile the Doctrines of the Angels' Apoſtacy and perpetual Puniſhment, Man's Fall and Redemption, and the Incarnation of the Son of God, to our Conceptions of the Divine Nature and Attributes. By a Layman of the Church of England *, late an under Secretary of State †. To which *is* added, the Journals of the American Convention, appointed to frame an Eccleſiaſtical Conſtitution, and prepare a Liturgy for the Epiſcopal Churches in the United States. 8vo. 212 Pages. 3s. Boards. Debrett. 1789.

WHATEVER may be objected to our book of common prayer, it is, on the whole, an excellent formula of public devotion; and might be compared to a garden, well laid out, and adorned with many beautiful plants; but there is no garden which does not produce weeds, from which it ſhould, from time to time, be cleared. Accordingly, it is the opinion of many judicious obſervers, that the heads and guardians of our eccleſiaſtical eſtabliſhment might do infinite honour to themſelves, and render the cauſe of Chriſtianity the greateſt ſervice, were they, for this purpoſe, to ſet the hoe of reformation to work; and there is, perhaps, much reaſon to apprehend, that ſhould they hold out much longer againſt the wiſhes of an enlightened age, and refuſe to make thoſe reforms which are daily becoming more and more obvious and neceſſary, their inflexibility will at laſt produce the moſt deſtructive conſequences.

Dr. Prieſtley thinks that the progreſs of free enquiry will terminate in the total overthrow of the eſtabliſhment; his prophetic eye ſees, or he imagines, a vaſt quantity of gunpowder accumulating, grain by grain, under the very foundations of our eccleſiaſtical ſyſtem, which, by ſome accidental ſpark, will violently explode; and overthrow, at once, Archbiſhoprics, Biſhoprics, Deaneries, Prebends, Canonries, Archdeaconries, &c. We do not look with complacency for the accompliſhment of this prediction; nor do we wiſh to be ſpectators of the confuſion which it muſt occaſion; and as the dignitaries of the church muſt wiſh it much leſs than others can be ſuppoſed to do, is it not rather ſtrange that they do not endeavour to ſtrengthen their eſtabliſhment, by making its articles and public ſervice more conformable to reaſon, and to ſcripture; the great ſtandard of all? Do the *cloud-cap'd* cathedrals and the *gorgeous palaces* of our biſhops reſt on the Athanaſian Creed? Would not its removal from the Liturgy ſtrengthen rather than ſhake their foundations? Judicious amendments may contribute to preſerve, but cannot, we ſhould

* William Knox, Eſq. † In the late American Department.

think, injure the eſtabliſhed religion. By taking out of this noble edifice, the ſandy and mouldering ſtones of error, and by replacing them with the adamant of truth, they may inſure its perpetuity.

The hints, therefore, that Mr. Knox, the author of theſe *Obſervations*, (with thoſe of many other writers) has here thrown out, reſpecting a review and reform of the common prayer, deſerve ſerious attention. He writes on this ſubject, not with the aſperity of a ſectary, but with the mildneſs of a friend to the national church; and has pointed out, in a diſpaſſionate and agreeable manner, many defects in the Liturgy, which evidently require amendment. Anxious for its proſperity and reputation, he longs to have its public ſervice rendered leſs objectionable.

Unlike his nameſake, *John Knox*, of reforming memory, he is not for any violent alterations. He propoſes no change in the conſtitution or diſcipline of the church; he merely ſuggeſts the propriety of removing a *few expreſſions* from the Liturgy, which he thinks it can very well ſpare. He would however expunge, without heſitation, that opprobrium of orthodoxy, *the Athanaſian creed**, and, though profeſſing himſelf a trinitarian, he would reject the *Nicene* creed likewiſe; becauſe neither are drawn in terms of ſcripture, nor can be proved to have been uſed in the primitive church. In the apoſtles' creed, he ſeems diſſatisfied with the *holy catholic church, the communion of ſaints*; would leave out, *he deſcended into hell*; and alter the phraſe *ſitting at the* RIGHT HAND *of God*, for, ſays he, 'hereby we expreſs a belief that God has hands.' But many will think this laſt objection frivolous. Who, poſſeſſed of the leaſt reflection, ever underſtood theſe words literally? Of the Deity, we muſt, for the moſt part, ſpeak figuratively.

With more reaſon, he *intimates* the impropriety of the petitions in the litany being addreſſed to Chriſt rather than to the Father; for, in no one place in the New Teſtament has he held himſelf forth as the great object of prayer; but expreſsly commands his diſciples to pray *to* THE FATHER, *in his name*, and is repreſented by his apoſtles as *our Mediator and Advocate* WITH *the Father*. He ſhould boldly, therefore, have recommended the removal of every thing from this admired compoſition which militates againſt this idea, and not have contented himſelf with propoſing, in the 2d and 3d petition, the change of the word *God* for *Eternal*, and in the 4th, to read, *O holy and glorious Trinity, Father, Son, and Holy Ghoſt, one God bleſſed for ever more:* for theſe are alterations without amendments. *Eternal Son and eternal Holy Ghoſt* are phraſes equally unſcriptural with the word

* Mr. Knox thinks that this creed has made more deiſts than all the oppoſers of Chriſtianity.

perſon;

perſon; and to the uſe of the word *trinity* even Calvin objected, on this ground.

On ſome other particulars, Mr. Knox very properly animadverts; but after thus employing himſelf in the ſerious buſineſs of reformation, he daſhes away into the regions of conjecture and hypotheſis. We have endeavoured to follow him; but we cannot ſay that his airy flight has given us much pleaſure. The ſubjects which he here diſcuſſes, are, from their very nature and the ſcanty information about them in ſcripture, ſo preſſed with difficulties, that every attempt at explanation is open to ſome objections. Concerning *the* FALLEN ANGELS, we have ſcarcely *any thing*; and of the FALL OF MAN, *very little*. Mr. Knox laughs, not improperly, at the vulgar notion conveyed by ſcripture prints, of a large ſnake twined round an apple-tree, and preſenting Eve with an apple: but it is eaſier, in this matter, to laugh at erroneous conceptions, than to unveil the truth. We wiſh the late Mr. Farmer (the author of a *Diſſertation on Chriſt's Temptation*, and other ingenious and learned works) had favoured the public with a Diſſertation likewiſe, on the *Temptation of our general mother by the ſerpent*. The learned world is in great want of ſomething ably written on the *leading chapters of the book of Geneſis*. Great learning is requiſite for this undertaking; we cannot therefore ſubſcribe to the compliment which this gentleman pays himſelf, p. 57.

'That *that* acquaintance with human policy which his ſituation (as under ſecretary of ſtate) gave him, may have led him into a train of thinking which may enable him better to develope the mazes of celeſtial and infernal polity, than the moſt ſtudious and contemplative way of life could have done.'

He ſuppoſes that *the fall of the angels* was *ſubſequent to the creation of man* *, and that the cauſe of their fall was their endeavours to excite this *new creature* to diſobey the divine commands. He imagines that Lucifer's reaſon for undertaking the ſeduction of our firſt parents, was the preſcience which he and the other angels were permitted to acquire of man's deſtination and future exaltation above them; whereby his pride (he being of the firſt order) was ſo alarmed, and his indignation ſo excited, that he formed in his mind the ſtratagem of miſleading man to offend againſt his Maker, in order to prevent his exaltation. With this intention, he came to Eden, in the ſhape of

* His reaſons for this ſuppoſition are curious:

'If angels had fallen before man was made, it could not have been ſaid with truth by David and St. Paul that *man was made a little lower than them*;—beſides, St. Paul aſſerts in his Epiſtle to the Corinthians, man's ſuperiority to the fallen angels; *Do ye not know that the ſaints ſhall judge the world?—Do ye not know that we ſhall judge angels?*'

thoſe

thoſe angels who were the meſſengers of God to our firſt parents, which was that of a flying dragon, ſurrounded with luminous rays, *(How is this to be proved?)* and thus beguiled them. Setting the matter in this light, he finds an excuſe for *their* violation of God's commands, removes the charge of diſbelief, and voluntary diſobedience, and leaves them the objects of compaſſion and mercy; while the inſolent preſumption and baſe treachery of Lucifer and his aſſociates render them, for ever, ſubjected to the Divine diſpleaſure, and exclude them from all title to his favour and forgiveneſs.

Here, however, we muſt remark, without taking notice of other objections to which this hypotheſis is liable, that, if the crime of the *firſt pair* was in itſelf ſo *inconſiderable* as Mr. Knox makes it, their puniſhment ſeems to have been too great. According to this account, they could ſcarcely be ſaid to have diſobeyed: They might have concluded, if Lucifer was not to be diſtinguiſhed from one of thoſe angels who bore the Divine commands, that the prohibition was withdrawn, and that now they had a permiſſion to eat; and does it comport with our ideas of Divine juſtice to puniſh new inexperienced creatures, by baniſhment from Paradiſe, by making them inhabitants of a curſed world, and by death itſelf, for a mere miſtake? or does this account of the *fall of man* accord with the hiſtory of Redemption?

As one end of man's creation was to put the virtue of angels to the proof, ſo Mr. Knox conſiders the redemption by Chriſt as deſigned to fill up the void in the celeſtial choirs, which the apoſtacy of Lucifer and his aſſociates had occaſioned. Are we hence to infer that heaven will admit only a certain number; and that the multitude of the fallen angels was ſo great, that all the ſouls of men who are to be ſaved by Chriſt, will only fill this void? Where do thoſe books, which Chriſtians receive as the baſis of faith, lay down, or even intimate, ſuch a doctrine?

Mr. Knox's explanation of the phraſe, *in the image of God*, tending to ſhew (to uſe his own words, p. 79.) *that every man appears to be a* TRINITY *within himſelf*, that hence he might deduce a Trinity in the Divine nature, will, we believe, give little ſatisfaction to any judicious and intelligent reader.

In ſhort, however laudable his intention may be, Mr. Knox ſeems to have undertaken the diſcuſſion of topics to which he is unequal, and on which we have thus been prompted to dwell, in hopes that ſome able biblical ſcholar (not an enthuſiaſt, or myſtic, for ſuch would ſoon give us *enough* of it) will oblige us with *the hiſtory of the ſerpent.*

The Journals of the American Convention, which are added as an Appendix, contain the hiſtory of the toleration and ſettlement of the Epiſcopal church in the United States; and the correſpondence

correſpondence with our Prelates reſpecting the ordination of American Biſhops. To this we ſhall have occaſion to refer in a ſubſequent article.

ART. IV. *The Book of Common Prayer*, and Adminiſtration of the Sacraments, and other Rites and Ceremonies, *as reviſed and propoſed to the Uſe* of the Proteſtant Epiſcopal Church, at a Convention of the ſaid Church in the States of New York, New Jerſey, Pennſylvania, Delaware, Maryland, Virginia, and South Carolina, held in Philadelphia, from September 27th to October 7th 1785. 8vo. 4s. Boards. Philadelphia printed; London, reprinted for Debrett. 1789.

FORMS of Prayer for public worſhip appear to be attended with ſo many advantages, that we wonder at thoſe Chriſtian churches, who *altogether* exclude, rather than at thoſe who admit them. A well-compoſed Liturgy ſerves to facilitate Divine worſhip, gives the laity a more immediate part in prayer, and ſecures, in all places, as far as this goes, a decent ſervice. We mention theſe particulars with no view of depreciating extemporary or free-prayer, for which, we are perſuaded, much may be ſaid; and which, when conducted by men of real ſenſe and piety, cannot fail of exciting true devotion: but when we recollect what abilities and ſelf-poſſeſſion it requires in the officiating miniſter, how many circumſtances may contribute to derange the ideas and introduce confuſion; and moreover when we recollect what rhapſodies and incoherencies we have ſometimes heard, inſtead of PRAYER, we have been diſpoſed to think that it would be prudent in all churches to admit at leaſt a few fixed forms, though there may be reaſons for not having the whole ſervice entirely to conſiſt of them.

We were, therefore, not diſpleaſed at the ſight of an *American* Common-Prayer Book; and we think this tranſ-atlantic Proteſtant Epiſcopal Church could not have adopted a better model than the Liturgy of the Church of England. On this, however, the American Epiſcopalians have conſiderably improved, by retrenching ſuperfluities, and expunging many paſſages which have long appeared to the reflecting part of mankind objectionable; and we cannot but be of opinion that they would have carried their reformation ſtill further than they have done, had they not been afraid of offending our right reverend Prelates, from whom their Biſhops were to receive ordination; and who gave the Americans to underſtand that their prayer to this purpoſe could not be granted, unleſs the new church agreed with the old in doctrine and diſcipline. The great doctrines are indeed retained; and, in ſum and ſubſtance, it is the ſame with our Liturgy. Wherein it differs, it may gratify our readers to

be

be informed. It will not be expected of us to point out every little variation; but we will mention what may be ſufficient to give a general idea of the whole.

To begin with the *Articles of Religion*, though placed at the end of the prayers: theſe are reduced from thirty-nine to twenty in number; the doctrines, however, are of the ſame caſt with thoſe of the church of England, but rather leſs exceptionably expreſſed. Their firſt article (which includes the ſubſtance of our firſt five), though it aſſerts a *Trinity*, does not declare, as ours do, the three perſons of *one ſubſtance, power, and eternity*. There are other alterations which we have not room to ſpecify.

In going through the book, we obſerved that the *commination* or *curſing Aſh-Wedneſday* ſervice, the *Athanaſian* and *Nicene* Creeds, were altogether omitted *; and the words, *he deſcended into hell*, expunged from the Apoſtles' Creed. In the *Te Deum* for, *thou didſt not abhor the virgin's womb*, the American Epiſcopalians read, *thou didſt humble thyſelf to be born of a pure virgin*. From the *Miniſtration of Infant Baptiſm*, they have expunged that clauſe which obliges the ſponſors to engage that the child who is to be baptiſed ſhould *renounce the devil and all his works*, &c.; from the *Form of Matrimony* they have ſtruck out, *with my body I thee worſhip*; from the *Burial Service*, *the ſure and certain hope*;

* They are ſo in the book before us, but we fear, nevertheleſs, that the American church has not got rid of both of them. This, as the title ſhews, is the *Book of Common Prayer* as ſettled in 1785; but at the Convention in the following year, it appears by the Journals annexed to *Mr. Knox's Obſervations*, &c. of which we have given ſome account in the former article, that in conſequence of the remonſtrances of the Prelates of England, the Convention debated theſe points afreſh, and re-admitted the *Nicene Creed*, and the expunged article reſpecting *Chriſt's deſcent into hell* into the Apoſtles' Creed. The Archbiſhops plead for the two diſcarded Creeds, as *reſpectable for their antiquity*; and obſerve of the *deſcent into hell*, 'that it was an article which was thought neceſſary to be inſerted with a view to a particular hereſy in a very early age of the church, and has ever ſince had the *venerable ſanction of univerſal reception*.' But here it might be aſked, are we, in our ſearch after truth, and in forming our religious ſentiments, to overlook reaſon and ſcripture, from a *ſuperſtitious reſpect for antiquity*? Might not the Papiſt ſay of the doctrine of Tranſubſtantiation, and the Pagan of Polytheiſm, that they are *ventrable for their antiquity*? and if our Biſhops could ſay nothing more in behalf of the Athanaſian and Nicene Creeds, had they not much better have ſaid nothing? How, likewiſe, we beg leave to aſk, can an *article*, ſo long and ſo often objected to, be ſaid to have had the *venerable ſanction of univerſal reception*? We cannot likewiſe avoid noticing the difference between our preſent right reverend Prelates and Archbiſhop Tillotſon, who, reſpecting the Athanaſian Creed, wiſhed *that the church was fairly rid of it*.

and

and from the Prayer for the Clergy, the introductory addreſs, *O thou who alone workeſt great marvels*; on which we have heard ſome, who meant to be witty, remark, that even the church itſelf allows it to be a marvellous thing to endue a Biſhop with grace. For the word *prieſt*, they uniformly read *miniſter*.

From theſe few ſpecimens, our readers may judge, what ſort of alteration our Book of Common Prayer underwent in the Committee appointed by the American Convention, for the purpoſe of reviſing the Liturgy, and of rendering it conſiſtent with the American revolution, and the conſtitutions of the reſpective ſtates.

In the room of thoſe ſervices in our Liturgy which reſpect *political events*, they have ſubſtituted 'A Form of Prayer and Thankſgiving to Almighty God, for the ineſtimable Bleſſings of Religious and Civil Liberty, to be uſed yearly on the 4th Day of July' (the date of American independence).

This is followed by another, which is exceedingly proper, and meets our entire approbation, *viz.* 'A Form of Prayer and Thankſgiving to Almighty God, for the Fruits of the Earth and all the other Bleſſings of his merciful Providence; to be uſed yearly on the firſt Thurſday in November.'

This is a ſort of religious celebration of *harveſt home*.

They have likewiſe added a *Form of Prayer for the Viſitation of Priſoners*, as uſed in the church of Ireland.

The American Liturgy has farther improved on the Engliſh, in the appointment of the Leſſons, and in arrangement of the Pſalter Pſalms †. To theſe are added metrical Pſalms and Hymns for the Purpoſes of Pſalmody, which appear to be a collection from various authors. Three are the compoſition of Addiſon, and ſeveral are from Dr. Watts, whoſe tranſlations of the Pſalms are generally uſed in the chapels of the Diſſenters.

Amid the many verbal alterations which we have noticed, we were ſurpriſed to find the beginning of the Collect, *Prevent us, O Lord*, &c. unaltered, as the word *prevent* bears a very different meaning to what it formerly did.

After having given this brief account of this reviſed Form of Prayer, it may be proper to remind our readers that it is not *eſtabliſhed*, but only *propoſed* to the uſe of the American Epiſcopal Church. It may, probably, undergo further alterations, and be brought nearer to the ſimple ſtandard of the New Teſtament. The Committee employed in this reviſal of the Common Prayer deſerve commendation for what they have done, and for the modeſty and humility with which they ſpeak of their labours, at the concluſion of their preface. 'They hope the whole will

† Wherever the Bible-tranſlation appeared preferable to the old tranſlation, it has been adopted.

be

be received and examined by every true member of the church, and every ſincere Chriſtian, with a meek, candid, and charitable frame of mind; without prejudices and prepoſſeſſions; ſeriouſly conſidering what *Chriſtianity* is, and *what the truths of the Goſpel* are.'

Theſe are particulars which all thoſe who are appointed to compoſe *Public Forms* ſhould ſeriouſly conſider, and to which they ought moſt ſcrupulouſly to attend. In all doctrines of difficult comprehenſion, we ſhould adhere to the language of Scripture as cloſely as poſſible; and care ſhould be taken to avoid ſuch explanations of what is deemed myſterious, as might cauſe diviſions. Metaphyſical ſubtleties ſhould have no place in a ſervice deſigned for the uſe of the multitude.

ART. V. *Infancy*, or *the Management of Children*, a Didactic Poem, in Six Books. By Hugh Downman, M. D. 12mo. 155 Pages. 2s. 6d. ſewed. Printed at Edinburgh; and ſold in London by Robinſons, &c. 1788.

WE have already ſpoken of the three firſt diviſions of Dr. Downman's poem (Rev. vols. I. and liii.), and in terms of approbation. He informs us, in an advertiſement, that the three laſt books have been written ſome years; and that a new edition of the former being required, he has been induced to reviſe, correct, unite, and publiſh the whole.

Of didactic compoſitions in verſe, the Georgics of Virgil are confeſſedly the firſt. Heſiod was Virgil's model, and Armſtrong is Dr. Downman's. We cannot ſay, indeed, of the latter as was obſerved of the former, that *he has far excelled his maſter*: he certainly has not equalled him, but he had many difficulties to encounter. The Mantuan poet has been ſpoken of as "toſſing his dung about with dignity:" the Britiſh bard may be repreſented as compoſing his *panado* with a becoming grace. In other words, the directions laid down by Dr. Downman for the management of children, are excellent, and worthy of particular attention. But, ſtill, we muſt object, in ſome meaſure, to the ſubject-matter of the work before us, although the execution of it is occaſionally brilliant.—A painter may colour with the warmth of a Guido or a Titian; but if he chuſes his ſubjects from among the works of the Flemiſh maſters,—whoſe pictures preſent us with an image of Nature, indeed; but of Nature in her rude and unpoliſhed ſtate—his tints will ſcarcely be admired ſo much as they would be if exhibiting the graces of the Italian ſchools.

Dr. Downman, however, ſo repeatedly ſtarts from the path in which he had originally choſen to wander (that of *Epiſode*), and preſents us with ſo many pleaſing and variegated flowers,

that we cannot but admire, in this particular, the juſtneſs and the elegance of his taſte. The following truly poetical invocation to the Muſe, and apoſtrophe to the poets of ancient and modern times, will evince the truth of our remark:

'Thus far the Muſe Didactic hath aſſay'd
Her purpos'd theme, ſcattering before the ſteps
Of Truth and Science, o'er their toilſome paths,
The not unfrequent flower; the ſweets which bloom
On thoſe delicious banks for ever green,
Fed by tranſlucent rills which murmuring ſweep
O'er ſands of gold; where Fancy, loveliеſt Nymph,
Delighted ſtrays, or with the Sylvan powers,
Dryads, and Fauns, diſporting, joins the dance,
And ſings her wildeſt note; or ſilent ſtands,
Her roving eye, her giddy ſtep enthrall'd,
Attentive to Minerva's heavenly voice,
Enamour'd of her wiſdom; and from Her
Receives the potent wand by Judgment form'd,
And waves it o'er her works, which thence remain
Unfading and immortal. Reſt not here,
O Virgin, ſtill be infant man thy theme;
And what of clothing, what of exerciſe
He needs, relate: nor his diſeaſes ſcorn
With hand benign to paint, and teach the cure.
'Thou wilt not, if the ſharp inclement air
Of cold neglect freeze not thy vital warmth,
And in the cave of ſolitude faſt bind
Thy wings aſpiring, which ſhall ſhed their plumes
Of varied dye, or fold thee ever round
In ſullen indignation. Rather far
From thee be thoughts like theſe! Stoop not thy ſoul
To fears of vulgar nature; high above
This ſordid earth direct thy piercing eye,
And view where rear'd beyond the gulph of Death
Stands Fame's refulgent dome, to living Wight
Aye inacceſſible. Still, as of yore
Thou ſought'ſt th' Aſcrean, or the Mantuan Bard,
Thy viſions ſpread before my raptured ſight,
And ſoothe my ear with thoſe celeſtial ſtrains,
Which on Olympus' lofty top reclined,
Charm Jove himſelf: while virtue, reaſon, truth,
Humanity, and love, each ſound applaud,
And bleſs th' unproſtituted lyre. Oh! hail
Ye pure, ethereal Bards, who nobly ſtoop'd
To teach mankind! who round the flowing locks
Of fancy, caſt the ſacred wreath, inwove
By the fair fingers of Utility,
Which ſcorns caprice, and whim, amuſive toys,
And trifles vain, th' unprofitable gawds
Which catch the light and airy mind of Youth,
Or vacant Pleaſure! Hail again ye Bards!

Nor

Nor only ye of Greece and Rome, who firſt
Stole from the crowd profane my chaſtened thoughts,
And as I gazed upon your page, inſpired
The holy frenzy of ambitious love,
Aiming with ardent, but ſucceſsleſs toil,
To emulate your beauties! Ye too hail
Ye Sons of Britain! Maſters of the ſong!
Thou AKENSIDE, late wept by every Muſe,
Whoſe ſkilful hand unlock'd the ſacred ſource
Of mental pleaſure, founded in the new,
The graceful, and ſublime! Nor blind to worth,
Tho' ſtill upon this wave-worn ſhore it ſtand
Of troublous life, by envy's blaſts aſſail'd,
Be thou ungreeted, ARMSTRONG, in my verſe,
Thou Parent of the Prophylactic Lay!
Nor MASON, thou, whoſe poliſh'd taſte inſtructs
To form the Engliſh Garden, mingling art,
With rural wildneſs, and ſimplicity!
Nor BEATTIE, Friend of Truth, whoſe Gothic harp,
As if from magic touch, emits ſuch tones,
That e'en Apollo might his lyre forget,
And wonder at the harmony; while pleaſed,
In Edwin's ripening Genius, we behold
The progreſs of thy own! Hail too, ye Friends
Of Nature and the Muſe, of ſoul refined,
Of judgment uninpair'd, by flaviſh Art
Unmanacled, who feeling, dare confeſs
The pleaſure which Ye feel! who mid the ſcenes
Of calm retirement, from the genuine cup
Nectareous, virtue-crown'd, drink true delight!
While the mad riotous crew at diſtance heard,
Diſturb not your pure ears, nor aught inſpire
But pity and contempt! To you alone
Theſe Bards have ſung, to you alone I ſing.'

The addreſſes to his ſeveral friends, particularly thoſe in the medical line, are proofs of an ingenuous and liberal mind. We will tranſcribe the lines addreſſed to the Doctors Cullen and Milman (two phyſicians of very conſiderable note), as inſtances of the noble and diſintereſted conduct which we ſo greatly approve:

'And ſay, wilt thou (to whom long ſince had flow'd
The grateful ſtrain, if apprehenſive doubt
Had not ſhrunk fearful from the public eye,
And dreaded leſt thy praiſes ſhould appear
Link'd to our ſlighted numbers;) Say, wilt Thou,
CULLEN! Unrivall'd Maſter of thy art!
Of ſoul acute, throughout the winding maze
Of every devious ſyſtem, to purſue
And mark the ſteps of error! By whoſe aid
Edina rears her Academic palm!
While to thy precepts liſtening, gathers round
Attentive Youth from each far-diſtant ſhore,

And

And bigot envy droops beneath the ray
Of thy ſuperior luſtre! In whoſe heart
Dwells candour, inmate of the truly great;
And modeſt diffidence. Whom judgment ſage,
By long experience taught, directs to fix
The bounds of theory, ne'er own'd a guide
But where obſervance faithfully ſevere
Hath ceas'd to pry; yet by her labours ſkill'd,
As with a glance, nicely to ſeparate
What vulgar minds, by ſeeming likeneſs caught,
Abſurdly blend; and deem thy conduct raſh,
Till they behold with wonder health array
Thoſe cheeks in roſy mantle, lately view'd
As death's pale harbingers. For to thy eye
Memory her faireſt tablet ſwift preſents,
And method gives that readineſs of thought
By them aſcrib'd to fancy, but which ſprings
From painful application. Say wilt Thou
Accept our tributary verſe? Thou wilt.
For in thy breaſt the ſofter graces dwell,
Nor hath Philoſophy with ſtern controul
Leſſen'd the milder virtues of the Man;
Thine is the breath ſincere of friendſhip, thine
Compaſſion's unaffected ardour, thine
The Huſband's and the Father's tender love,
And warm benevolence incircling all.'

* * * *

'To thee, whom laudable Ambition fires,
Surmounting every obſtacle, to climb
The height of ſcience, rivalling the fame
Of Arbuthnot, or Garth, or learned Mead:
With whom in life's gay morn my heart inwove
A bond of union, which no power but death
Can e'er untwine: whoſe warm, whoſe liberal voice
Hath oft approved my ſtrains, in this perchance
Too partial, yet humane, and in the ſong
Contemplating the Friend: This verſe, to thee,
MILMAN! as worthier of thy claſſic ear,
I now devote; nor would I on thy time
Sacred to public good, or ſtudious thought,
Intrude the futile levities of wit,
Or uſeleſs elegance, howe'er refin'd.'

What an example to the learned and ſcientific world! While many of its members are endeavouring to render each other ridiculous in the public eye; while they are torn by envious and malignant paſſions at the ſight of excellence in another; while, in ſhort, we often ſee them ſo thoroughly contemptible as to "ſicken even if a friend prevail;" Dr. Downman ſtands forth the panegyriſt of certain of his medical brethren, the warm and ſtrenuous aſſertor of their ability in the healing art!—The other *oblations* at the ſhrine of friendſhip are equally valuable.

Our readers will perceive, from the foregoing extracts, that the epiſodical parts of the poem are, as we have already intimated, extremely beautiful. We are under the neceſſity, however, of obſerving in ſumming up the character of the work, that there are ſome errors of expreſſion in it, and alſo a few harſh and unpoliſhed lines. But where the general merit is ſo prevalent, it might be deemed invidious to point them out. The author, like Baron Haller, is a twofold ſon of Apollo, and we accordingly owe him particular reſpect: for to call on that deity in his medical character, *Medere Pæan!* as the ancients were accuſtomed to ſay, is not, alas! unuſual with ſome of us.

ART. VI. *The Adventures of Telemachus, the Son of Ulyſſes.* Tranſlated into Blank Verſe. By John Canton, late private Secretary to the Marquiſs of Rockingham. 4to. 25 Pages. 2s. Debrett, &c. 1788.

IN his Dedication to the Earl Fitzwilliam, the author ſtyles this tranſlation, an 'attempt to ſhew, how forcibly Blank Verſe will convey to an Engliſh ear, the majeſtic ſimplicity of Fenelon's harmonious proſe.'—The tranſlator, therefore, ſhall firſt afford our readers a ſpecimen of the Engliſh muſic that he has added to the French notes of Fenelon; and we will not anticipate their feelings by previous obſervations: only remarking that we think the paſſage which we have ſelected is one of the moſt poetical, and moſt happily rendered, of the whole compoſition:

'Soon at Calypſo's grotto they arrive;
Where all around Telemachus beheld
Aſtoniſh'd, every charm to bleſs the ſight
By ruſtic, ſweet ſimplicity adorn'd.
Nor marble columns ſoaring to the roof,
Nor well carv'd ſtatues burſting into life,
Nor bold touch'd efforts of the painter's ſkill,
Nor gold nor ſilver caught the raviſh'd eye;
But vaulted chambers in the grot were hewn,
With ſea-born ſhells and rock-work cruſted o'er;
Whilſt a young vine, with purple tapeſtry,
Extended equally around the walls
Its ſpreading branches and its tender ſhoots.
The gentle Zephyrs with their cooling breath
Blew from the grotto Phœbus' ſcorching beams.
Springs of pure water, murm'ring thro' the meads,
Refreſhing violets and amaranths,
Form'd in their winding courſes nat'ral baths,
Whoſe brightneſs yielded not to cryſtal clear.
A thouſand native flowers of lovely hue
Enamell'd o'er the carpet's verdant green
That round the grotto ran: a wood there ſprung
Of tufted trees that golden apples bore;

And

And in all ſeaſons ſpread its bloſſoms forth,
O'er hill and valley breathing ſweet perfume:
A ſeeming night the ſhading branches form'd,
Thro' whoſe intwinings Phœbus ne'er cou'd pierce;
Crowning the beauteous meadows with delight.
The warbling birds in conſtant melody
Join'd their ſweet muſic to the rivulet,
That noiſy fell in quick and foaming ſtreams
From the green mantling ſummit of a rock,
And ſporting wanton thro' the meadows ran.
The grotto of the goddeſs brightly fix'd
Upon the gentle riſing of a hill,
Gaz'd o'er the ſea, that oft was clear and ſmooth;
Oft roſe in lofty mountains to the ſky;
And vainly angry with repelling rocks
Roar'd, ſwell'd, and burſt its fury on their ſides.
A winding river thro' the country flow'd,
With blooming iſlands thickly ſtudded o'er,
Edg'd round with flowering limes and poplars tall
That rear'd their ſtately ſummits to the clouds.
Between the banks the ſhining currents play'd;
Some with rapidity their waters roll'd;
Some gliding ſoft in ſecret ſtole along;
Others with ſerpentine and mazy round,
Back toward the place return'd from whence they ſprung,
Unwilling ſtill the charming ſpot to loſe.
Far off the hills and mountains in the clouds,
Hiding their heads, preſented to the view
Fantaſtic forms that yielded freſh delight.
The neighbouring hills with cluſt'ring vines were ſpread,
Whoſe ſwelling grapes, in richeſt purple dy'd,
Hung down in rich feſtoons; th' extending leaves
To hide the growing treaſure idly ſtrove,
That lowly bow'd the branches with its weight.
O'er the wide view the rich pomegranate roſe,
Th' olive and fig-tree, with an endleſs ſtore
Of richeſt kind luxuriant, and far ſpread
One univerſal garden to the eye.'

Underſtanding that a continuation of this work is intended, we earneſtly recommend it to the author, to ſtudy the meaſures of Milton and Shakeſpeare; in which, he will find that blank verſe admits a much greater variety of numbers, than he ſeems, at preſent, to attribute to it. From its very nature, and from the perpetual recurrence of couplets, rhyme is, in ſome degree, monotonous, even in the works of the beſt poets; for which reaſon, we cannot think it the moſt eligible mode of verſion in epic poetry: yet blank verſe muſt be vigorouſly ſuſtained, and carefully guarded from falling into meanneſs of diction, as well as preſerved from inelegant aſperities of verſification. Obliged as we are, by the duties of our office, to deliver a fair and im-

partial opinion, we are ſorry to obſerve, that many ſuch treſpaſſes occur in the work before us. The relation of the appearance of Telemachus before the King of Sicily, affords an example of a bolder liberty taken with the laws of accent and quantity, than we ever remember to have witneſſed, in ſo narrow a compaſs, as the ſtrange "committing ſhort and long" with the name of ANCHISES, within eight lines of each other:

'To ſacrifice us both upon the tomb
Of Anchĭſes: their blood, ſaid he, will flow,' &c.

* * * *

'And all their minds upon the act were bent
Before Anchīſes' tomb they quickly led.' &c.

A boy at ſchool would ſuffer for the offence againſt the Virgilian name of Anchīſes, reduced to Anchĭſes in the firſt inſtance; and rightly, but inconſiſtently, extended, as if on the rack, or on the bed of Procruſtes, to Anchīſes in the laſt. We are ſorry to ſay that nothing can be more mean and proſaic than the eight lines that follow the above.

In the annexed paſſage, the firſt five or ſix lines have ſome merit; but we cannot admire the proſaic character of the eight or ten that are ſubſequent to them:

'Meanwhile the deſtin'd ſacrifice he ſtay'd,
And orders iſſu'd to repel th' attack
That Mentor had forewarn'd; the aged men
And feeble women on all ſides were ſeen,
Trembling thro' fear, with children clinging round,
And bath'd in tears, who to the city fled.
The lowing oxen and the bleating flocks
Their fertile paſtures left and came in droves;
Whoſe numbers far the houſing-room excell'd
Allotted for their uſe; the people rais'd
So wild a tumult as they crowded in,
They underſtood not what each other ſaid:
Amid the loud diſorder ſome miſtook
Strangers for friends; while others madly ran
They knew not whither: but the higher ſort,
(Thinking themſelves far wiſer than the reſt)
Judg'd Mentor an impoſtor, who had fram'd
A falſe prediction to preſerve his life.'

Every poetical reader muſt feel the inaccuracy and lowneſs of expreſſion in, the droves

'Whoſe numbers far *the houſing-room excell'd* [for *exceeded*]
Allotted for their uſe' ———

They muſt equally feel the poverty and meanneſs of.

——'others madly ran
They knew not whither: but the higher ſort,
(Thinking themſelves far wiſer than the reſt)' &c.

which lines are ſcarcely above the ſtyle of Sternhold and Hopkins.

We

We are unwilling to multiply the enumeration of errors; but we muſt notice the following:

—— 'i' the realm
Of Antiphātes, King o' the Leſtrigons;'

who is, like Anchiſes, miſcalled,—or, rather, unlike; for the quantity of his name, Antiphātes, is prolonged; while, in one inſtance at leaſt, that of Anchīſes is abbreviated. We perceive alſo many harſh eliſions, moſt eaſily curable; ſuch as,

'Of great Ulyſſes, th' image of his ſire.'

The line would have been better in proſe, as well as in poetry, without the barbarous *th'* before *image*.

In p. 10. ver. 230—1, we read,

'Whom ſhe by golden apples that were pluck'd
I' the Heſperian garden, eaſily o'ercame.'

In what an ill-cultivated garden, ſprings the *ſecond* blaſted flower of poetry!

V. 326. 'On one ſide rais'd the Cyclops to my view,
That monſtrous giants are, who feed on men;
Æneas and the Trojan fleet, he plac'd
On th'other, ſailing now upon that coaſt.
Highly incens'd againſt the Greeks, their hands
Theſe Trojans gladly would imbrue, he cry'd,
In the ſtreaming blood of ſage Ulyſſes' ſon;'

Not to mention the eliſion in the 4th line, what a halting verſe is the laſt!—Among other eliſions, a moſt ungraceful one occurs in p. 12. ver. 268.

'His veſſel *ſported* to the winds, was loſt
And bury'd *'neath* the waves'——

As examples of meanneſs of expreſſion, particularly debaſing the "eaſy vigour" and dignity of blank verſe, we ſhall only point out the houſewifely cares of Calypſo, in telling Telemachus that

——'the needful time is come
For due repoſe and *ſhifting garments wet*,'

and afterward providing

——'*freſh apparel needful for them laid.*'

The converſation, too, of the goddeſs, is equally elegant:

——'Telemachus, ſhe cry'd,
To ſatisfy my curioſity,
Proceed'!!

Of careleſſneſs and inelegance we ſhall copy but two inſtances. The firſt occurs in p. 15. ver. 353.

'She ſomething ſaw that ſeem'd to her divine
That couch'd within him'——

How much better would a ſlight tranſpoſition render the firſt line,

Something ſhe ſaw, &c.

The very ſame negligence, or want of taſte, appears in the laſt page of the pamphlet, ver. 596.

——'A ſhip be fitted out
To ſafely place us on our country's ſhore.'

We can hardly help reading, and wonder how the author could help writing,

Safely to place us, &c.

On the whole, unleſs Mr. Canton corrects the errors above mentioned, and ſtudies to render his blank verſe more various and elegant, he will leave the proſe of Dr. Hawkeſworth as the only Engliſh conſtruction of Fenelon, and the rhyme of Dryden and Pope in abſolute poſſeſſion of the works of Homer and Virgil. They are, indeed, moſt enchanting, though not always moſt faithful, interpreters.

ART. VII. *A Letter addreſſed to Dr. Prieſtley, Meſſrs. Cavendiſh, Lavoiſier, and Kirwan*; endeavouring to prove, that their newly adopted Opinions of Inflammable and Dephlogiſticated Airs forming Water; and the Acids being compounded of the different Kinds of Air, are fallacious. By Robert Harrington, M.D. 8vo. pp. 136. 3s. Faulder. 1788.

THIS gentleman has already * made his public appearance in the character of a philoſopher, but complains that he was not favourably received, and that his ſyſtem has not been adopted. Though he is now announced with the reſpectable addition of *M. D.* to his name, we dare not flatter him with the hopes of a much better reception for the preſent performance; in which he obſtinately labours to defend the ſame ſyſtem, and to demoliſh thoſe which ſtand in competition with it.

The firſt of the doctrines which he oppoſes, *viz.* the compoſition of water, has been tottering for ſome time, though not in conſequence of any blow from Dr. Harrington. We ſhall give his firſt obſervation on it as a ſpecimen of his mode of writing and reaſoning:

'The theory which is at preſent received and adopted under the ſanction of your great names, appears to me to be very far from juſt, being directly in oppoſition to all our rudiments and eſtabliſhed principles in chemiſtry.

'Your experiments leading you into the moſt extraordinary hypotheſes. For, agreeable to your experiments and opinions, you ſay,

'I. That inflammable air (or phlogiſton) and dephlogiſticated air, form water.

'Of all the ſingular changes that chemiſtry has ſhewn us, this is the moſt extraordinary. We have long known, that an alkali and an acid body would unite, and form a neutral body, partaking of nei-

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* See Review, vol. lxxiv. p. 449.

ther;

ther; but that inflammable air, a body which charcoal may be all formed into, and dephlogiſticated air, which nitre may be principally formed into, leaving a reſiduum not quite one half of the weight of the nitre; which Dr. Prieſtley found to contain no nitrous acid, but an alkaline baſis (See vol. iv. p. 295.) that they ſhould form water.

'In chemiſtry, if we are acquainted with the bodies which compoſe any compound one, we can make that body. Thus ſulphur is formed of the vitriolic acid and phlogiſton, and nitre of the nitrous acid and an alkali. The common vitriol (which likewiſe abounds ſo general in nature) of the vitriolic acid and iron; all theſe bodies in chemiſtry we can form.

'Then agreeable to this rule, by mixing charcoal and nitre, we ſhould make directly the ſame body as water.'

The author purſues this *curious* thought a little further; but inſtead of following him, let us try how it will apply to his own hypotheſis. Empyreal or vital air, according to him, conſiſts of phlogiſton, water, acid, and earth. Charcoal, he admits, is phlogiſton; and, to throw every poſſible advantage on his ſide, we ſhall take the acid in the very ſtate in which he affirms it to exiſt in empyreal air, that is, in the ſtate of fixed air. If therefore we acidulate water with fixed air, and add to it ſome powdered charcoal and earth, this compoſition, on his own principles, ought to be the very ſame thing with vital air.

Dr. H. appears throughout the whole, as well in defending his own opinions, as in controverting thoſe of others, to ſatisfy his mind with ſuch arguments as will probably not be ſatisfactory to any of his readers. To prove, for inſtance, that water is a conſtituent part of *empyreal air*, he thinks it ſufficient if he can ſhew that there are depoſitions of water from the *atmoſphere*; and this, he ſays, he did long before Mr. Cavendiſh's experiment; for in the burning of a common lamp with oil, in the courſe of a night, he has collected two or three ounces of water. But this water might have proceeded from the oil, unleſs its quantity was greater than the oil could have afforded; and if it did proceed from the atmoſphere, no one doubts the exiſtence of watery vapours there.

To prove that fixed air is a component part of empyreal air, he ſays,

'The *moſt deciſive* experiment I made, is this; I took water, ſaturated with the empyreal air of the atmoſphere, in which there was no fixed air, and then mixed it with an equal quantity of lime water; and after letting them ſtand for ſome time, excluded from the air, they become turbid from being ſaturated with fixed air: that it is done by decompounding the atmoſpherical empyreal air, is *certain*, from the gradual manner in which it is done.'

Now, by *empyreal air of the atmoſphere*, he means only common atmoſpheric air; and that this has no fixed air floating in it, he ſays he 'was *ſenſible*, by putting it to the different teſts.'

What thoſe teſts were, he does not tell us; but his readers will perhaps look on this very experiment as a teſt that it did contain looſe fixed air, and was not pure empyreal air. To make the argument concluſive, he ſhould decompound a known quantity of real empyreal air; let him try if he can get any fixed air from this, and tell us what remains after its ſeparation.

Such experiments as Dr. H. gives us of his own are, in general, ſo imperfectly ſtated, that they appear rather in a queſtionable ſhape. Thus,

'I took a piece of dried oak, and burnt it, with the aſſiſtance of a mirror, till it was totally conſumed; accurately meaſuring the quantity of heat I got from it. I then took the ſame quantity, and formed it into charcoal. I then fired all this charcoal in atmoſpherical air; the ſame kind of air that the wood was burnt in; but I got far more heat from the charcoal than from the wood, beſides without taking to the account the great quantity of inflammable air it produces when charred. And I likewiſe found that I deſtroyed, in the ſame proportion, more atmoſpherical air by the burning of the charcoal, than the burning of the wood.'

So delicate an experiment as this ſhould not have been paſſed over ſo ſlightly. We wiſh to know, by what method the quantity of heat was *accurately meaſured*. We ſuppoſe it to have been that of M. De la Place, *viz.* incloſing the wood in a cavity ſurrounded by ice, and meaſuring the quantity of water that was liquefied by the combuſtion; but if ſo, how was the mirror applied? If the wood had any communication with the exterior air, we ſuppoſe that ſome ſmoke or flame would eſcape; and, with them, a quantity of heat: if it had not, we do not conceive how it could be *totally conſumed*, or how the veſſels could be preſerved from burſting.

Our ſuſpicions of ſome inaccuracy or miſrepreſentation, in experiments of this kind, where we have only the author's word for the fact and the circumſtances, are increaſed by obſerving, that he is liable to miſtake in the ſtatement of known facts. It is a miſtake, for inſtance, in page 105, that minium will be reduced, or that phoſphoric acid will form phoſphorus, by ſimple heat, without addition; though we muſt confeſs that theſe things *ought* to be ſo according to his theory, which makes heat and phlogiſton to be the ſame thing, only the one a higher *concentration* of fire than the other. It is a miſtake alſo in the next page, that 'Dr. Prieſtley formed phoſphorus with the vitriolic acid, inflammable air, and animal bones, and that by this proceſs the vitriolic acid was turned into the phoſphoric;' for the phoſphoric acid exiſts in bones, and is only expelled from them by the vitriolic. That the phoſphoric acid and calx of lead *form* inflammable air, and the vitriolic acid, with the ſame calx, empyreal air, is a falſe ſtatement of the facts; and that the two airs are

not

not very far different from each other, is a concluſion which would not follow, though all the premiſes were juſt. To countenance this ſuppoſed ſimilarity between empyreal and inflammable air, he makes the *empyreal air* to *burn* with partial exploſions or cracklings!

The letter concludes with a bold challenge to the gentlemen to whom it is addreſſed:

'I publicly call upon you, either to vindicate your opinions, or renounce them; ſcience and the public claim it of you.' If they ſhould not anſwer to this call, which is likely enough to be the caſe, the Doctor ſeems determined to withhold from us the further fruits of his lucubrations, namely, 'a minute inveſtigation of heat and light, with their different productions; which (he ſays) 'I mean to give in a ſeparate publication, as ſoon as philoſophers ſeem to attend to *my truths*, and have thrown aſide their prejudices.' It is, to be ſure, an ungrateful buſineſs, to offer *truths* to thoſe who will not attend to them; and therefore we would adviſe Dr. H. to perſiſt in the laudable reſolution of keeping *his* truths to himſelf; aſſuring him at the ſame time, that we have always obſerved philoſophers to be ready enough to attend to rigorous experiments and juſt deductions from them; but that they really are not endued with faculties ſufficient for diſcerning any truth not already known to them, if it be involved in apparent miſrepreſentations and paralogiſms.

ART. VIII. *Conjectures on ſome of the Phænomena of the Barometer: To which is added, a Paper on the Inverſion of Objects on the Retina.* By Robert M'Cauſland, M.D. 8vo. 1s. Creech, Edinburgh. 1788.

THE firſt of theſe tracts propoſes an hypotheſis reſpecting the barometer, not altogether new, at leaſt in its principle, though it does not ſeem to have occurred to the author in his reading. He ſhews that the different heights of the mercury cannot be attributed to a variation of the elaſticity or gravity of the air: that mere *elaſticity* can hardly have any conſiderable effect, unleſs the upper part of the atmoſphere was bounded by a reſiſting ſurface, from which, as a fixed point, the elaſticity might act downward: that the variations of *gravity*, produced by vapours ariſing from the earth, do not accord with the phænomena; for, on that principle, the barometer might be expected to riſe daily, in proportion to the progreſs of exhalation, till the air becomes fully ſaturated with the vapour; that is, till rain commences, and then gradually to fall. Local accumulations or removals of air, by winds, are not noticed.

His own hypotheſis is, that the changes of the barometer are owing to variations in the *quantity* of air; for that there are powers

powers in nature by which air is *diminiſhed*, or changed into a different ſubſtance, and other powers by which freſh ſupplies are produced; and that according as one or the other power acts with the greateſt force, the quantity of air muſt be increaſed or diminiſhed, and the barometer, of courſe, riſe or fall. The diminution is aſcribed principally to phlogiſton, by which the air is not only decreaſed in bulk, but the remaining bulk is made ſpecifically lighter than common air: the increaſe may ariſe from vegetation, and from the action of the ſun on waters; but both powers, he obſerves, may be derived from many more ſources than we are as yet acquainted with. He ſubjoins ſeveral obſervations on the cauſes and concomitants of rain, which deſerve notice; but we have not room to be more particular.

With regard to the *erect* appearance of objects, though painted in an *inverted* poſition, on the retina, Dr. M'Cauſland endeavours to ſhew, that in judging of the poſition of objects, the mind is not influenced by the repreſentation of them on the retina, but by their ſituation with reſpect to the earth; and by a connection between the ſenſes of viſion and feeling, founded on experience alone. Whether a man ſtands erect or lies horizontally, he will ſee an object in the ſame poſition, though its figure muſt be differently projected on the retina: and if he ſtands parallel to another man, and looks downward, he will judge the legs of both to be erect, though they muſt be painted in oppoſite directions on the retina.

Both theſe little tracts are written with perſpicuity, conciſeneſs, and uncommon cloſeneſs of argumentation: we obſerve alſo, in this gentleman, a very commendable modeſty and diffidence of himſelf, with a tenderneſs for thoſe with whom he differs in opinion, and a diſpoſition rather to add ſtrength than expoſe weakneſs.

ART. IX. *A Courſe of Lectures on the figurative Language of the Holy Scriptures*, and the Interpretation of it from the Scripture itſelf. Delivered in the Pariſh Church of Nayland in Suffolk, in 1786. To which are added, four Lectures on the Relation between the Old and New Teſtaments, as it is ſet forth in the Epiſtle to the Hebrews. Alſo a ſingle Lecture on the natural Evidences of Chriſtianity; delivered as a Sermon on Mr. Fairchild's Foundation, at the Church of St. Leonard, Shoreditch, on the Tueſday in Whitſun Week, 1787. By William Jones, M. A. F. R. S. Author of the Catholic Doctrine of the Trinity, &c. 8vo. 466 Pages. 6s. Boards. Rivingtons, &c. 1787.

IF our readers have any recollection of the ſentiment and ſpirit of Mr. Jones's former publications *, they will eaſily

* See Index to Monthly Review, vol. i. p. 67, &c.

form

form a judgment as to what they may expect in the preſent volume. They will naturally conclude, that *Lectures on the figurative Language of the Holy Scriptures, by the Author of the Catholic Doctrine of the Trinity*, muſt contain many rules of interpretation, and inculcate many doctrines, which will not bear the teſt of ſound criticiſm or ſober reaſoning: nor will they have reaſon, on peruſal, to accuſe themſelves of having formed a raſh or groundleſs opinion.

The doctrines advanced in theſe Lectures are thoſe which are uſually termed Calviniſtical; and the rules of interpretation are ſuch as would enable any man of a lively imagination, to extract the Chriſtian ſyſtem from the works of Homer, Herodotus, Ovid, or Livy, or even from the philoſophical Eſſays of Hume or Bolingbroke. We have been accuſtomed to read and hear that the ſacrifices and ceremonies of the Moſaic ritual were typical of the death of Chriſt, and of the method of forgiveneſs under the Chriſtian covenant. But, according to Mr. Jones, the whole of Scripture, the hiſtorical and preceptive parts not altogether excepted, is figurative and allegorical; and even the natural world is typical of the moral. What is this but to give up the reins to fancy and imagination, and to make the viſionary enthuſiaſt, and not the man of learning and judgment, the beſt interpreter of the ſacred writings?

Mr. Jones begins his firſt lecture with the following aſſertion: 'When the Maker of the world becomes an author, his word muſt be as perfect as his work.'—We are afraid that if the perfection of the books of Scripture, conſidered as *compoſitions*, be made the teſt, they will never be able to vindicate their claim to a divine original. In this lecture, Mr. J. profeſſes to ſhew *how the language of Scripture differs from that of other books; and whence its obſcurity ariſes.* But is obſcurity of language conſiſtent with perfection? In the courſe of the lecture, he aſcribes the obſcurity of Scripture to the *matter* of which it treats, and the various *forms* under which that matter is delivered; and, in conſidering the latter of the two, he has recourſe to a principle, eagerly adopted by all who are conſcious that their interpretations of Scripture will not bear the teſt of ſober reaſoning, *viz.* 'that *all men have not faith*; that it is *the gift of God* wherever it is found; and that *the natural man*, or man with no powers but thoſe of our common nature, receiveth not the things of the Spirit of God *.' Now faith, according to our author, is uſed in many paſſages for that ſenſe or capacity in the intellect, by which the viſible things of the Spirit of God are admitted and approved. But at p. 20, we are given to underſtand that *the devils* have more faith

* '—no doctrine,' he aſſerts, 'of the Goſpel of Jeſus Chriſt is more decided than this'—

than

than *men*. How is this to be accounted for? Have the devils, by nature, more of that ſenſe or capacity by which the inviſible things of God are admitted and approved, than men have? Or does God give it to them to whom it can be of no uſe; and deny it to men, to whoſe ſalvation, according to Mr. Jones, it is abſolutely neceſſary? Toward the cloſe of this lecture, we have the following explanation of St. Paul's expreſſion, *by the letter and circumciſion*, &c. *:

'In his reaſonings with the Jews, he preſſes them with the unreaſonableneſs and wickedneſs of reſting in the literal obſervation of the law; telling them, that *by the letter and circumciſion they tranſgreſſed the law*. But how could this be? Did not the law ordain circumciſion in the letter? It did undoubtedly: yet, however paradoxical it may appear, the literal obſervation of the law was a tranſgreſſion of the law. From whence it is a neceſſary conſequence, that the letter of the law was ordained only for the ſake of its ſpirit or moral intention; which the Jew neglecting, while he truſted in the law as a form, was in effect a tranſgreſſor of it; and was condemned in his error by the Gentiles, who without being born under the letter of the law, had now attained to the ſpirit of it, and were better Jews than the Jews themſelves.'—'The fact is plain, that they [the Jews] erred by a literal interpretation of their Law; and that by ſtill adhering to the ſame, they are no nearer to the Goſpel now than they were ſeventeen hundred years ago. On the other hand, the Apoſtles of Jeſus Chriſt ſucceeded in their labours by being *miniſters of the Spirit*; that is, by interpreting and reaſoning according to an inward or figurative ſenſe in the Law, the Prophets, and the Pſalms. All the Fathers of the Chriſtian church followed their example; particularly *Origen*, one of the moſt uſeful and powerful of primitive expoſitors.'—'The ſame way of teaching was obſerved in the middle ages, till the times of the Reformation; and even then our beſt ſcholars ſtill drew their divine oratory, particularly the learned and accompliſhed *Eraſmus*, from the ſpiritual wiſdom of the firſt ages. To revive and promote which,—is the deſign of this and the following lectures.'

We have quoted the foregoing paſſage, that our readers might learn from the author himſelf, the general ſtrain and purport of this publication.

The ſubjects of the following lectures are, *The ſeveral kinds of figures found in the language of the Scripture,—The figures taken from nature,—The artificial or inſtituted figures of the Law of Moſes,—Some farther examples, which ſhew how the language of the other parts of the Scripture is borrowed from the language of the Law of Moſes*, &c.—*The figures which are borrowed from the events of the ſacred hiſtory,—The perſonal figures, or types, of the Scripture,—The miracles of the New Teſtament, as they belong to the figurative language of the Scripture,*—and *The uſes and effects of the ſymbolical ſtyle of the Scripture.*

* Rom. ii. 27.

In

In the diſcourſe on the figures taken from nature, we have the following paragraph:

'The moon is uſed as an emblem of the church; which receives its light from Chriſt as the moon does from the ſun: therefore the renovation of the moon ſignifies the renovation of the church; as a ſign of which, the new moons were appointed to be obſerved as religious feſtivals under the Law; and the Apoſtle tells us they were *a ſhadow of things to come*; and the ſubſtance of that ſhadow is known from the nature of the caſe, and the relation which the moon bears to the ſun.'

But where is the moon uſed as an emblem of the church? In that grand emblematic repreſentation at the beginning of the 12th chapter of the Revelation, the woman, generally interpreted the church, is clothed with the ſun, and has the moon under her feet. Does ſhe ſtand on herſelf?

P. 54. Mr. J. writes, 'The œconomy and diſpoſition of the human body is uſed as a figure of that ſpiritual ſociety, or corporate body, which we call the church—the eyes appointed to ſee for the reſt of the body, are the prophets and teachers, anciently called ſeers.' That is, if we miſtake not his meaning, the laity ſhould take opinions on truſt from the clergy, and believe as the prieſt directs them. This doctrine might have ſuited the middle ages, before the Reformation, but will not do in the preſent day. Theſe figurative eyes look ſo many different ways, and have ſo palpably miſled and bewildered thoſe who have truſted to them, that private Chriſtians are wiſely reſolved to ſee for themſelves, agreeably to the exhortations of Chriſt and his Apoſtles, *to judge of themſelves what is right* *—*to ſearch the Scriptures* †—*to prove all things* ‡—and *to try the ſpirits whether they are of God, becauſe many falſe prophets*, or teachers, *are gone out into the world* §. Mr. Jones's extravagant ideas of the dignity and importance of the clergy, or as he would ſay, the Chriſtian prieſthood, and of the deference to which it is entitled, may be further learned from the following ſentence, p. 102.

'As the Jews ſhewed all reverence to their high prieſt, much more ought we to ours, and to all that act in his name for his ſake: and they who think meanly of the prieſthood, or ſpeak of it with contempt, as ſome do of malice, and ſome of ignorance, ſhall one day ſee heaven and earth fly away before the face of a prieſt.'

Nor does Mr. Jones appear to entertain leſs extravagant ideas of the ſubmiſſion due to temporal than to ſpiritual governors:

'From this example of Corah, we are to learn that God conſiders oppoſition againſt lawful authority as a ſin againſt himſelf. He declares that *rebellion is as the ſin of witchcraft, and ſtubbornneſs is as iniquity and idolatry:* the meaning of which as it ſtands in the book of *Samuel* is this; that if a man were a Jew, and yet a rebel, he

* Luke, xii. 57. † John, v. 39. ‡ Theſſ. v. 21.
§ 1 John, iv. 1.

might

might as well be a heathen: if he were too ſtubborn to ſubmit to the ordinances of God, he might as well be a ſorcerer, or ſerve idols. And it is worthy of obſervation, that this ſevere ſentence is againſt *Saul*, a King, who uſurped the authority of the prieſthood, and pleaded a godly reaſon for it. But ſo jealous is God, for the wiſeſt ends, upon this ſubject, that no dignity of perſon, *no appearance of reaſon*, is admitted in excuſe for the ſin of rebellion. We therefore rightly pray in the Liturgy of the Church of England, that God would deliver us from rebellion in the ſtate and ſchiſm in the church; and in order to this, we ſhould alſo pray, that he would deliver us from the principles out of which they proceed; for none of our reaſonings will prevail in this caſe. For my own part, I muſt confeſs, that if there be any man who is ſo far infatuated as to have perſuaded himſelf that God is no proprietor of power in the world of his own making and governing, and that all men are born to a ſtate of equality, I would no more reaſon with that man, than I would preach temperance to a ſwine, or honeſty to a wolf.' p. 198.

We leave ſuch rant to expoſe itſelf.

According to Mr. Jones, the beautiful apologue of the good Samaritan is an allegorical parable, deſcribing the fall and ſalvation of man; p. 57.—Man's being ſent into the world to earn his bread by labour is only a ſhadow of his proper errand, which is, to *work out his own ſalvation with fear and trembling*, p. 58.—the church is the daughter of God, and the ſpouſe of Chriſt *, p. 73.—the bread and wine which Melchizedek brought forth to Abraham prefigured the bread and wine of the Lord's Supper, p. 99.—the confuſion of tongues, with the diſperſion of the nations, was reverſed when all the nations, ſo divided at Babel, were *gathered together in one*, in Chriſt Jeſus,—and the different languages which aroſe at Babel were all united in the tongues of the firſt preachers of the Goſpel on the day of Pentecoſt, p. 157.—the ſettlement of the Jews (he ſhould have ſaid the children of Iſrael) in Canaan, with the fall of Jericho, preſignified the eſtabliſhment of Chriſtianity among the Gentiles, and the fall of Satan's kingdom by the preaching of the Goſpel, p. 201.—Judah, who adviſed the ſelling of Joſeph with a view to ſave his life, was a type of Judas, who betrayed Jeſus Chriſt into the hands of thoſe who ſought to kill him, p. 223.—and God's appearing to Moſes from a buſh on fire was a pattern of the Incarnation, p. 240.

At the cloſe of the invective againſt hereſy and ſchiſm, and particularly the blaſphemy of Socinus, we are told that Unitarianiſm is Mahometan infidelity. With at leaſt equal propriety might an Unitarian aſſert that Trinitarianiſm is Pagan, or rather Platonic credulity.

* But according to Mr. Jones, Chriſt is God. Is the church both his daughter and his wife?

To

To the laſt lecture is a ſupplement, entitled, *The ſymbolical Form common to the Wiſdom of antiquity, profane as well as ſacred.* But all that we learn from the lecture and ſupplement, is, that writers of all deſcriptions and all ages have made uſe of tropes and figures, and illuſtrated the ſubjects on which they diſcourſed by references to natural objects, hiſtorical facts, &c. They by no means prove that the objects and events to which alluſions are made, are conſidered as typical of thoſe things which they are employed to illuſtrate. We cannot here avoid noticing a flagrant inconſiſtency in Mr. Jones, who, in his firſt lecture, aſſerts that the language of the Scripture differs from that of all other books; and, in his laſt lecture and ſupplement, that the Heathen mythologiſts, moraliſts, philoſophers, aſtronomers, 'all who have made pretenſions to wiſdom,' have uſed language of a ſimilar kind.

To theſe lectures on the figurative language of the Scripture in general, Mr. Jones has added four lectures on the Epiſtle of St. Paul to the Hebrews, in which he profeſſes to ſhew *the harmony between the myſteries, doctrines, and morality of the Old and New Teſtament*; and a ſingle diſcourſe preached at Mr. Fairchild's Lecture, on what he calls *the natural evidences of Chriſtianity*; the purport of which is to prove that what he conſiders as the great principles or doctrines of revelation, are ſuggeſted to us by the works of nature, the condition of our globe, the ſituation, character and circumſtances of mankind, &c. And here among other curioſities, we are told that, from the properties of the ſerpent kind, 'every naturaliſt may learn what the devil is, and what we have to fear from him, more accurately and effectually than any words can teach;' and that the ſlaughtering of innocent animals for food, 'is declaratory of the ſalvation of man by the death of an univerſal ſacrifice.' 'The inſenſible people', ſays he, 'who trade in the ſlaughter of innocent animals, and ſhed their blood by profeſſion, and they who feed upon them by daily cuſtom, never think of this:' it would be wonderful if they did! 'But the univerſal practice of mankind ſpeaks, without their underſtanding it, that which Caiaphas propheſied without knowing what he ſaid, *it is expedient that one man die that the whole people periſh not.* It is expedient that the innocent ſhould die to feed our bodies: let any man deny it if he can.' What a bold appeal! 'And it is equally expedient, that Jeſus Chriſt ſhould die to feed our ſouls.'

We here take leave of this fanciful and affected writer. The quotations that we have made are ſufficient to apprize our readers of the ſtrain and purport of the preſent publication. The more rational part of them, we fear, will think that we have dwelt too long on it. Perſons of a turn and taſte ſimilar to thoſe of the author muſt be referred to the work itſelf.

ART. X. *The Field Engineer*; or, Inſtructions upon every Branch of Field Fortification: demonſtrated by Examples which occurred in the ſeven Years War between the Pruſſians, the Auſtrians, and the Ruſſians; with Plans and explanatory Notes. Tranſlated from the fourth Edition of the German Original of I. G. Tielke, late Captain of Artillery in the Service of the Elector of Saxony, by Edwin Hewgill, Enſign and Adjutant in the Coldſtream Regiment of Foot Guards. Large 8vo. 2 Vols. 1l. 8s. Boards. Walter. 1789.

THIS work is divided into three parts, each part ſubdivided into chapters. Part I. which treats of marches and camps, contains nine chapters, whoſe contents are as follows. Of the duties of a field engineer. To reconnoitre a country, or the poſition of the enemy, and to give intelligence to the general. To reconnoitre an enemy's fortreſs. To order and conduct the march of an army, to repair roads, form bridges, &c. Of the paſſage of rivers. Of the formation of roads and bridges. To chooſe and mark out a place of encampment, or the poſition of an army. Of the diſtribution of poſts, guards, and detachments. Of alarm poſts. Part II. treats of field fortification, divided into the twenty-five following heads or chapters. Of retrenchments in general. Rules concerning retrenchments. To retrench a camp or poſt. Of workmen. Of the materials which are neceſſary in the formation of a retrenchment. Of artillery and their portée. Of heights commanding each other. Obſervations upon lines, angles, and polygons. Of the profile. Of the methods of marking out lines, angles, and figures upon the ground. To regulate the conſtruction of parapets and retrenchments according to the number of men intended for their defence, to diſtribute the workmen, &c. Of batteries. This chapter concludes the firſt volume.

Vol. II. opens with the thirteenth chapter of Part II. Of parapets, fleches, redoubts, ſtar-forts, and other works. Of têtes-de-pont. Of trous-de-loup, crows feet, &c. Of fougaſſes. Of abbatis. Of inundations. Of the method of retrenching heights and high poſitions. To defend ravines, valleys, debbouchés and defiles, by means of retrenchments. Of the defence of rivers. Of the defence of church-yards, walled-yards, and farm-houſes. Of the defence of villages. Of the defence of towns by means of retrenchments. Of lines or retrenchments for the defence of an army. Part III. which treats of taking up ground, and the preparation of military plans, contains the twenty-ſeven following chapters. Of the preparation of the ſcale. Of taking up ground with the help of a map. Of taking up ground without the help of a map. Of taking up ground entirely by the eye. Of taking up ground with the compaſs and another inſtrument. Of taking up ground by paces. Of taking up a camp or poſition. Of taking up rivers and interſected ground. Of taking up

up woods. Of taking up ground in a hilly country. Of taking up towns and villages. To make a plan of an action. Of taking up trenches. Examples relating to the foregoing chapters. Of plans in general. Of water and moraſs. Of heights. Of arable land, meadows, trees, gardens, vineyards, and woods. Of roads, bridges, fords, &c. Of houſes, villages, towns and fortreſſes. Of camps and retrenchments. Of colouring plans. Of ornamenting and finiſhing a plan. Of the preparation of tranſparent paper. Of copying plans. To make glue. To paſte plans upon linen.

At the end of the firſt volume, are four ſets of tables, with obſervations, and directions for the methods of applying them. Table firſt and ſecond give the proportions, which the feet and other ſimilar meaſures in the undermentioned places bear to the *pied-royal*, or Paris foot, when divided into one thouſand parts. Table third exhibits a comparative view of the meaſures of different countries. Table fourth, a comparative view of the miles of different countries. As moſt of the articles of this work have a reference to the plates, extracts cannot, therefore, be given without them.

Of Captain Teilke's original treatiſe, it will be unneceſſary here to ſay any thing; having already, in ſeveral other articles, given our teſtimony of its value. With reſpect to the verſion before us, although modeſtly ſtyled a tranſlation only *, it may in many inſtances be conſidered as an improved edition; ſeveral particulars in which the author has expreſſed himſelf obſcurely being here explained, from his perſonal information communicated to the tranſlator, who, when any difficulties occurred, applied to him for elucidation. The plans are drawn on an enlarged ſcale, with an addition of three plates; ſome paſſages which were plainly repetitions, and a chapter on the preparation of water-colours, have been omitted.

From what has been ſaid above, it is evident that the tranſlator has ſpared no pains to underſtand his author: it is alſo but juſtice to obſerve, that he ſeems converſant with the ſubject on which he writes. The letter-preſs is very handſomely performed, and the plates are neatly engraved.

* With reſpect to the tranſlator's language, it is, in general, very correct, and unexceptionable; and we have only to add, that we ſometimes meet with a word not commonly uſed in the ſenſe to which Mr. Hewgill has applied it: among theſe are *retrenchment*, and *theoriſm*.

ART. XI. *The Obſerver:* Being a Collection of moral, literary, and familiar Eſſays. Vol. IV. 8vo. 314 Pages. 3s. 6d. bound. Dilly. 1788.

"*APRE'S l'eſprit de diſcernement, ce qu'il y a au monde de plus rare ce ſont les diamans et les perles,*" ſays an eminent French writer. Mr. Cumberland, the author of the volume before us, poſſeſſes this faculty (diſcernment), generally ſpeaking, in ſo eminent a degree, that it is unneceſſary for us, after the above-quoted declaration, to ſtate the particular eſtimation in which he muſt conſequently be held.

This eagle-eyed Obſerver, whom we have often had occaſion to notice*, proceeds in his examination into the properties and affections of that wondrous microcoſm, *man:* that "chaos of thought and paſſion:" that "infant of a larger growth,"—with all his wonted ability and ſkill.

Mr. C. has here continued his account of the literature of the Greeks, particularly that portion of it which comprehends the writers of the *middle comedy:* among whom we find the names of *Alexis, Antiphanes, Ariſtophon, Diodorus, Euphron, Theophilus,* &c. &c. with tranſlations of ſome fragments of their works. Theſe will, no doubt, be conſidered as curious. But he has not favoured us with the originals of thoſe fragments, nor even referred to his authorities; which omiſſion is to be regretted, becauſe it is poſſible that he may, by ſome, be ſuſpected of giving a copy of verſes as the production of the 92d or 93d Olympiad, which may actually have had their origin at a very different point of time. Some of the repreſentations, indeed, are ſo conſonant to the manners of the preſent age, that we almoſt half incline to that opinion ourſelves. However this may be, the following lines are well entitled to our regard. They are aſcribed by Mr. C. to *Setades*, a native Athenian, and in conſiderable favour with the ſtage:

'Is there a man, juſt, honeſt, nobly born?
Malice ſhall hunt him down. Does wealth attend him?
Trouble is hard behind. Conſcience direct?
Beggary is at his heels. Is he an artiſt?
Farewell repoſe! An equal upright judge?
Report ſhall blaſt his virtues. Is he ſtrong?
Sickneſs ſhall ſap his ſtrength. Account that day,
Which brings no new miſchance, a day of reſt.
For what is man? What matter is he made of?
How born? What is he and what ſhall he be?
What an unnatural parent is this world,
To foſter none but villains, and deſtroy
All, who are benefactors to mankind!
What was the fate of Socrates?—A priſon,
A doſe of poiſon: tried, condemn'd and kill'd.

* See Rev. vol. 73, p. 126, and vol. 75, p. 205.

How

How died Diogenes?—As a dog dies,
With a raw morsel in his hungry throat.
Alas for Æschylus! Musing he walk'd,
The soaring eagle dropt a tortoise down,
And crush'd that brain where tragedy had birth:
A paltry grape stone choak'd the *Athenian bee:*
Mastiffs of Thrace devour'd Euripides;
And god-like Homer, woe the while! was starv'd.—
'Thus life, blind life, teems with perpetual woes.'

Mr. Cumberland has entered into a particular examination of the Fox of Ben Jonson. He is lavish in his commendations of it: but in this he only echoes the public voice, the long-received opinion, that it is a perfect and finished piece.

"The Fox, the Alchymist, and the Silent Woman,
Wrote by Ben Jonson, are outdone by no man;"

Said somebody long ago. And this we have seldom heard disputed: for though the comedy in question is not *original*, either in its manners or its incidents, the principal characters (Hæredipetæ, or legacy-hunters) were, at the time of writing it, entirely new to the English stage. These legacy-hunters, who are represented under the title of birds of prey, *Voltore*, *Corbaccio*, and *Corvino*, are, as Mr. C. has well remarked, 'warmly coloured, happily contrasted, and faithfully supported from the outset to the end.'

We now proceed to the less agreeable part of our business, namely, to "blame where we must." The 111th number of this Collection of Papers presents us with a critique on the *Samson Agonistes* of Milton, in which the opinions of Dr. Samuel Johnson on that celebrated drama are examined and opposed: but certainly with little success. The following observation seems, to us, to be founded in a palpable mistake:

'The author of the Rambler professes to examine the *Sampson Agonistes* according to the rule laid down by Aristotle for the disposition and perfection of a Tragedy, and this rule he informs us is, that it should have a *beginning, a middle, and an end.* And is this the mighty purpose for which the authority of Aristotle is appealed to? If it be thus the author of the Rambler has read *the Poetics*, and this be the best rule he can collect from that treatise, I am afraid he will find it too short a measure for the Poet he is examining, or the Critic he is quoting. Aristotle had said, *that every whole hath not amplitude enough for the construction of a tragic fable: now by a whole,* (adds he in the way of illustration) *I mean that, which hath beginning, middle, and end.* This and no more is what he says on beginning, middle, and end; and this, which the author of the Rambler conceives to be a rule for tragedy, turns out to be merely an explanation of the word *whole*, which is only one term among many employed by the Critic in his professed and complete definition of Tragedy.'

Mr. Cumberland's attempt to explain away the expression used by Aristotle, respecting the perfections of a *tragic fable*; that it

ſhould have a "*beginning, a middle, and an end*"—at the ſame time applying that expreſſion, and as if in the way of contradiſtinction, to the word *whole*; is at once extravagant and unprofitable. Has he never attended to what eminent critics have obſerved on that matter: or is he ignorant that every *dramatic fable* is, or ſhould be, *a perfect whole* *?—Now if this be actually the caſe, if every *fable* muſt be a *whole*; and if every *whole* muſt have a beginning, a middle, and an end (which he readily admits), the fable of a tragedy will neceſſarily have the ſame. His obſervation on the expreſſion in queſtion can therefore be conſidered as nothing better than a verbal contention; an ill-ſupported argument, which muſt inevitably fall to the ground.

Part of this publication is taken up with remarks on the religious opinions of David Levi. Mr. C. will never be able to *turn the heart* of David, however greatly he may labour at it. We forbear to enter into any examination of theſe opinions, or of the anſwers to them: for, of ſuch "vain conteſts," we ſee no end.

We do not perceive any other objectionable paſſages in the preſent volume; and we are ſorry to find a writer of ſo much merit as Mr. Cumberland remarking on the 'very little favour that he has received from his contemporaries.' But, notwithſtanding the abuſe which has been ſo plenteouſly poured on him, he has always maintained his ground, and conducted himſelf, at the ſame time, with the ſpirit and temper of a gentleman. His enemies have retired, abaſhed and confounded, from the field; and he now enjoys the triumph which he ſo well deſerves, the praiſes of every good and virtuous man.

The writer's reflections on the education of princes are ſuch as few of our readers, we imagine, will be diſpleaſed to ſee:

'If there is a truſt in life, which calls upon the conſcience of the man who undertakes it more ſtrongly than any other, it is that of the education of an heir-apparent to a crown. The training of ſuch a pupil is a taſk indeed; how to open his mind to a proper knowledge of mankind without letting in that knowledge which inclines to evil; how to hold off flattery and yet admit familiarity; how to give the lights of information and ſhut out the falſe colours of ſeduction, demands a judgment for diſtinguiſhing, and an authority for controuling, which few governors in that delicate ſituation ever poſſeſs, or can long retain. To educate a prince, born to reign over an enlightened people, upon the narrow ſcale of ſecret and ſequeſtered tuition, would be an abuſe of common ſenſe: to let him looſe upon the world is no leſs hazardous in the other extreme, and each would probably devote him to an inglorious deſtiny. That he ſhould know the leading characters in the country he is to govern, be familiar with its hiſtory, its conſtitution, manners, laws and liberties; and correctly comprehend the duties and diſtinctions of his own hereditary

* See Ariſt. Poet. chap. 7. together with Dacier's Remarks.

office, are points that no one will diſpute. That he ſhould travel through his kingdom I can hardly doubt, but whether thoſe excurſions ſhould reach into other ſtates, politically connected with, or oppoſed to, his own, is more than I will preſume to lay down as a general rule, being aware that it muſt depend upon perſonal circumſtances. Splendor he may be indulged in, but exceſs in that, as in every thing elſe, muſt be avoided, for the miſchiefs cannot be numbered which it will entail upon him. Exceſs in expence will ſubject him to obligations of a degrading ſort: exceſs in courteſy will lay him open to the forward and aſſuming, raiſe mountains of expectation about him, and all of them undermined by diſappointment, ready charged for exploſion, when the hand of preſumption ſhall ſet fire to the train; exceſs in pleaſure will lower him in character, deſtroy health, reſpect, and that becoming dignity of mind, that conſcious rectitude, which is to direct and ſupport him, when he becomes the diſpenſer of juſtice to his ſubjects, the protector and defender of their religion, the model for their imitation, and the ſovereign arbiter of life and death in the execution of every legal condemnation. To court popularity is both derogatory and dangerous, nor ſhould he who is deſtined to rule over the whole, condeſcend to put himſelf in the league of a party. To be a protector of learning and a patron of the arts, is worthy of a prince, but let him beware how he ſinks himſelf into a pedant or a virtuoſo. It is a mean talent which excels in trifles: the fine arts are more likely to flouriſh under a prince, whoſe ignorance of them is qualified by general and impartial good-will towards their profeſſors, than by one who is himſelf a dabbler; for ſuch will always have their favourites, and favouritiſm never fails to irritate the minds of men of genius, concerned in the ſame ſtudies, and turns the ſpirit of emulation into the gall of acrimony.

'Above all things let it be his inviolable maxim to diſtinguiſh ſtrongly and pointedly in his attentions between men of virtuous morals and men of vicious [inclinations]. There is nothing ſo glorious and at the ſame time nothing ſo eaſy; if his countenance is turned to men of principle and character, if he beſtows his ſmile upon the worthy only, he need be at little pains to frown upon the profligate: all ſuch vermin will crawl out of his path and ſhrink away from his preſence. Glittering talents will be no paſſport for diſſolute morals, and ambition will then be retained in another cauſe than that of virtue. Men will not chooſe crooked paſſages and bye-alleys to preferment, when the broad highway of honeſty is laid open and ſtraight before them. A prince, though he gives a good example in his own perſon, what does he profit the world, if he draws it back again by the bad examples of thoſe whom he employs and favours? Better might it be for a nation to ſee a libertine on its throne ſurrounded by virtuous counſellors, than to contemplate a virtuous ſovereign delegating his authority to unprincipled and licentious ſervants.——The king, who declares his reſolution of countenancing the virtuous only among his ſubjects, ſpeaks the language of an honeſt man: if he makes good his declaration, he performs the functions of one, and earns the bleſſings of a righteous king;—a life of glory in this world, and an immortality of happineſs in the world to come.'

A well-merited compliment to Alderman Boydell is offered in theſe papers, on his noble deſign of illuſtrating Shakeſpeare, by the aſſiſtance of THE POLITE ARTS.

ART. XII. *An Eſſay on the National Debt*, with Copper-plate Charts, for comparing Annuities with perpetual Loans. By William Playfair. 4to. pp. 30. 2s. 6d. Debrett. 1787.

WE had lately occaſion to take notice of Mr. Playfair's ingenious contrivance for denoting the increaſe or decreaſe of numbers by geometrical lines, and to point out the advantages and diſadvantages to which this mode of notation is peculiarly ſubjected *. In the preſent eſſay, his views are entirely confined to one object, the national debt; the progreſs of which, ſince its commencement, is delineated with great accuracy on the firſt of theſe charts. With regard to *this chart*, the following obſervations in the preface are perfectly juſt: 'I am (ſays he) but as the hand of the clock pointing out the hour, and my *opinion* has no ſhare in what I have done. It was as impoſſible for me to make the reſult of theſe calculations different from what it is, as it would be to alter a propoſition in Euclid.' But this obſervation, which has the appearance of embracing the whole of the objects diſcuſſed in the pamphlet, cannot, in ſtrict propriety, be applied to any part of it except the charts alone—all the reaſoning adduced being mere matter of *opinion* only, and of opinion too that will be controverted by many well-informed men.

The ſecond chart is in like manner a fair delineation of what would have been the progreſs of the national debt, had the money been borrowed on annuities for fifteen years, if the expenditure had been the ſame. And, on the third chart, is delineated the progreſs of the national debt in both theſe ways, ſo as to exhibit, at one view, what would have been the difference at any period, according to one or the other method. In all the three charts, the progreſs of the national debt is repreſented, *hypothetically*, from the preſent time, to the year 1840, on the ſuppoſition that it would proceed in the ſame manner for the fifty enſuing years, as it has done for the laſt fifty years. This arrangement ſeems to have been made with no other intention than to give an opportunity of delineating, by a curved line, the operation of the million applied for the purpoſe of diminiſhing the national debt, which would be wholly extinguiſhed by that ſinking fund, if faithfully applied, at the year 1840, ſhould no new war intervene during that period.

Theſe are the particulars which are delineated *with accuracy* in the work before us; and on the account that the varying ſize and

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* See Rev. vol. lxxviii. p. 505.

dimenſions

dimenſions of a geometrical figure are more palpable to the eye, and convey a clearer idea to the mind, of a change in the dimenſions, than can be given by arithmetical notation, it will be deemed a happy invention for facilitating the attainment of political knowlege: and thus far does the work before us merit, in our opinion, the approbation of the public.

But it does not ſeem to be on this particular alone, that Mr. Playfair is willing to reſt his claim to the public favour. Like many other men who have only begun to enter on the intricate walk of political ſpeculation, he finds it ſmooth and eaſy, and therefore has no difficulty in deciding, without heſitation, on the conſequences that muſt enſue from the increaſe or the diminution of the national debt. He has not yet advanced ſo far as to perceive the intricacies of the diſcuſſion in which he is engaged; and runs ſportively forward without being ſenſible of the want of balance which his unſteady ſteps ſo ſtrongly indicate to the attentive obſerver.

In theſe circumſtances, it was impoſſible for him not to conſider the national debt as a grievance of the greateſt magnitude, or to avoid inveighing againſt the *idle ſtockholders*, and the pernicious conſequences that reſult to ſociety from tolerating them in it, or to expatiate on the miſeries of the poor. Theſe furniſh topics too alluring for a diſplay of feeling and eloquence to be paſſed over in ſilence. For example:

'Liberty we have indeed inherited from our forefathers, and the meaneſt labourer is not denied his ſhare, but it is his only portion; his labour, the ſweat of his brows was mortgaged before he was born. He comes into the world where numbers are in eaſe and affluence; but of which he has no ſhare; not an inch of the fertile plains which ſurround him is his, nor a morſel of the bread which they produce; labour, and toil, and care are his portion, but the rewards of labour and toil are not his own; the miſconduct of ages that are paſt, has loaded him with debts that are attached to his exiſtence: nor has he the conſolation of reflecting that thoſe debts were incurred to purchaſe liberty, or that they are applied to preſerve it.'

Who would be able to ſuppreſs ſuch a brilliant ſally, by uſing the refrigerative power of common ſenſe? Do we not ſee that the poor labourers in this land are the moſt indigent, oppreſſed, wretched beings that exiſt on the face of the earth? Is it not well known, that before the inauſpicious æra of the Revolution, our labourers lived in affluence and eaſe; but that ſince the riſe of the national debt, they have not ſo much as a rag to cover their nakedneſs, nor a morſel of bread to keep them from ſtarving?

But Mr. Playfair reaſons alſo as well as he declaims. He is a mathematician, and argues with preciſion. After comparing the national debt to the expences of an individual, he thus proceeds:

'The caſes will ſeem parallel, if we divide the minutes which compoſe the life of man into induſtrious and idle, and the individuals which compoſe a nation into induſtrious and idle alſo. It may depend upon a variety of circumſtances how many minutes of induſtry may be neceſſary to a man's doing well, and how many he may paſs in idleneſs, without injury to himſelf; but though the proportion is unknown, yet it is certain, that in any poſſible caſe there muſt be ſome point [obſerve] before they come to be all idle (*i. e.* the minutes), which they cannot exceed without occaſioning ruin. It is alſo equally clear, that there muſt be ſome point at which national induſtry will begin to be deſtroyed; if the number of idle increaſe beyond it, and as the increaſe of the national debt adds to the number of idle people, there muſt be ſome point at which it will begin to deſtroy.' Q. E. D.

This ſcarcely needs a comment. Are there no men who may live in eaſe, though they toil not—nor ladies who are dreſt in gorgeous apparel, who neither toil nor ſpin? Are there not ſome whoſe labours only tend to diſſipate their means, and whoſe wealth would be augmented every minute in which they would be perſuaded to remain idle? What would be the concluſion which we muſt infer from this, if the caſe of the nation were to be ſuppoſed parallel to that of the individual?

We might quote many other paſſages which alike diſcover the embarraſſment of the author; but we decline the ungracious taſk. In ſhort, Mr. Playfair is here evidently wading beyond his depth, and it might be well if he could be adviſed to enter, in future, on the *public* diſcuſſion of ſuch queſtions with greater caution.

He ſtrongly recommends ſhort annuities, or, what he thinks rather better, an efficient ſinking fund, in preference to perpetual annuities; and, of courſe, warmly approves Mr. Pitt's ſcheme for paying off the national debt. We do not mean to controvert theſe principles, at preſent; but we cannot help taking notice of a glaring inconſiſtency between his reaſoning, and the inferences that ought to be drawn from the inſpection of his charts.

He every where endeavours to prove, that an increaſe of the national debt greatly retards the induſtry of the people: of courſe, ſudden variations in this reſpect, like ſudden alterations in any thing which affects the induſtry of a nation, muſt prove highly pernicious to it: but by the plan which he moſt approves, as clearly appears from his charts, the changes in this reſpect would be infinitely greater and more rapid than by that which has been adopted; and, conſequently, we ſhould infer that it muſt be more productive of political evils.

Had the charts been given without a comment, farther than barely to explain their meaning, they might have had their uſe. With the comment, as it now ſtands, this performance, like many others on the ſame ſubject, will only ſerve to amuſe the weak; but

but can afford little information to the intelligent part of the community. We wiſh, if poſſible, to reſtrain this idle rage for vain diſquiſitions.

ART. XIII. *New and Old Principles of Trade compared*; or a Treatiſe on the Principles of Commerce between Nations; with an Appendix reſpecting, I. The principal Means of aiding Commerce. II. The Balance of Trade. III. The Pre-eminence of agricultural Induſtry. IV. A Compariſon of Prohibitions, Bounties, and Drawbacks. V. The Commerce of Grain. VI. Navigation Laws. VII. Laws concerning the Intereſt of Money. 8vo. 3s. Boards. Johnſon. 1788.

WE do not conceive that the principles of trade can ever vary. The political inſtitutions, indeed, that may be adopted for encouraging or repreſſing particular branches of trade, may be varied to infinity; and the opinion that may induce the legiſlature to encourage or repreſs any particular branch of trade, may be influenced by faſhion, by caprice, or by other circumſtances. Theſe *principles*, the *new* and *old* principles *of political regulations reſpecting trade*, and not the principles *of trade itſelf*, are inveſtigated in the preſent volume.

Every man who is converſant in writings reſpecting trade and commerce, knows, that certain notions have univerſally prevailed at particular periods of time, which have been then admitted as undeniable axioms, ſerving as a baſis for innumerable political regulations reſpecting trade; but the truth of theſe ſuppoſed axioms comes however, in time, to be queſtioned; they fall into diſrepute, and, by degrees, others are adopted in their ſtead. Within the preſent century, many axioms which were admitted as undeniable truths, by our forefathers, have been ſet aſide as erroneous; and others have been doubted, though not entirely abandoned. Formerly, for example, it was univerſally believed, that commerce could, in almoſt every caſe, be highly benefited by certain political regulations, and that it could never proſper unleſs where aided, not by the *protection* only of the law, but by its benign *regulating influence*. Of late, certain philoſophical ſpeculators on legiſlation, having diſcovered that trade has been evidently hurt, in many caſes, by thoſe regulations that were intended to promote it, have adopted a notion directly the reverſe of the former, and now maintain that trade cannot, in any caſe, be benefited by political regulations of any ſort, but muſt inevitably be hurt by them;—and of courſe they contend that, in every caſe, a *free trade* ſhould be allowed, without any encouragement or reſtriction whatever.

The author of this production wiſhes to hold out theſe two oppoſite notions as the new and old principles of trade; and he defends the modern opinion with all his powers of argument.

It

It does not however appear that; in ſtrict propriety of logical reaſoning, the concluſion which they adopt can be drawn from the premiſes. Though it ſhould even be proved in a ſatisfactory manner (which would be no eaſy taſk) that every political regulation that has been adopted, has proved hurtful, and not beneficial to trade, we ſhould only, even in that caſe, be authoriſed to infer, that it is a matter of great difficulty to diſcover what regulations would tend to encourage trade,—without preſuming to ſay that *none* could be found which would be beneficial. This might well ſerve to induce legiſlators to be extremely cautious how they eſtabliſhed *new* regulations, and exceedingly attentive to the effects of any regulations they ſhould be induced to adopt, ſo as to diſcover, as ſoon as poſſible, their real tendency; but this is as far as ſound reaſoning would admit us to go. While, however, the important fact above *aſſumed* is not admitted as *proved*; and as long as many men are fully convinced that *ſome* political regulations have been highly beneficial to certain branches of trade; we are far leſs authoriſed to infer that a free trade would in *all caſes* prove the moſt beneficial to the nation which ſhould chuſe to adopt it.

As the truth is generally found to be ſomewhere about in the middle between two oppoſite extremes, we think thoſe in general approach, neareſt to it, who checking the impetuoſity of their wiſhes, and doubtful of the force of reaſoning unaided by experimental facts, proceed with a cautious diffidence in their reſearches, and, inſtead of boldly drawing general concluſions from a few facts, content themſelves with particular concluſions only, which are clearly deducible from the particular facts that have been fully proved. We are afraid that ſhould this rule be applied to the French ſchool of political economiſts, it would be found that their doctrines, though in many particular caſes well founded, admit not of that *general* indiſcriminate application for which they contend. The ſame thing may be ſaid of the ingenious Dr. Adam Smith, who has frequently fallen into the ſame error, and by the weight of his authority has drawn after him a great number of inferior imitators. Among theſe, we muſt rank the author of the treatiſe now before us. He has adopted the opinions of Dr. Smith concerning the unlimited freedom of trade in their utmoſt extent, and has endeavoured to ſupport theſe opinions by a chain of reaſoning that has nothing ſo new in it as the particular manner in which it is conveyed: and which, though conciſe, is far from being ſo clear as moſt readers will wiſh. For an elementary work, it appears too abſtruſe; and for a deep inveſtigation, the ideas, when thoroughly underſtood, are too common to give ſatisfaction to philoſophical enquirers.

Though we think it neceſſary thus to enter our caveat againſt the too eaſy admiſſion of theſe new doctrines, let it be underſtood that it is only the too haſty and indiſcriminate application of their principle to which we object. It cannot be doubted, we think, that the aggregate body of private perſons, whoſe proſperity is to be immediately affected by the ſucceſs of their buſineſs, will, in general, when left entirely to themſelves, be better able to diſcover in what manner that buſineſs can beſt be conducted, than other people; who, only viewing it at a diſtance, ſet themſelves to contrive regulations for conducting it properly. Neither can it be doubted, that a few artful men, who carry on a particular buſineſs, may be able to diſcover that their own individual intereſt may be highly promoted by certain regulations, which would very much tend to prejudice the concern at large—and that where a ſpirit of regulating buſineſs by laws in general prevails among the legiſlators, theſe artful men will find it an eaſy matter to impoſe on thoſe perſons who are entruſted with legiſlative power, ſo as frequently to obtain regulations that operate in a manner directly the reverſe of what was intended by thoſe who made the law. Of ſuch regulations we have frequent occaſion to complain. To guard againſt this evil, we ceaſe not to exert our feeble powers. But we muſt again repeat, that it does not follow, that becauſe certain powers, when carried to exceſs, are hurtful, they never can be beneficial when uſed in moderation. We wiſh to ſee the deſire of regulating trade very much diminiſhed; but that it ought to be entirely *annihilated*, the ſtate of our knowlege, as yet, does not authoriſe us to ſay; and where there is doubt, there is ſurely room for caution.

But though we cannot go all lengths with our author in recommending this free ſyſtem of trade and commerce, or beſtow on the execution of the work the *higheſt* degree of applauſe, yet we can truly ſay that the reader will here meet with many acute obſervations which deſerve attention, and which will convey a conſiderable degree of uſeful information. What we moſt object to in the execution of the work, is a certain indeciſive manner of writing, by which concluſions are plainly enough inſinuated, without being clearly eſtabliſhed. In every philoſophical diſcuſſion, we think no good reaſon can be aſſigned why a man ſhould not, in the plaineſt and moſt perſpicuous manner, ſtate the concluſions which he thinks well informed reaſon authoriſes him to draw. This would have an air of candour, openneſs, and ſincerity; and why ſhould he, who is only engaged in the ſearch after truth, aſſume that appearance of ambiguity, which only thoſe who wiſh to miſlead ought to employ?

ARRBAR

ARREAR ACCOUNT OF LAW-BOOKS, No. III.

ART. XIV. *Elements of the Law relating to Inſurances.* By John Millar, Junior, Eſquire, Advocate. 8vo. 570 Pages. 7s. Boards. Printed at Edinburgh; and ſold in London by Meſſrs. Robinſons. 1787.

THE reader will find in this work, a complete collection of the caſes which have been decided on the Law of Inſurance, by the Supreme Court in Scotland, and the Courts of Law and Equity in England. Many of theſe are not to be found in any other printed collection. The inſertion of the deciſions of the Supreme Court in Scotland makes the work particularly valuable, as the greateſt part of them never appeared in print before; and they are of importance to one branch of the Britiſh empire, in point of precedent, and to the whole, as matter of inſtruction.

The author has prefixed an Introduction, containing ſome valuable obſervations on the contract of inſurance, its nature, and utility, and a ſuccinct account of its hiſtory.—The work is divided into three parts. The firſt treats of the circumſtances requiſite to produce a valid inſurance: the ſecond, of the nature of an inſurance contract, and the obligations ariſing from it: the third, of thoſe circumſtances peculiar to inſurance, which extinguiſh the obligation of parties and vacate the policy. As a ſpecimen of Mr. Millar's manner of treating his ſubject, we preſent the reader with the following extract:

'Lord Kaimes, in his *Principles of Equity*, has adopted an idea that, in caſes of *jetſon*, goods ought to contribute, not according to their *value*, but their *weight*. He obſerves, that it is the heavy goods which occaſion the danger; and if there were leiſure for ſuch a tranſaction, every owner of valuable goods would purchaſe an equal quantity of thoſe that were heavy, and each would throw the ſame number of pounds weight overboard. Proceeding upon the ſame reaſoning, "the Roman law," ſays he, "appears uncouth in ſome of its conſequences; jewels, and I may add bank-bills, are made to contribute to make up the loſs, although they contribute not in any degree to the diſtreſs; nor is a ſingle ounce thrown overboard upon their account; nay, the ſhip itſelf is made to contribute, though the jetſon is made neceſſary, not by the weight of the ſhip, but of the cargo."

'The whole of this reaſoning is founded on a ſuppoſition which has been already ſhewn to be erroneous; that in *jetſon*, as in other caſes of partial loſs, the obligation to contribute ariſes from the principle, that benefit was intended, and that a *recompence* is due, whether any advantage *is actually reaped* or not. Upon this reaſoning, it no doubt follows, that every commodity ſhould contribute, not according to value, but weight; becauſe it is according to their weight, that they increaſe the danger; and that the ſhip, for the ſame reaſon, ought to be exempted.

'But

'But in cases of jetson, the contribution does not arise from any idea that the losing party is intitled to a *recompence*, for having acted *factorio nomine*; but merely that he may claim *restitution*, so far as his loss has been directly converted to another's gain. Upon Lord Kaimes' supposition, many absurdities would follow. Put the case, that a valuable jewel is thrown away in the hurry, and is to be contributed for by weight. The rest of the cargo consists of a 1000 l. bill of exchange, having no sensible weight, and some *Cwts.* of coals, the whole of which, taken together, are not worth the loss incurred. If goods are to contribute by weight, the bill of exchange will contribute nothing. The coals may be all given towards the loss, without sensibly indemnifying the owner of the jewel. Here the holder of the bill will be the only gainer; the proprietor of the jewel will lose a part; and the owners of the coals will lose their all. Would this be an equitable distribution? Or can we presume, that the owners of bulky commodities would ever consent to any jetson upon such terms?

'The modern nations of Europe, accordingly, have, in this respect, almost unanimously adhered to the principle of the civil law. The ship contributes as well as the goods; and both according to their value; and money and jewels are understood, with very few exceptions, to be liable, as well as the heaviest and most bulky commodities.

'In every case of *general* average, the owners of ship ought to contribute, not only for the hull of the vessel, her tackle and appurtenances, but in respect of the *nett freight*. The *nett freight* will be a clear gain to them, if the ship accomplishes her voyage. By the Ordinance of *Hamburgh*, accordingly, it is declared, that "the owners of ship shall contribute for the whole amount of both *ship and freight* *."

'The following Scotch case (stated by Lord Kaimes) does not coincide with these principles, as it seems to imply, that the ship-owner shall not contribute for *freight* at all.

LUTWITCH *contra* GRAY.

'In a shipwreck, part of the cargo being fished out of the sea, and saved, was delivered to the owners for payment of the salvage. The proprietor of the ship claimed the freight of the goods saved *pro rata itineris*. The freighters admitted the claim, but insisted, that as the salvage was beneficial to him, on account of his freight, as well as to them on account of their goods, he ought to pay a proportion of the salvage. His answer was sustained to free him from any part, *viz.* that the expence was wholly laid out on recovering the freighter's goods; and therefore that they ought to be liable. Jan. 18, 1755.

'Upon this case, his Lordship observes, that it seems to have proceeded on the erroneous idea, that no contribution was due, unless the sufferer had acted *factorio nomine*. Whereas here a much more powerful principle operates, that the ship-owners had reaped a pecuniary benefit at the expence of others; and it was therefore immaterial, whether that benefit was intended or not.

* 'Ord. of *Conish.* 885.—Of *Copenhagen*, No. 1284.—Of *Genoa*, 37.—Practice of *Britain*.—Ord. of *Hamb.* No. 981.'

'There

'There are ſome exceptions to this rule, that ſhip and freight ought to contribute to the full; but theſe are not numerous.

'The *Ordinance of France* (No. 579.) ſays, that both ſhip and freight are to contribute for one half. The *Antwerp* Regulation provides, that the owners of the cargo ſhall have an option to make the ſhip contribute, either according to her real value, or her whole contracted freight. Theſe regulations ſeem applicable *to groſs freight*, which includes a conſideration for the outfit; but they are, ſurely, in a conſiderable degree imperfect.

'Not only ought the ſhip and cargo to contribute, but all who have an aſcertainable intereſt in their preſervation.

'A lender on bottomry, it ſhould ſeem, is in the preciſe ſituation of a ſhip-owner. The extent of his intereſt in the hull of the ſhip, diminiſhes ſo far that of the borrowers. He ought, therefore, like the other owners of ſhips, to contribute towards a ranſom, jetſon, or other common diſaſter. In Spain, accordingly, where the great expence of fitting out a ſhip to the Spaniſh colonies, renders bottomry a very frequent contract, and where, conſequently, it is better underſtood than in moſt other countries, a bottomry-bond contains this condition, that the lender ſhall run, in partnerſhip with the owner, the riſk on the hull, keel, and earnings of the ſhip.

'The French ordinance ſays, that thoſe who lend money on bottomry ſhall bear their proportion of all groſs or general averages, but not of ſimple or particular averages, without an expreſs agreement to that effect. *Ord. Fr.* No. 660.

'From Mr. Magens's Eſſay it appears, that the rule upon this point, in ſeveral other European ſtates, is far from being laid down with preciſion; and it does not appear to be always conſiſtent with principles. In England there are, it is believed, no fixed rules univerſally eſtabliſhed, for ſettling partial loſſes on a bottomry-intereſt.

'The owner himſelf of the goods thrown overboard, muſt contribute his own ſhare, in proportion to the extent of his property on board: for as he is indemnified by the contributions of his fellow-adventurers, the jetſon is beneficial to him, as well as to the reſt.

'In ſhort, every perſon for whoſe benefit expence or trouble has been uſefully incurred, with a view to indemnification, is liable in a *recompence* for ſuch expence and labour; and every perſon who has directly reaped an actual pecuniary advantage from another's loſs, is liable in *reſtitution*, whether his advantage was intended or not.

'There are a few exceptions, both by the civil law, and the practice of modern Europe. Sailors are excuſed in reſpect of their wages; partly from humanity, it being thought hard to deprive them of any part of their ſmall earnings; and partly from utility, that they may be induced, with leſs reluctance, to conſent to a *jetſon*.

'The Roman law excepted paſſengers, in reſpect of their lives ſaved by the jetſon; becauſe the life of a freed man does not admit of a pecuniary eſtimation. A ſimilar rule is adopted in modern Europe. Paſſengers are, beſides, free from contribution for the uſual articles of money, jewels, and neceſſaries, which may be conſidered as appendages to their perſon. Molloy ſays, that, "in general, money and jewels, and even clothes, and all things in the ſhip (except

(except a man's apparel in uſe, or victuals put on board to be ſpent), are liable to average and contribution." It is believed, however, to be a general rule with regard to ſuch ſubjects, that what pays no freight, pays no average.

'In eſtimating the intereſt on board, in order to contribution, a queſtion may ariſe, whether regard is due to the value of ſhip and goods at the *port of loading*, or that of *diſcharge*. The Roman law adopted a diſtinction ſomewhat metaphyſical upon this ſubject. The goods loſt were eſtimated at their original coſt; thoſe ſaved, were valued at the price which they might probably bring; becauſe, in the former caſe, the prime coſt aſcertains the *actual loſs* of the goods thrown overboard; and attention to the market-rate, at the port of diſcharge, is neceſſary to determine the extent of *actual profit* that ſhall accrue from that loſs.

'The point ſeems to be in ſome meaſure arbitrary. It appears more reaſonable, however, that the loſs and gain ſhould both be judged of by the ſame criterion; and none of the modern ſtates have therefore followed the rule of the civil law, although they differ very much from one another upon the point.

'By ſome regulations, the whole goods are eſtimated at their prime coſt, or values in the port of diſcharge, according as the veſſel has, at the time of the loſs, executed half her voyage or not. This diſtinction prevails in the *Conſolato del mare*, and in ſeveral foreign ordinances; thoſe in particular of Genoa, of Rotterdam, of Stockholm, and of Copenhagen. It appears likewiſe, from *Gerard Malynes*, to have been the old rule in England.

'The greateſt number of modern mercantile ſtates, however, have been of opinion, that the whole goods, loſt and ſaved, ought to be eſtimated according to their value in the port of diſcharge. This is the rule adopted by the Hamburgh ordinances; by thoſe of Coningſberg, Antwerp, and France; by the Spaniſh Weſt Indian laws, and by the general practice of Britain.'

This extract will, no doubt, give the reader a favourable impreſſion of the work now under conſideration. The other parts of it are executed with equal ability.

We are happy to find by this work, and ſome other recent publications, that it is become a frequent practice for gentlemen of the long robe to commence their profeſſional career, by preſenting to the public, either a treatiſe on ſome important branch of legal learning, or an edition of ſome former writer of authority. By this, at the ſame time that they acquire a conſiderable portion of uſeful knowlege, with the habit of arranging it methodically and applying it properly, they are benefactors to the public, by contributing to the general ſtock of profeſſional information. But while we approve of this practice, and ſincerely wiſh it may gain ground; we muſt recommend to the young adventurers, not to be too haſty in preſenting themſelves to the public eye. They ſhould ever carry in view, the important conſequences of commencing authors; that, not only their fame, as writers, but their characters, as profeſſional men, and con-

conſequently the primary object of their lives, depends on the ſucceſs of their performances. Whoever is *conſtrained* to appear in print, may expect great indulgence from the public. He has a right to hope, that they will take into conſideration his youth, the ſhortneſs of the time allowed for his publication, the extent, the novelty, and the difficulty of his ſubject; and every other circumſtance which ought to excuſe the imperfections of a literary work. But this is not the caſe, where a perſon commences author *voluntarily*. There, he muſt not expect indulgence from any of the circumſtances which we have mentioned. If he ſucceeds, they may, perhaps, raiſe him in the eſtimation of the public; but, if he be found deficient, far from extenuating, they will only ſerve to aggravate his faults, by expoſing him to the further reproach of preſumption and conceit.—By theſe obſervations, however, we wiſh rather to ſtimulate thoſe to whom they relate, to induſtry and exertion, than to deter them from the adventure itſelf. It is a perilous, but an honourable road to profeſſional eminence; and if it does not ſucceed, it muſt be owing either to want of ability or to want of application. It is their intereſt that the former ſhould be ſoon diſcovered; and they themſelves may ever prevent the latter.

ART. XV. *Hiſtory of the Engliſh Law*, from the Time of the Saxons, to the End of the Reign of Philip and Mary. By John Reeves, Eſq; Barriſter at Law. The Second Edition. 4 Vols. 8vo. 1l. 10s. Boards. Brooke. 1787.

IN our 73d volume, p. 281*, the reader will find an account of the firſt edition of this valuable work. It is now reprinted with conſiderable additions. The firſt edition ended with the reign of Henry VII.; the preſent is continued through the reigns of Henry VIII. Edward VI. and Queen Mary. Among the additions, we find the following note, which appears to us a complete anſwer to the objection mentioned in it, and to contain ſome very important obſervations on the connection between the law of England, and the feudal law. We, therefore, ſelect it for the reader's peruſal.

'This ſingular ſyſtem [that of the feudal polity] has, of late, been much diſcuſſed by writers on the Engliſh law and conſtitution; who, in order to procure every light that could illuſtrate the ſubject, have purſued their inquiries beyond the limits of the law of this country; have entered into the riſe and progreſs of feuds among the northern nations in their different ſettlements, particularly in

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* By ſome overſight, the article above referred to, is not inſerted in the CONTENTS of our 73d vol. We notice this omiſſion now, in order that our readers may inſert it in their copies; otherwiſe, if ever they ſhould wiſh to turn to that article, they would not be able to find it.

France;

France; have examined the nature and deſign of the ſeveral ſpecies of tenures, and inveſtigated with minuteneſs their diſtinct incidents and properties. This has introduced a new branch of ſtudy among the ſtudents of the common law; which, like other novelties, has been followed with great avidity; and I am ready to admit, that the knowledge of our law and conſtitution has been thereby greatly promoted. It is not then through any diſapprobation of theſe purſuits that I have thus ſhortened the account of the feudal ſyſtem; but for reaſons that, I truſt, will have the ſame weight with the reader which they have had with me. In a hiſtory of the law, a due portion of attention muſt be allotted to each ſubject that comes under conſideration. Engliſh feuds are entitled to a ſhare, and, taken in all their branches, will be found to have a very large ſhare of the enſuing hiſtory. The proſpect of this heap of matter, in addition to numerous other objects, made it neceſſary that every thing extraneous and foreign, every thing that might, perhaps, illuſtrate, but certainly made no part of our common law, ſhould be dropped entirely. Of the latter deſcription are the far greater, and the more entertaining and ſplendid portions of thoſe treatiſes which have lately been written profeſſedly on the feudal ſyſtem. To ſuch, therefore, I muſt beg to refer thoſe who are more curious; I mean, among others, to *Dalrymple*, to *Sullivan*, and to *Wright*; and thoſe who wiſh to go farther, to *Spelman*, to *Craig*, to *Corvinus*, to *Zaſius*, and to *the two Books of Feuds*.

'The reader of the Hiſtory of Engliſh Law, pauſing, as he now does, at the period of the Conqueſt, and looking down to the preſent time, through the ages of Glanvil and Bracton, Britton and Fleta, the Statutes, the Year-Books, and the Reporters, muſt feel that he, as well as the writer, has enough upon his hands, without engaging in any curious inquiry about the origin and nature of the feudal ſyſtem in general; he will alſo perceive, that this topic, compared with the numerous and important objects that crowd on his imagination, is ſmall and inconſiderable.

'When I ſay ſmall and inconſiderable, I beg to be underſtood in the ſenſe which many are too apt to give to the term *feudal ſyſtem*. Perſons who moſt inſiſt upon this point ſeem to exclude from it every thing that is Engliſh; and it can be in no other ſenſe of it that the preſent Hiſtory has been thought, as I am told, to contain too little diſcuſſion upon the feudal ſyſtem. Why the feudal ſyſtem, in this new-fangled ſenſe, ſhould make ſo ſmall a part of the preſent Hiſtory, can be eaſily accounted for by the reader of it.

'Feuds properly ſo called, namely, thoſe at the will of the lord, were no part of the ſyſtem eſtabliſhed by William; his famous law expreſly declares, that he had granted them *jure hæreditario*. The uncertain caſualties of tenures were ſoon aſcertained by expreſs charters of liberties, repeatedly granted by our Norman kings. On the death of the anceſtor, the fee was *caſt* upon the heir by conſtruction of law, who entered as into a patrimonial, not a feudal property. Such was the law of Engliſh tenures, at their earlieſt appearance; and to this it is to be attributed, that through all our Law-books and Reports, from Bracton to Coke, and further down, there is no alluſion, no reaſoning, that bears any relation to feuds or feudal law,

in this ſenſe of it; and thoſe who have arraigned Lord Coke for his ſilence on this head, have paſſed, in my mind, a very haſty judgment on the extent of that great lawyer's learning.

'Comparing the above ſenſe of feudal, with this account of our tenures, every idea that is Engliſh is not improperly excluded from that ſyſtem; and that ſyſtem is very properly excluded from a Hiſtory of the Engliſh Law: the perſons, therefore, who hold the above language, ought not to mention this as a defect in the preſent work.

'But this ſenſe of feudal ſeems to be too narrow and partial; and I ſhould think it owes its application more eſpecially to ſome Scotch writers, who have lately taken a lead in hiſtorical inquiries; and who, imagining they had brought to light certain principles and foundations of Engliſh law, of which Engliſh lawyers were ignorant, are never ſatisfied with diſplaying this ſuppoſed triumph. But the want of diſcernment, upon this point of juridical hiſtory, is in themſelves, and not in us. It is indeed true, that the Scotch law is ſtrictly feudal. It was ſo in its foundation; and it ſeemed the employment of lawyers to give a feudal turn to every conſideration that could ariſe on the modifications of property. New feudal fancies were adopted; the moſt ſimple points were diſtorted to apply them to feudal principles; matters in which the Engliſh and Scotch law agreed, were diſfigured by the ſuperinduction of ſome feudal device. This affectation has prevailed among lawyers almoſt down to the preſent day; and it is not to be much wondered, that perſons who conſider this ſubject hiſtorically, ſeeing how little change had been made in their law during ſo many centuries, and that lawyers, by referring continually to firſt feudal principles, had rather been going backwards than proceeding, ſhould lay ſuch great ſtreſs upon the ſtudy of feuds in their firſt origin. But they carry the prejudices of their countrymen too far, when they expect the ſame line to be taken by Engliſh lawyers who make ſimilar enquiries into the hiſtory of *their* juriſprudence.

'If the Scotch law has been corrupted by too great attention to feudal principles, the only natural way of accounting for difficulties and obſcurities in it, is by recurring to the ſame ſources. Thoſe too who ſtudy the Hiſtory of Engliſh Law, muſt tread in the footſteps of the old Engliſh lawyers; but theſe lead not to the *Books of Feuds*, much leſs to *Craig* or *Corvinus*. The lawyers of this country, like the people, impatient of foreign innovations, ſoon moulded the inſtitutions of Normandy into a new ſhape, and formed a ſyſtem of feuds of their own. The uſage and cuſtom of the country became the guide of our courts; who have invariably rejected with diſdain all arguments from the practice of other countries.

'For a knowledge of the feudal, as far as concerns an Engliſh lawyer, we are to look no farther than *Glanville*, *Bracton*, and *Littleton*. And as far as it is to be collected from the works of theſe and other Engliſh lawyers, *the feudal ſyſtem of England* reſpecting landed property is diſcuſſed in this and the ſubſequent parts of this Hiſtory (as I ſhould think) at as great length as could conveniently be done conſiſtent with the plan of ſuch a work. If it is wiſhed that this ſhould be compared with the like ſyſtem in Scotland, in France, in Lombardy, or elſewhere, I can only ſay, that

that ſuch an inquiry does not ſeem to me to ſuit a work like the preſent, though it would be very proper in a general hiſtory of feudal law.

'It is not only on the ſubject of feuds that I have ſtudiouſly avoided any inquiry beyond the pale of the Engliſh law; in many other inſtances, where the Engliſh ſyſtem might ſeem, in a very particular manner, to coincide with, or interſect any foreign ſcheme of juriſprudence, I have invariably forborne making ſuch obſervations, as a compariſon of the two ſubjects would eaſily ſuggeſt. The deſign of this Hiſtory ſeemed to make it abſolutely neceſſary to adhere to this plan. To inveſtigate the firſt principles of our law, and to purſue them through all the modifications and applications, all the additions and changes to which they were ſubjected in different periods of time, is an inquiry that called upon the writer rather to reduce and ſimplify his materials than to ſeek for new ones, or extend his views. That the reſult of ſuch an enquiry might be delivered to the reader with fidelity, I thought it ſafer to abſtain altogether from topics of a foreign nature, confining myſelf to ſuch as have, in their turn, prevailed in our courts, and among practiſers. It was the latter upon which the utility of the preſent hiſtorical proceſs was to depend; and the leſs they were mixed with the former, the deduction would be the more eaſy, and every concluſion ariſing from it would be better founded.

'This had become more eſpecially neceſſary with reſpect to the feudal ſyſtem. The preſent faſhion of treating this ſubject, if it had taught ſomething uſeful, had alſo taught much that was to be unlearned. *Glanville* and *Craig*, *Bracton* and the *Book of Feuds*, have been quoted in a promiſcuous manner, as if thoſe authors wrote upon the ſame ſyſtem of feuds. Thus is the ſtudent's mind bewildered with accounts of a polity made up from different countries, and prevailing in none; and, after all, is left uninformed, what is the genuine nature of *Engliſh feuds*. It ſeems, therefore, a new and very material object to a writer of the Engliſh law, to give an account of *the feudal ſyſtem* in England, from Engliſh authors alone.'

At the concluſion of the preface, the author modeſtly expreſſes an hope, that if, by his work, nothing is added to the ſtock of profeſſional information, ſomething is done toward giving it ſuch illuſtration and novelty as may aſſiſt the early inquiries of the ſtudent. We can aſſure Mr. Reeves that he has attained the object of his hope; and that (to uſe his own expreſſions) the inveſtigation which his work contains of the origin of Engliſh tenures, the law of real property, the nature of writs, and the ancient and more ſimple practice of real actions, will facilitate the ſtudent's paſſing from Blackſtone's Commentaries to Coke upon Littelton, and better qualify him to conſider the many points of ancient law which are diſcuſſed in that learned work.

ART. XVI. *Letters on the Poetry and Muſic of the Italian Opera.* By the late Mr. John Brown, Painter. 12mo. pp. 161. 3s. ſewed. Printed at Edinburgh; and ſold by Elliot and Kay, London. 1789.

THESE letters were certainly written by a man of taſte, ſenſibility, and familiar acquaintance with the muſical drama of Italy. The manner in which he has analyſed the ſeveral ſpecies of *recitative* and *air*, diſcovers no common degree of reflexion, intelligence, and obſervation.

In the preface, however, the editor * ſeems not to know that a rage for burlettas is no *new* paſſion in Italy: The *Buona Figliuola*, and other comic operas of Piccini, near thirty years ago, rendered the public partial to this light ſpecies of muſic; and thoſe of Latilla and Galuppi, much earlier. However, the ſerious operas of theſe compoſers, as well as thoſe of the preſent great maſters of Italy, are always thought of a higher claſs, and are ſtill in poſſeſſion of the firſt theatres of that country. And, in general, it is only in the ſmaller cities, and in ſummer time, that burlettas are chiefly to be heard. The pay of great ſingers, with the expence of the decorations of ſerious operas, render the comic more convenient to the managers, than pleaſing to the public.

The firſt two letters, on *recitative*, contain many admirable reflexions; however, the aſſertion, p. 4, that *recitative* is 'never accompanied but by a ſingle inſtrument,' and though divided into bars, that thoſe bars 'are not *neceſſarily* of equal lengths,' is not exact. Accompanied recitative, beſide fragments of ſymphony which are meaſured, has frequently the harmony of four parts, ſuſtained in long notes, without any reſtraint on the ſinger, as to the *time* in which he pronounces his recitation. The bars of recitative conſtantly divide the notes into regular common-time; but not into regular phraſes, nor is that time regularly kept, except in ſuch accompanied recitative as the Italians diſtinguiſh by the term *à tempo*.

The definition of *aria di mezzo carattere* † is incomplete; as it implies, beſide a ſpecies of melody which has neither dignity nor pathos, airs of *two ſtyles*, ſerious and lively. The Italians themſelves ſeem at preſent to want a technical term to expreſs airs of two movements, the one ſlow or graceful, the other rapid or impaſſioned. What the author ſays, p. 109, of a claſs of *aria parlante*, ſeems more applicable to theſe *double airs*.

We did not expect to find, in ſo intelligent a writer on muſic, the ſame miſtake that is frequently made by our beſt authors in

* Mr. Brown's Letters are printed for the benefit of his widow and child; and we truſt that they will reap the emolument intended for them by the publication.

† P. 37, 38.

other

other particulars, but who, from their ignorance of muſic, confound *harmony* and *melody*, as if ſynonymous terms. Mr. Brown ſurpriſed us * with ſpeaking of an *harmonious voice*.

Mr. Brown has paſſed a ſevere, and we think unjuſt, cenſure † on the ſingers and orcheſtra of our beſt concerts, however it may be applicable to the worſt. The taking an opera air out of its niche, is frequently abrupt, and of no effect in ſtill life; cantatas were certainly better fitted for theſe miſcellaneous performances; but, ſometimes, an entire *ſcena* of an opera, as it is now frequently executed at concerts, has all the effect of a cantata, from the introductory recitative, which explains the paſſion to be expreſſed in the air.

We muſt likewiſe defend the Engliſh from the charge ‡ of loving *difficult* muſic more than ſimple. All new faſhions in this art come hither from Italy and Germany; the firſt of theſe countries has furniſhed us with its chief *vocal* difficulties, and the ſecond with *inſtrumental* and extraneous modulation. The Engliſh admire much more than they love either; or why their long attachment to Handel, Corelli, and Geminiani, and their perpetual complaints of the too great execution of the preſent moſt celebrated performers, both vocal and inſtrumental?

Theſe few ſlight inaccuracies excepted, we have read theſe letters with great pleaſure; and we heartily recommend them to the peruſal of the frequenters of the Italian opera, and to the writers and compoſers of muſical dramas for our own ſtage.

Mr. Brown's letters were originally addreſſed to Lord Monboddo, in anſwer to ſome queries which his lordſhip put to their author, reſpecting the Italian language. Lord M. had a very high idea of Mr. Brown's ſuperior excellence in his profeſſion; and has ſaid, that he was very learned in all the Italian arts, particularly in their poetry and their muſic.

A character of Mr. Brown is prefixed to the letters, written in elegant Latin; in which he is repreſented as a man of worth, of knowlege, and of genius; a good ſcholar, an exquiſite artiſt; of liberal ſentiments, and of poliſhed manners.

ART. XVII.

FOREIGN LITERATURE.

Oeuvres Poſthumes de Frederic II. *Roi de Pruſſe*, &c. i. e. The Poſthumous Works of Frederic II., King of Pruſſia, &c. *continued*. See our laſt Appendix, Page 683.

WE left the king reſolved to march into Sileſia, and to aſſert the ancient rights of his houſe to ſeveral principalities in that country. The ſtatement which he makes, before he paſſed the Rubicon, of what he had to *apprehend*, and of what

* P. 59. † P. 88. ‡ P. 116.

he had to *hope* from this bold enterprise, is a master-piece of political and military logic. Every thing that the state of the European powers actually exhibited, or that the chapter of accidents could lead the most sagacious and provident mind to conjecture, is weighed with the utmost perspicacity and precision, and—*Let us take the road!* was the conclusion. We cannot enter on any detail of this bloody war, nor of the curious and well-conducted negotiations with which it was intermixed. Such an interesting combination of the intrigues of cabinets and the operations of camps, is rarely to be met with. The former take up a very large place in the rapid, animated, and eloquent narration of the royal author; and to the view of the reader is laid open a variety of interesting characters and negotiations in all the courts of Europe at that time. The observations of the king on the conduct of the contending armies in each battle, on the valour and discipline of the troops, on the stratagems, exertions, merits, and faults of their commanders, contain a rich fund of instruction for the military student, and may be even useful to the most experienced adepts in the art of war.

The first volume brings us to the conclusion of 1742, in which year the Prussian monarch had augmented his revenues, by the conquest of Silesia, to the amount of three millions and a half of dollars. This conquest was his main object; and therefore, when he had obtained it, he became graciously inclined to a separate peace with the court of Vienna, that he might repair his finances, recruit and augment his army, and put himself in a condition to preserve a balance among the contending powers which still kept the field. The queen of Hungary desired a peace with Frederic, and made great sacrifices to obtain it, that she might unite her forces against France and the powers that supported the elector of Bavaria. Accordingly the peace was concluded at Breslaw; and in the negociations that preceded and promoted it, the ministers of George II. and particularly the Earl of Hyndford, acted a considerable part.

From the conquest of Silesia, we perceive that Frederic was a favourite of fortune, as well as a great political genius and a consummate warrior. For, though the unparalleled discipline of his troops, the signal merit of his generals, and the abilities of his wise and incorruptible ministers, contributed, in a very remarkable manner, to the success of this arduous undertaking; all these were, nevertheless, seconded by a happy combination of accidental circumstances, without which it might have miscarried. These circumstances, as the royal author himself tells us, were, the entrance of France into the war—the attack made on Russia by the Swedes—the timorous prudence that kept the Hanoverians and Saxons in a state of inaction—an uninterrupted series of victories, and the views of the king of England and his minister,

miniſter, lord Carteret, with reſpect to France, which led them to favour the peace of Breſlaw, and rendered them thus inſtrumental in the aggrandizement of Pruſſia.

In the boſom of peace, Frederic prepared his troops for future ſcenes of action. Accordingly, we find him in arms againſt the queen of Hungary, in the ſecond volume. This volume contains a circumſtantial account of this ſecond war, in which much blood was uſeleſsly ſhed during the ſpace of ſixteen months; and in which, a ſeries of victories obtained by the Pruſſian monarch had no effect more extenſive than to confirm him in the poſſeſſion of Sileſia. The campaigns in Italy, in Flanders, and on the Rhine, are alſo related in this volume, which is terminated by the peace ſigned in the year 1745, after the famous battle of Keſſeldorf, and the taking of Dreſden. The reflexion with which his majeſty concludes it, merits the attention of all ſovereigns.

'Since the art of war has been ſo highly improved in Europe, and ſince political precaution has been able to eſtabliſh a balance of power among ſovereign ſtates, the greateſt enterpriſes produce rarely the effects that may have been expected from them. Equal, or nearly equal, forces on both ſides, and viciſſitudes of good and ill ſucceſs that fall reciprocally to the lot of the contending parties, bring the victors and the vanquiſhed, at the concluſion of the moſt eventful war, nearly to the ſtate in which they were before they drew the ſword. The only difference is, that their exhauſted finances oblige them to make peace, which ought to be the work of humanity, and not the effect of neceſſity. In a word, if military renown is worth the exertions that are made to obtain it, Pruſſia received an abundant recompenſe for having undertaken this ſecond war. But fame was all that it obtained, and even the fumes of this vain incenſe excited envy.'

To theſe *fumes*, Sire, was ſacrificed *humanity*, of which your majeſty often ſpeaks ſo kindly; for that this ſecond war was juſtified by the principle of ſelf-defence, has not yet, in the opinion of ſome writers, been clearly proved.

We readily give his majeſty credit for the juſtice of his cauſe in the famous *ſeptennial war*, of which the very intereſting account is contained in the third and fourth volumes. The peace of Dreſden, like many other treaties, had only ſuſpended hoſtilities without extirpating the ſeeds of diſcord; and the loſs of Sileſia was a wound that ſtill ulcerated in the heart of the Empreſs queen. Accordingly, hoſtilities were ſtill carried on in contemplation, in the cabinet of Vienna; and ſcarcely was the peace of Dreſden ſigned, when that court, in ſecret coalition with Saxony and Ruſſia, laid a formidable plan for the humiliation of Frederic. The moment ſeemed favourable: France was out of humour at his concluding two treaties of peace without its concurrence, and thus he was left without an ally. But, by

an unexpected change in the ſtate of Europe, and in the connexions of its ſovereigns, the king found ſupport; and even had he ſtood alone, it was neceſſary to conjure the riſing ſtorm, and to make head againſt his enemies, before they were ready to execute their projects: accordingly he began the ſeptennial war from a principle of ſelf-defence.

In the account here given of this war, the king had two purpoſes in view, which he has executed in the moſt maſterly and ſatisfactory manner. The firſt was, to prove to poſterity, with the cleareſt evidence, that the war in queſtion was forced on him; and that he could not, conſiſtently with his own honour and the good of his people, conſent to a peace on any other conditions than thoſe on which it was obtained; his ſecond object was, to relate circumſtantially all the military operations with the greateſt poſſible perſpicuity and preciſion, in order to leave on record, an authentic account of all the advantages or unfavourable ſituations in the provinces and kingdoms where the war will naturally be carried when the houſes of Auſtria and Brandenburg ſhall think proper to quarrel. This is very well; but, by the publication of this hiſtory, the rival houſes will profit equally by the king's relations and remarks.

The artifice employed by the court of Vienna to excite ſuſpicion and enmity againſt the king of Pruſſia in all the courts of Europe, is here related in a large detail: mention is alſo made of the principal events that happened in the different countries, which were either directly or indirectly concerned in this complicated ſeptennial conteſt: and as, after the peace of Dreſden, the war was ſtill continued between the courts of Vienna and England on the one ſide, and thoſe of France and Spain on the other, our royal author gives a compendious view of the military operations and political tranſactions from 1746 to 1756, which tend to throw light on the hiſtory that forms the principal ſubject of theſe volumes.

It is generally known, what heroic valour, what brilliant efforts of capacity and genius, and what invincible ſtrength and conſtancy of mind, were diſplayed by Frederic in the ſeptennial war; in which his ſplendid ſeries of victories was more than once interrupted by diſaſters that threatened a period to all his greatneſs. Whoever reads theſe volumes, will ſee all theſe viciſſitudes admirably deſcribed, and will follow the victor with a peculiar pleaſure, ſince his cauſe was as juſt as his exploits were glorious.

It is not ſo much by a well-founded appeal to juſtice, as by the plea of *neceſſity* (which, at beſt, only ſoftens the harſh features of iniquity), that his majeſty pretends to claim indulgence for the tranſactions related in the fifth volume, more eſpecially for the *partition* of Poland. He was in a pitiful caſe, as he tells

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us himſelf, at the end of the ſeptennial war in 1763. He ſaw nothing around him but an impoveriſhed nobility, a ruined people, burnt villages, towns deſtroyed by ſieges or incendiaries, anarchy in all the departments of government and police, confuſion and diſorder in the finances, and an aſpect of deſolation every where. His experienced miniſters and counſellors were dead. The flower of his army had periſhed in ſeventeen battles. His regiments were partly compoſed of deſerters and captives; and military diſcipline was ſo relaxed, that his ancient *corps* were little ſuperior to a freſh militia. Add to all this, England had made peace with France, and he had not a ſingle ally. To remedy this diſmal ſtate, much labour was to be employed, and *lucky accidental occaſions* were to be improved. At this period, the internal troubles of Poland, produced by the claims of the *Diſſidents*, prepared it for ſpoliation; and was it not natural for Frederic, in his famiſhed condition, to put his finger into the pye, when he ſaw that it was inevitably to be divided, and to ſecure for himſelf the beſt morſels which he could catch?—In the *Memoirs* of the Political State of Europe, from the Peace of Hubertſburg in 1763, to 1775, are valuable materials for thoſe who may write the modern hiſtory of the European ſtates; and in the Negociations relative to the Troubles of Poland, are uſeful hints and directions for thoſe who may be diſpoſed to divide them: and this volume is terminated by the Imperial and Royal *correſpondence* relative to the ſucceſſion of Bavaria. This concludes the hiſtorical part of the preſent work.

The ſixth volume ſets out with *Conſiderations on the State of the European Republic*, and the views and negociations of the powers that compoſe it. This early production, which announced, indeed, rich fruits of genius in a maturer period, was penned in the year 1736, when Frederic was Prince Royal, and in the twenty-fourth year of his age. It diſcovers an ardour of political curioſity which was very rare at that time of life, an eye keenly fixed on the conduct of the different courts of Europe, an extenſive acquaintance with their reſpective intereſts, and a penetrating ſagacity which foreſees, in the characters and proceedings of miniſters, the plans which their policy prepares and which their diſſimulation conceals from the eye of the public. Such faculties, at ſuch an age, can ſcarcely be accompanied by meekneſs. Accordingly the ardent ſpirit and the aſpiring genius of the young hero, make brilliant flouriſhes in ſeveral places. He looks over the heads of the princes and warriors of his time, which were not, indeed, very lofty, the wigs excepted; and after a comprehenſive view of the ſtate and politics of Europe, and the miniſterial conduct of cardinal Fleury, his favourite, he breaks out into the following ejaculations: 'What would Richlieu, what would Mazarin ſay, if they could raiſe their heads in our days? They

They would be ſurpriſed to find no Philip III. or IV. in Spain, no Cromwell and William III. in England, no prince of Orange in Holland, no emperor Ferdinand in Germany, and ſcarcely any *true* Germans in the empire, no Innocent II. at Rome, no more Tillys, Montecuculis, Marlboroughs, Eugenes, at the head of contending armies.' That may be,—but they would ſtill have been more ſurpriſed if they had ſeen Philip III. and IV. of Spain placed by an able judge of men and things among the men of renown that rendered their times illuſtrious.

Indulgence is due to the precipitation and effervescence of youthful genius; eſpecially when theſe are ſo amply compenſated, as they are in the *Conſiderations* now before us, by ſuch ſolid reflexions and juſt obſervations, as would not diſhonour the hoary head of a conſummate and experienced ſtateſman. The compariſon between the political ſyſtem of Philip of Macedon, carried on by ſowing diſſenſion, exciting jealouſy, and diſtributing gold among the Grecian republics, and the conſtant perſeverance of the French cabinet in a ſimilar line of conduct with reſpect to the ſtates of the empire and other powers, is accurately delineated and illuſtrated. It ſhews us, that if Frederic diſcovered, afterward, a remarkable propenſity to cultivate *friendſhip* and contract bonds of union with brother Lewis, yet he was well guarded againſt all his artifice, and knew better what he was about than the other powers of Europe imagined. France indeed had charms, both real and deluſive, in the eyes of the Pruſſian monarch. He cultivated her literature, was enamoured of her muſes, ſtudied the wiſdom of her real ſages, and even drank deep in the poiſoned cup of her pretended *philoſophers*; but never was he the dupe of her inſidious politics. He admired the ſubtlety of her ſtateſmen, but avoided their ſnares; he frequently turned his back to her in the hour of negociation, and ſometimes ſet his face againſt her in the field of battle.

The reader, whom we ſuppoſe a little ſurpriſed to find the political conduct of Philip of Macedon compared with that of the French cabinet, will be perhaps more ſo, when he learns that the royal writer conſiders it as the ſame that was purſued by the Romans in their tranſactions with foreign nations. This point, nevertheleſs, is here ſagaciouſly proved and illuſtrated in a variety of judicious reflexions and parallels. After having developed the reſpective ſyſtems of the European ſovereigns, Frederic paſſes from politics to morality, and probes the wound of the great political body, which has ſuch a noxious and fatal influence on the happineſs of mankind. This metaphorical wound conſiſts, he ſays,

'In the erroneous idea too generally formed by ſovereigns, and which their courtiers and flatterers encourage inſtead of correcting. They think that God, from a fond regard to their pride and grandeur,

grandeur, has expreſsly created the reſt of the human ſpecies for them; and that ſubjects have no other deſtination than to promote their perſonal ſplendour and felicity, and to be the tools and *miniſters* of their irregular paſſions. From this principle proceed the moſt vicious and abominable conſequences in an endleſs progreſſion. Hence that exceſſive paſſion for falſe glory; hence that ardent thirſt of invading and poſſeſſing, that cruel oppreſſion of accumulated taxes, that ſenſual indolence, pride, injuſtice, ſeverity, and tyranny, which degrade princes, and are even a reproach to human nature. If potentates had the wiſdom to diſcard ſuch erroneous notions, and to trace back to its true principles the origin of their ſovereignty, they would ſee that their rank is the *creation* of the people, —that thouſands could never think of devoting themſelves, as ſlaves, to a ſingle man, in order to render him mighty and formidable abroad, and to be, at home, themſelves the victims of his ambition and caprice:—that they choſe him, on the contrary, as a perſon in whom they could confide; as an upright governor, and an affectionate father, whoſe ſympathy would feel their calamities, and whoſe benignity would alleviate them; as a valiant protector, who would defend them againſt their enemies; and as a wiſe ruler, who would not idly and cruelly involve his ſubjects in ruinous and deſtructive wars, but render his ſovereign power the bulwark of the laws, and not the inſtrument of tyranny and injuſtice.'

Thus ſpoke and thus wrote the Prince Royal, in his twenty-fourth year, when the throne was only in proſpect. There is an anecdote on record which naturally preſents itſelf to our recollection on this occaſion. M. *de Suhm*, one of the early favourites of Frederic, ſaid to him one day, that if he poſſeſſed, when he aſcended the throne, only the half of the noble ſentiments which then ſeemed to animate him, this half would be ſufficient to render him a great and good king. I ſhould look on it *(replied the prince)* as the greateſt unhappineſs that could befal me, to change my preſent manner of thinking—but this proves nothing with reſpect to what may happen in my future ſituation.

Tel brille au ſecond rang qui s'eclipſe au premier.

A man, who has ſhone in the ſecond rank, may be eclipſed in the firſt.

Let none but the candid moral critic, who has ſtudied human nature, and who has learned to mix compaſſion with reproach at a view of its contradictions, attempt to explain this reply. The love of *glory* was the reigning paſſion in the ſoul of Frederic, and the opinion of the world has not ſufficiently diſtinguiſhed the true from the falſe; nay they are often unluckily blended together. The trumpet of *Fame* ſounds the praiſe of great and ſplendid exertions of political and military genius, accompanied with ſucceſs; and this praiſe was the *idol* to which our hero ſacrificed, with an ardour of enthuſiaſm that ſometimes gained

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the aſcendancy over thoſe principles of juſtice and humanity which he *really* poſſeſſed.

The *Eſſay on the different Forms of Government* is, we think, improperly ſo entitled; for it rather treats of the wiſeſt method of governing, and of the duty, conduct, and adminiſtration of ſovereigns, than of the reſpective advantages and defects of the different *forms* of government. It was certainly under this point of view, that the Count de Hertzberg conſidered it, when in a flattering letter to the King, who entruſted him with a copy of the Eſſay in the year 1781 *, he ſays, that it ought to be the *manual* of all ſovereigns. It, no doubt, contains ſeveral wiſe and uſeful obſervations on all parts of the public adminiſtration, and more eſpecially on thoſe that relate to taxes and political œconomy.

This Eſſay is followed by three *Dialogues of the Dead*. The firſt, in which the interlocutors are Prince *Eugene*, the Duke of *Marlborough*, and Prince *Lichtenſtein*, contains an excellent defence of the two firſt againſt the puny remarks of ſome modern military critics; and is, indeed, a noble eulogy on theſe illuſtrious chiefs. In diſplaying their reſpective merits in the council and in the field, the royal author has aimed keen ſtrokes of wit and ſatire at their ſucceſſors in the military line. But the principal object which he ſeems to have in view in this very humorous and ingenious Dialogue, is to cover with ridicule the *Encyclopædiſts*, or authors of the huge *Dictionary of Sciences*, which was compoſed at Paris, by a ſociety (who monopolized the denomination of *philoſophers*), with a deſign to rectify the eſtabliſhed ſyſtems of government, by the introduction of anarchy; and to reform the manners of mankind by deſtroying their religious and even their moral principles. But how came theſe *philoſophers* to incur the diſpleaſure of Frederic, who aſſumed their title, granted peculiar marks of his liberality and protection to many of the ſociety, and adopted ſome of the moſt abſurd and uncomfortable tenets of their irreligious ſyſtem? This was occaſioned by their geometrical pedantry (as he calls it), which he hated, and their averſion to war, which he loved.

We cannot refrain from giving our readers ſome ſpecimens of the well-founded pleaſantry that reigns in this part of the Dialogue. The Duke of *Marlborough* having teſtified his ſurpriſe, that, while the military fame of an Alexander and a Cæſar had paſſed down, unſullied, through ſucceeding ages, *his* great ex-

* The Eſſay was printed at the King's private preſs, and was ſent to the Count with the following ſhort letter from the monarch: "Here are ſome reflections on government, with which I entruſt you. They are not deſigned for the public, but are to remain in *your* hands."—They have, however, luckily, come into *ours*.

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ploits and thoſe of his illuſtrious friend Prince *Eugene*, ſhould be ſo illiberally cenſured, his Grace is anſwered by the German Prince, who had joined him in the ſhades, that it was the good fortune of the Macedonian and the Roman, that, in their times, there were no *Encyclopædiſts*. The Duke aſks what ſort of animal that was, and declares, that he had never heard of that barbarous name.

'Oh! (ſays Prince *Lichtenſtein*) that I can well conceive, for there exiſted no ſuch being in your time. The *Encyclopædiſts* are a ſect of pretended philoſophers, formed in *our* days, who think themſelves ſuperior to all the ſages of antiquity. They bite like cynics, and propagate with an imperious effrontery all the paradoxes that come into their heads. They boaſt highly of their tranſcendental geometry *, and maintain that thoſe who have not ſtudied it are deſtitute of ſound judgment, and have heads turned upſide down. Accordingly, they aſſume to themſelves, excluſively, the merit of reaſoning with accuracy; and lard their diſcourſes on ſubjects of all kinds, and even their common converſation, with the technical terms of their favourite ſcience. If they propoſe a walk, they call it the problem of a curve which is to be ſolved; if they are bit by fleas, they tell you that they are troubled by infiniteſimals of the firſt order.—They throw deriſion on all ſciences, which are not within the juriſdiction of geometrical calculation:—they meditate the reformation of all the European ſtates and governments; and aim at nothing leſs than erecting on *the ruins of the French monarchy a French republic*, of which geometricians and philoſophers are to be the legiſlators:—they look on you warriors as a band of ſanguinary robbers, employed by tyrants to perpetrate the moſt odious and horrible crimes, and to involve nations and their innocent inhabitants in deſolation and miſery.—But if they abhor both armies and their commanders, this does not hinder them from fighting, and waging war in their own way, often among themſelves, and conſtantly againſt all who do not think as they do:—they carry on this war with gooſe-quills, which diſtil groſs abuſe and bitter invectives; and it is to be preſumed, that had they troops at their diſpoſal, they would march them againſt thoſe whom they perſecute with their pens.'

We have here drawn together ſome of the principal *traits* by which thoſe *philoſophers*, who formed a kind of ſect at Paris, and who were zealous in acquiring proſelytes and diſciples in other countries, are deſcribed in different parts of this dialogue.—The next dialogue, in which the Duke *de Choiſeul*, Count *Struenſee*, and *Socrates*, are the ſpeakers, is a keen and juſt ſatire on the unprincipled ambition of the French Machiavel and the German Phaeton, whom the Athenian ſage expoſes in their true colours. The account which the Duke gives of his political exploits is

* The King does not here ſpare his great favourite *D'Alembert*, who was peculiarly chargeable with this geometrical pride, and went ſo far as to repreſent mathematics as the only ſcience that was ſuſceptible of evidence.

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one of the boldeſt pictures of miniſterial profligacy that we have ſeen; rich in materials, and animated in expreſſion. Count Struenſée makes rather a ſhabby figure on the ſcene, ſuch as becomes a *would be*.—We are at a loſs to comprehend how the third dialogue, between *Marcus Aurelius* and a *Franciſcan Friar*, came to be placed in the works of the King of Pruſſia; for it is undoubtedly the production of M. de Voltaire, is printed in his works, and is entirely in his beſt *manner* of compoſition. Fine humour and good taſte reign in the intereſting contraſt here exhibited, between the mild and ſublime virtue of the imperial ſage, and the intolerant and ignoble ſuperſtition of the Franciſcan.

After the Dialogues, we find a ſhort but ſenſible and judicious piece, entitled, *A critical Examination of the Syſtem of Nature*, i. e. of a book that was publiſhed ſeveral years back under that title. This book, which is now ſunk into oblivion, was the joint work of four inſane philoſophers * of the claſs above mentioned. The epithet may appear violent, but it is perhaps the moſt charitable that can be given to the author or authors of the moſt extravagant and nonſenſical book of dogmatical atheiſm that we have ever ſeen. The good ſenſe of his Pruſſian Majeſty was ſhocked at the peruſal of this book. He was, at firſt, ſurpriſed to hear the author confeſs, that it was the *indignation* excited in his mind by religious perſecutions which had made him an atheiſt; as if a fit of paſſion was a reaſon for fixing the opinions of a philoſopher. His Majeſty was alſo juſtly offended to learn from this champion of atheiſm, that it gave him *leſs trouble* to admit, as the firſt cauſe of all things, *blind matter* toſſed about by motion, than to have recourſe to *intelligence* acting by itſelf; as if the author's *lazineſs* in inquiry was a proper foundation for a philoſophical ſyſtem. After this, we think it was a notable mark of condeſcenſion in the monarch, to ſit down, and prove to this man, or thoſe that read him, that the *order* of the univerſe, and the *intelligent* nature of man, could not proceed from *blind* matter and *blind* motion.—But ſince he began ſo well, we wiſh he had ended better. After having proved, with an invincible ſtrength of argument, in this ſmall diſſertation, the reign of intelligence and wiſe laws in the conſtitution of the univerſe, and after having ſhewn that the wiſdom of the firſt cauſe is diſplayed in every individual being, from the higheſt to the loweſt, he

* The work was erroneouſly attributed to a M. *Mirabeau*, not the modern Aretin of that name, but a perſon who, during his life, was only known by his filling the place of Secretary to the French Academy. A Baron *D'Olbac* and the late *Diderot* were two of the club that compoſed this work. We do not, at preſent, recollect the others,—and the beſt that can happen to them is to be *forgotten*.

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ought to have formed more juſt ideas of the moral government of this *Great Cauſe*, than what we find in other parts of his writings. He ought not to have ſeparated ſupreme intelligence from wiſdom and goodneſs in the deſtination of man, by conſigning to annihilation the human race, which was viſibly formed for a progreſs toward perfection and happineſs; a dark, gloomy, and diſguſting hypotheſis, from which inſtinct, reaſon, and true philoſophy, recoil with horror. But we can diſcover ſtrange contradictions in the motley ſyſtem of this philoſophical King. He embraced too many objects to think on them all with aſſiduity and depth. His *ſceptre* and his *ſword* employed him principally and conſtantly: he could not give to ſpeculative philoſophy the time which it required; he therefore only derived from it ſuch partial gleams of light, as dazzled and perplexed his mind, without enlightening it to open tracts of thought, which he had not time to purſue, and which therefore only exhibited darkneſs and engendered doubts; while common ſenſe, unhappily blaſted by the unconnected views of metaphyſical ſpeculation, loſt its direction in the paths of religion, where it would have guided him with ſafety and with dignity. Thus he became a demi-philoſopher and a bold infidel, and was only great in the ſpheres where philoſophy was not at all concerned, in the art of governing, in the art of war, and in the ſphere of wit and belles-lettres.

A Preface to the Henriade of Voltaire. This Preface, which is full of panegyric, ſometimes bordering on adulation, is well compoſed. It is ſo much ſuperior, in elegance of expreſſion and in purity of ſtyle, to the pieces which precede and follow it, that we ſuppoſe the author may have received a certain meaſure of inſpiration from that fine poem, perhaps even from the poet. Certain it is, that the merit of the Poem is appreciated with taſte and judgment, and the remarks on it are evident proofs that the ſpirit of polite literature was eminently poſſeſſed by the royal author.

A Diſſertation on the Innocence of Error.—Style, reaſoning, manner, every thing, in ſhort, in this diſſertation, are below mediocrity. With an obſcure verboſity, and in a grave and dictatorial ſtrain, we are told, that it was the *deſign* of the Creator that we ſhould know nothing,—that we *cannot* know any thing,—and that ſome of our errors are happy, particularly *thoſe* which ſoften the bitterneſs of adverſity and the terrors of death, by exhibiting delightful proſpects of future felicity. In theſe few words, reader, thou haſt the full contents of ſix and twenty pages. At the end of theſe, you will find the felicity of error illuſtrated by the ſtory of a maniac, whoſe inſanity conſiſted in the conſciouſneſs of his beatitude, who thought his confinement a paradiſe, full of cherubims, ſeraphims, archangels, and immortal ſpirits, and was unhappily cured of theſe beatific viſions by

phlebotomy and a proper regimen.—If a certain tranſitory favourite of Fame had been cured, by a *regimen* of modeſty and plain good ſenſe, of *his* uncomfortable and gloomy viſions, the pitifulneſs of his *exit* would not have formed ſuch an humiliating contraſt with the ſplendor of his exploits, the elevation of his genius, and the proſperity of his reign.—Let us change the ſcene to more pleaſing objects.

A very uncommon ſpirit of amenity, good humour, eaſy wit, and elegance, runs through the letters to M. *Jordan*, one of the King's moſt intimate friends; which terminate this volume. In many of theſe letters is a mixture of verſe and proſe, and they are both excellent in their kind. It is remarkable, that they were written by the King from his camp, when he was occupied with battles and ſieges; and that ſome of them, which abound with ſprightlineſs and pleaſantry, were ſent on thoſe days when he had loſt a battle, or failed in an attempt to ſtorm a town.—But with ſuch an unpardonable negligence has this Berlin edition of the King's works been publiſhed, that a part of the letters to M. Jordan conclude this *ſixth* volume, another part is thrown into the *eighth* volume, and M. Jordan's letters, which correſpond with them, are inſerted in the *twelfth* volume. We wonder, indeed, how they came to be admitted into the work at all; for they have no kind of merit that we can perceive. They are written with a groſs kind of frankneſs and familiarity, which princes are ſometimes pleaſed with in their buffoons. Here and there, they contain elaborate attempts toward wit, which produce nothing but a quaint pertneſs of expreſſion, without point, and often without meaning; but, in general, they are extremely flat and trivial. Yet they occupy two-thirds of the twelfth volume. We are curious to know, whether the Engliſh tranſlator of theſe poſthumous works intends to *entertain* his readers with all this ſtuff. What an inſipid contraſt does it make to the ſprightly, facile, flowing wit which ſparkles in the letters of Frederic! This M. Jordan was a lover of books, and particularly of the claſſic authors; but they do not ſeem to have inſpired him with any thing like true taſte: at leaſt, we ſee nothing of the kind in theſe letters. With his merit in other reſpects we are not acquainted, but merit he muſt have had of ſome kind, ſince he was on a footing of intimate friendſhip with his royal maſter. He often wrote to the King the news of the town, and the opinions of the people about public events which the King was deſirous of knowing.

The 7th volume and a great part of the 8th are occupied by the King's poetical productions. Theſe poems, moſt of which are epiſtolary, are addreſſed to ſeveral great perſonages, as alſo to Generals, Ambaſſadors, and men of letters. Some of them are in the familiar ſtrain; and many of theſe abound with

wit, grace, lively ideas, and happy turns of expreſſion, though the uncommon facility of rhiming which the royal bard poſſeſſed, render his ſtrains very frequently lax, verboſe, and proſaic. As a poet, he is often *impar ſibi*; but very few of his pieces are barren of thoughts. We could mention many which are truly ſublime; and it is peculiarly worthy of notice, that it was in the darkeſt moments of diſappointment and calamity, and when he ſeemed to be on the very brink of deſtruction, from the temporary ſucceſs of his enemies, that his Muſe ſoared with the greateſt elevation and majeſty, and poured forth her flowing and animated ſtrains with the greateſt facility. The three epiſtles to the Princeſs Amelia, the Princeſs of Bareith, and the Marquis d'Argens, written in 1757, are ſufficient to prove what we here advance. They are all full of poetical fire and harmony; but the third, more eſpecially, is one of the fineſt poems which we have ever read. It was compoſed at a point of time when the King looked on the ſituation of his affairs as deſperate, and had formed the purpoſe of periſhing *one way* or *another*, or cutting ſhort (as he expreſſes himſelf) the thread of his days. Some paſſages in this epiſtle expreſs with ſingular energy the rage of diſappointed ambition, and a kind of deſpair which does not at all reſemble the dejection of vulgar minds,—while, in other parts of the poem, there reigns a fine *moeſtoſo*, a plaintive ſtrain of tender ſenſibility, which is really affecting. But we cannot ſufficiently lament the unphiloſophical and uncomfortable jargon of gloomy ſcepticiſm, which tarniſhes, in ſeveral places, the beauty of theſe noble and animated productions.

[*To be concluded.*]

MONTHLY CATALOGUE,

For MAY, 1789.

HISTORY.

Art. 18. *The Hiſtory of the Riſe, Progreſs, and Eſtabliſhment of the Independence of the United States of America*; including an Account of the late War; and of the Thirteen Colonies, from their Origin to that Period. By William Gordon, D.D. 8vo. 4 large Vols. 1l. 4s. Boards. Dilly. 1788.

THIS hiſtory is detailed in the epiſtolary form, which Dr. Gordon declares 'is not *altogether* imaginary, as the author, from his arrival in America in 1770, maintained *a* correſpondence with gentlemen in London, Rotterdam, and Paris, anſwering *in general* to the prefixed dates.' But if the correſpondence thus carried on, was not *the* exact correſpondence now publiſhed, as may be ſuppoſed from the looſe terms of the declaration, we cannot but think more regular

diviſions of the narrative would have better ſuited the dignity of the ſubject.

The work may be accepted as a faithful narrative of this moſt memorable revolution, ſo far as regards a chronological chain of operations; it being formed under peculiar advantages: for the author aſſures us that he was favoured by the American Congreſs, and by the New England States, with the inſpection of their records, as well as by the individuals with the ſight of private manuſcripts; and that both there and ſince his return, in 1786, he has improved theſe and other advantages by the aſſiſtance of Britiſh publications, among which Dodſley's Annual Regiſter is particularly diſtinguiſhed. The general events of this war are too recent to be out of memory, and though they are circumſtantially related, we have not found that his reſources have contributed to alter their complexion, or to ſet them in a new light. The work is introduced by a brief recapitulation of the previous hiſtory of the ſettlement of the colonies; in which the writer's aim has been to ſhew that the Britiſh Americans had ever been uniform in maintaining an exemption from the authority of the Britiſh parliament; and that the indiſſoluble connexion between repreſentation and taxation was not a new doctrine at the commencement of the diſturbances occaſioned by the Stamp Act.

The language of this work deſerves little encomium, but the merit of fidelity is the firſt qualification in an hiſtorian; and to that claim we believe the preſent diſpaſſionate writer is fully entitled. When a ſufficiency of facts is ſupplied by the induſtry of faithful collectors, then is the time for elegant writers to poliſh the narration by the beauties of ſtyle; and then too, we may add, is the time to guard againſt being miſled in eſſentials under the glare of the ſtudied arts of compoſition.

We could not avoid ſmiling, when we read the account of the ſigning the definitive treaty of peace, that confirmed the independency of America, to find the author, by a ſomewhat odd tranſition, immediately introduce the invention of air balloons by M. Montgolfier, with the aerial voyages of Meſſ. de Rozier, Charles, and Robert! Thence we are brought down to a concluſion of the letter by the coalition between Lord North and Mr. Fox. Had the Doctor appeared to view the American ſtruggle with an unfavourable eye before, we ſhould have ſuſpected ſome archneſs in thus connecting their independency with an air balloon! But we have every reaſon to exculpate him from ſuch a charge.

MEMOIRS.

Art. 19. *The Life of Miſs Catlane*; or the ill Effects of a haſty Marriage. In a Series of Letters. Being a complete Narrative of real Characters. 12mo. 220 Pages. 4s. 6d. half-bound. Boyter. 1788.

So little art is uſed in working up this ſtory, and we perceive ſo little of what dramatic writers call plot, that we are induced to ſuppoſe it to be formed on a ground-work of truth. A lively young lady of good ſenſe is driven, by ill treatment from her mother, into a precipitate marriage with a man of a pious turn, but of ſuch eccentric viciſſitudes of temper, that he is continually fluctuating between the outrages of ill

ill humour, and contrition for his bursts of passion: which irregularities, with a head full of projects, at length injure his circumstances, and finally cause his wife to leave him. Beside the main narrative, which, without much sentimental amplification, would not have filled even this scanty volume, the author seems chiefly desirous of illustrating the deceitfulness of common pretensions to friendship; and gives a most bitter character of the female sex. 'I was determined not to go to any of my female friends, for I never met with a woman yet, in whom I could place the least confidence; for in high life, they are the pinnacle of vanity, arrogance, and defamation; in the middle station, they are made up of envy, slander, and ignorance; and delight in nothing more than the downfal of each other.' A great portion of this malevolence is indeed to be found in the common intercourse of society; and yet, we are willing to hope, there are a sufficient number of noble exceptions, to rescue the sex from the wholesale severity of the censure. The volume is not badly written on the whole; and the prose is much better than some few scattered attempts at poetry. At the close, is an indifferent poetical essay on false friendship, which is very quaintly termed *Satan's Eye-tooth*.

DRAMATIC.

Art. 20. *Some Advice to Theatrical Managers.* 4to. pp. 34. (no more). 2s. 6d. Stalker. 1789.

We consider this as a faint imitation of Swift's Directions to Servants; a piece often imitated, but never equalled, in the gravity, simplicity, and perfection of its irony. This director of directors takes up the littlenesses, contrivances, and finesses that have often been charged (whether justly or not) on artful managers of the stage; but it seems so very *a nothing*, that nothing more shall here be said about it.

NOVEL.

Art. 21. *Henry and Isabella*; or a Traite through Life. 12mo. 4 vols. 10s. sewed. Lane. 1788.

This work gives us a truly agreeable picture, coloured according to nature—*la belle nature*,—as our neighbours so happily express it; for the present artist exhibits her not in any of her extravagant moods, but with all the *gentlenesses* and graces which so irresistibly seize the heart. We do not remember to have seen, for a considerable time past, a performance in which the characters are more pleasingly grouped, or which presents to us a more perfect and regular *whole*. A greater boldness of pencil is, indeed, occasionally to be wished for; but this the fair designer will, probably, in time, and when she shall have acquired a suitable degree of confidence, be able to display.

To give the story of this novel, would take up far too many of our pages. The following observations on *modern friendship*, however, (alas, too generally and certainly, just!) will scarcely be displeasing to our readers, and will serve as a specimen of the author's style:

——'When I mention friendship, however, I do not mean to speak of that cold, regular kind, which many men of great sense

and prudence profeſs for each other, the ſtrength of which is ſo great as to induce them to ſpeak of each other upon all occaſions with exact and impartial juſtice; frequently to viſit each other, if near, at which times they give their opinions on politics and the affairs of the neighbourhood without fear of any inconvenient circumſtances ariſing from the confidence and freedom with which they ſpeak; or if at a diſtance to keep up an intercourſe by letter at leaſt twice a year: nay ſo far may it operate in the breaſt of the wiſeſt man, that ſhould his friend want money to make a purchaſe, complete a ſum to lay out upon a mortgage, or for any other advantageous purpoſe, he may, upon receiving his bond and ſecurity, be prevailed upon to lend it him, provided he has it by him, or can raiſe it without much trouble or loſs. And ſhould an account of the death of the one be brought to the other, it might probably make him grave for a whole day, except ſome buſineſs or party in which he was engaged obliged him to throw off ſo improper and uſeleſs a propenſity. This is not the kind of friendſhip of which I am ſpeaking, but that lively, ſweet, and confidential affection by which two, three, or more (for there is no cauſe for confining it to a particular number) ſenſible, virtuous, and amiable women are united. I ſay women, for in ſpite of vulgar prejudice, or the little pert ſatire of the witlings, I aver that women are as capable of perfect and laſting friendſhip, nay more ſo than the men.' - - - 'The happineſs which reſults from warm and tender friendſhip is more ſweet, intereſting, and to complete all, laſting, than any other which we can ever hope to poſſeſs; and were a juſt account of anxiety and ſatisfaction to be made out, would, it is probable, in the eye of rational eſtimation, far exceed the ſo-much boaſted pleaſures of love *.'

> "*Madam!*
> *You have a noble and a true conceit*
> *Of god-like amity.*"

And it is our ſincereſt wiſh that yourſelf, and every other perſon who can feel and acknowlege its excellence, may long experience the great, the unſpeakable bleſſings which it has to beſtow!

HORTICULTURE.

Art. 22. *The Univerſal Gardener's Kalendar,* and Syſtem of practical Gardening; diſplaying the completeſt general Directions for performing all the various practical Works and Operations neceſſary in every Month of the Year, agreeably to the preſent moſt improved ſucceſsful Methods; with a comprehenſive Diſplay of the general Syſtem of Gardening in all its different Branches. Comprehending the Kitchen Garden, Fruit Garden, Pleaſure Ground, Flower Garden, Shrubbery, Plantations and Nurſery, Green Houſe, Hot Houſe, and Forcing Houſes, &c. By John Abercrombie, upwards of forty Years practical Gardener. 496 Pages. 12mo. 5s. bound. Stockdale. 1789.

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* It muſt not be forgotten, however, that *true love* is *perfect friendſhip.*

Art.

Art. 23. *The complete Kitchen Gardener*, and Hot Bed Forcer; with the thorough practical Management of Hot Houſes, Fire Walls, and Forcing Houſes, and the improved Modern Culture of the Pinery Stoves, and Pine Apples; being a thorough practical Diſplay of theſe moſt capital Branches of Gardening in their general Culture, and agreeable to the preſent greatly improved Modern Proceſs; whereby that moſt importantly-uſeful Diſtrict the Kitchen Garden, and all its Appurtenances of Hot Beds, Hot Houſes, Hot Walls, Forcing Houſes, Pinery Stoves, &c. and the Culture of their ſeveral various Productions in ſuperior Perfection and greateſt Abundance, are fully explained in a Manner never before done for general Inſtruction, as requiring a particular diſtinct Explanation; and now firſt completely accompliſhed, from the Reſult of above forty Years daily practical Experience and Obſervation. By John Abercrombie, Author of *Every Man his own Gardener*, commonly called *Mawe's Gardener's Kalendar*; but the Work of J. A. only. 12mo. 509 Pages. 5s. bound. Stockdale. 1789.

Art. 24. *The Garden Vade Mecum*, or Compendium of general Gardening; and deſcriptive Diſplay of the Plants, Flowers, Shrubs, Trees and Fruits, and general Culture: compriſing a ſyſtematic Diſplay and Deſcription of the ſeveral Diſtricts of Gardening and Plantations, under ſeparate Heads; giving Intimations of the Utility, general or particular Plans, Dimenſions, Soil and Situation, &c. and of the various reſpective Plants, Flowers, Shrubs, Trees and Fruits, proper for, and arranged in each Diſtrict; with general Deſcriptions of their Nature of Growth, Temperature, principal and particular Uſes, Methods of Propagation and general Culture, in their reſpective Garden Departments: conſiſting of the Flower Garden, Pleaſure Ground, Shrubbery and Plantations, Fruit Garden and Kitchen Garden, Green Houſe and Hot Houſe. By John Abercrombie. Small 12mo. 585 Pages. 4s. bound. Stockdale. 1789.

As the three laſt mentioned works are all on the ſame ſubject, written by the ſame hand, and naturally require a joint conſideration, we have placed them together; and, as we cannot deſcend to particular examinations, we have exhibited the titles at large, to give their author the utmoſt latitude of deſcribing their contents in his own very diffuſive manner.

When Philip Miller, the father of modern gardening, compiled his great work, the Gardener's Dictionary, he afterwards publiſhed a ſmall neceſſary compendium, pointing out the operations in the garden, through every month in the year. This was a moſt uſeful remembrancer, not ſo much for the profeſſional gardener, who could not be ſuppoſed to need it, as for private family uſe where ſmall gardens are cultivated. When he told us *what* to do, had he alſo added brief directions *how* it was to be done, inſtead of loading his work with monthly dry liſts of fruits, flowers, and herbs then in ſeaſon; we ſhould not ſoon have needed another Gardener's Calendar. But in this inſtance, a little author-craft appeared; he wanted to make his Calendar introduce his Dictionary; and, therefore, where particular inſtructions were neceſſary, he referred to his Dictionary for

them. But this craft went no farther; he preſerved too much profeſſional dignity to exhauſt himſelf through the preſs: he did not haſh out and dreſs up the ſame things in different modes and forms, and expoſe himſelf to the reproach of graſping at undue literary emoluments.

It were well if his ſucceſſors, who arrive at eminence in the ſame line, preſerved the like reſpect for the public and for themſelves; but by the number of Mr. Abercrombie's publications *, and the rapidity of thoſe now before us, the prefaces to which are all dated within the ſhort ſpace of four months; we muſt conclude that he has quitted gardening to cultivate the fields of literature, and a moſt aſſiduous cultivator he is; for, not contented with productions in ſeaſon, he has ſhewn us that he perfectly underſtands the nature of *forcing*.

Some years ago, a Gardener's Calendar appeared, under the name of Mawe, and others, which is the firſt in the liſt below; to which the ſole claim is now made by Mr. A. and he has ſince *twice* gone over the ſame ground again in his own name. We ſhall not pretend to enquire into his reaſons for ſo repeatedly aſſerting this claim: But the firſt of the articles now before us, being his *third* Gardener's Calendar, and being ſtyled an *Univerſal Syſtem of Practical Gardening*, the fair inference is, that he has exhauſted the ſubject. Why then does he obtrude on us any more general ſyſtems of gardening? The obvious anſwer muſt be, becauſe the more books he can ſell, the better. Accordingly, behold the *Complete Kitchen Gardener*; and had the *Univerſal Gardener's Calendar* been a book of bulky ſize, and high price, ſo much of it as was limited to the kitchen garden, might have plauſibly appeared in a ſmall ſize and at an eaſy price. But why ſhould we give as much for culinary uſe only, as will furniſh us with an univerſal ſyſtem of gardening? And paſſing this over; both theſe being pocket volumes, why are we alſo offered a *Garden Vade Mecum?* The matter muſt be ſubſtantially the ſame, only differently modified by literary ingenuity. The firſt is ſtyled an *Univerſal Syſtem of practical Gardening*; and this laſt, *A Compendium of general Gardening*.

Thus much appears on the face of the title pages; when we open the books, we find the *Calendar* ſo far an improvement on the plan of Miller, as to give more particular directions with the injunctions, under the reſpective departments ſpecified in the title page. He informs us in the preface to this work, that 'as the numerous occur-

* Every Man his own Gardener. By Mawe, &c. Rev. vol. xxxvi. p. 484.
Dictionary of Gardening and Botany. lix. 69.
The Garden Muſhroom, its Nature and Cultivation. lxii. 173.
Britiſh Fruit Gardener. lxii. 290.
Compleat Forcing Gardener. lxiv. 473.
Compleat Wall Tree Pruner. lxxi. 475.
Propagation and Botanical Arrangement of Plants. lxxi. 475.
Gardener's Pocket Dictionary. lxxvi. 359.
Gardener's Daily Aſſiſtant, for every Month in the Year. lxxviii. 263.
To which add the three publications above!

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ring improvements could be more eligibly introduced in the Calendar *order* within a moderate compaſs, *than by any other method of arrangement*, it was adopted accordingly.' In the preface to his *Kitchen Gardener*, he is of another opinion; for he there declares, that by blending the culture of kitchen plants among others in the general buſineſs, 'the thorough practical culture could not readily be traced, or any particular part thereof, when wanted to conſult on any neceſſary occaſion, nor in that order of arranging the matter, could the complete general culture be effectually diſplayed in the requiſite practical manner.' Accordingly, in this work 'all the different ſpecies are diſplayed, *each under a diſtinct or ſeparate head*.' To this, an advocate for the Calendar form, in ſuch a manual, might reply, that when the culture of any particular plant is ſought for, it will be at ſome time of the year or other: if in March, the Calendar will tell all that is wanted *at that time*; if in October, it directs ſo much as is wanted at that ſeaſon: we cannot want the whole year at once! More extenſive and connected information, we preſume, would be ſought for, and found, in his Gardener's Dictionary. We confeſs, that the Calendar form appears to us the beſt calculated for general uſe.

The third article, or *Garden Vade Mecum*, is the firſt, or *Gardener's Calendar*, thrown into a different form. We have now the management of the flower garden, ſhrubbery, fruit garden, kitchen garden, green houſe, and hot houſe, treated under theſe general heads; and the culture of particular articles is more looſely given, by claſſing ſuch ſpecies as admit of the ſame mode of treatment. Why the ſubject is now thus arranged, we have no farther account, than that it 'is intended as a general introduction to the ſyſtematic knowledge of the ſeveral different diſtricts, and that of the various plants, &c. relating thereto.' This knowlege, we imagine, is already poſſeſſed, in a greater or ſmaller degree, by every man who knows how to handle a ſpade; and if the author imagines that an uninformed man may become a good gardener, in all theſe departments, by written inſtructions, it is certainly a much eaſier way than by forty years practice: yet we believe no gentleman having ground extenſive enough to be thus divided, can ſafely confide in a man who is not a regularly bred gardener.

We do not impeach the merit of either of theſe performances ſingly, but we cannot ſee the need of all of them; and conſidering them as the produce of one pen, we think they interfere with each other. However, Mr. A. has now written enough to eſtabliſh his merit as a practical gardener; certainly more than enough to aſſiſt thoſe who practiſe on a ſmall ſcale for family uſe and amuſement; we wiſh him, therefore, all that honourable repoſe to which forty years exerciſe of his profeſſional duties, and his literary labours, ſo juſtly intitle him: but we muſt add, that this repoſe may happen to be diſturbed by doing *too much* with his pen.

BOTANY.

Art. 25. *Thirty-eight Plates, with Explanations*; intended to illuſtrate Linnæus's Syſtem of Vegetables, and particularly adapted to the Letters on the Elements of Botany. By Thomas Martyn, B.D. F.R.S.

F. R. S. Profeſſor of Botany at Cambridge. 8vo. 72 Pages. 9s. plain, and 18s. coloured. White. 1788.

Some perſons who have approved Profeſſor Martyn's tranſlation of Rouſſeau's *Letters on Botany*, with additions, wiſhed that the ſubject might be farther illuſtrated with figures. In compliance with theſe wiſhes, he has publiſhed the preſent volume, which, though an entire work of itſelf, is to be conſidered as a ſupplement to the Letters formerly publiſhed.

Six plates are given, to illuſtrate ſix letters on the moſt remarkable *natural* claſſes; the reſt explain the *artificial* claſſes of Linné, except one which exhibits figures of various kinds of nectaries.

The figures are very accurate repreſentations of the different parts of the flower and fruit, eſpecially thoſe that conſtitute the claſſical character, or are any way remarkable on account of their form or ſituation.

BRITISH FISHERIES.

Art. 26. *Obſervations on the Herring Fiſheries*, on the North and Eaſt *Coaſts of Scotland*, &c. with plain Rules propoſed for curing, and for ſupplying the London Market with White Herrings. By Lewis M'Culloch, many Years employed in furniſhing the Merchants of London for Exportation. 8vo. pp. 44. 1s. 6d. Richardſon, &c. 1788.

Mr. M'Culloch chiefly bends his attention toward illuſtrating a branch of the important ſubject of the Britiſh fiſheries that has not been adverted to in ſo particular a manner by any of thoſe who have hitherto offered their ſentiments to the public: viz. the circumſtances which are chiefly neceſſary to be attended to by thoſe who mean to ſupply the London markets with herrings. He has choſen, with great propriety, as a motto, the following line from Pope,

"What can we reaſon, but from what we know?"

And he ſhews himſelf particularly well acquainted with the ſubject which he undertakes to illuſtrate. He ſtrongly recommends the buſs fiſhery *at ſea*, in the Dutch mode; and ſhews the great importance of curing the fiſh in a proper manner, and ſending them to market at a right time. His directions with regard to the firſt are partly copied from the practice of the Dutch, and are partly ſuggeſted by his own obſervations and experience; which laſt, we are told, has been very extenſive in this branch of buſineſs.

This is a plain uſeful tract, which every man who has an intention of taking a concern in the eaſtern fiſhery ſhould carefully ſtudy: it will abundantly repay his pains.

NAVIGATION, &c.

Art. 27. *A Report on the practical Utility of Kenneth M'Culloch's improved Sea Compaſſes*, founded on eighteen Months Experience of thoſe Inſtruments on board one of his Majeſty's Cruizing Frigates in the Channel of England. Small 8vo. pp. 14. 1789.

Whatever invention tends to improve the practice of navigation ought to be favourably received by every Britiſh reader. In this point of view, Mr. M'Culloch ſeems to deſerve the approbation of his countrymen,

trymen, and he will, we hope, derive ſome benefit to himſelf from his uſeful invention.

This *report* was given in to the board of admiralty by Capt. Phil. D'Auvergne, commanding the Narciſſus frigate, December 29, 1788.—And it contains the reſult of various experiments and obſervations made on board that frigate, in the Engliſh channel, ſince the month of April 1787; in which Mr. M'Culloch's compaſs was compared with other approved compaſſes. The reſult may be judged of from the following extract:

'Sailing through the Race of Alderney in a ſtorm of N. E. wind in December 1787, againſt a flood tide, the ſhip ſailing at the rate of eleven miles on the ſurface, and ſcarcely making any headway by the land, the ſea, as will readily be concluded by naval judgments, was of an awful height, and ſo extremely irregular, that the motion is undeſcribable: None of the compaſſes of Mr. Adams on Dr. Knight's conſtruction, would ſtand (in the ſea phraſe), but vacilated more than four points on each ſide of the pole;—at this time Mr. M'Culloch's ſteering compaſs quickly and readily recovered the vacilations communicated to it by the motion of the ſhip, and the ſhocks of the ſea, pointing with little variations to the pole, in a manner to command the admiration of all that were within reach to obſerve it, and to win the confidence of the moſt timorous.

'I acknowledge, myſelf, that I would have put the higheſt truſt in it, had a fog or thick weather come on in the critical ſituation we were in; while the compaſſes ſupplied from his Majeſty's ſtores, were only fit to convey alarm, and inſpire anxiety and doubts.'

By other experiments, Captain D'Auvergne found that theſe compaſſes (both the ſteering and azimuth) were equally ſuperior; and therefore warmly adviſes his brother officers to make trial of them. At his recommendation, theſe compaſſes were tried on board the Andromeda, commanded by Prince William Henry; who was ſo much ſatisfied of the utility of the invention, that he honoured Mr. M'Culloch ſo far with his countenance, as to appoint him his compaſs-maker.

We do not doubt that, under ſuch patronage, this invention will meet with ſuch trials as will fairly appreciate its *real* merits in a ſhort time. If it ſhould prove, in every caſe, as ſuperior to others as Captain D'A. experienced, it will, indeed, be a very valuable diſcovery.

Art. 28. *The Seaman's new Vade Mecum*; containing a practical Eſſay on Naval Book-keeping, with the Method of keeping the Captain's Books, and complete Inſtructions in the Duty of a Captain's Clerk, &c. By R. Liddel, Purſer in the Royal Navy. 8vo. 5s. Boards. Robinſons. 1787.

This performance contains every neceſſary inſtruction for keeping the accounts of the ſhip: the methods now in uſe are clearly explained, and ſpecimens of the different books are added, as examples of the rules that are given. Forms of orders, certificates, receipts, &c. are ſubjoined. The methods of keeping the ſignal book are largely treated, and illuſtrated with numerous coloured engravings. A brief maritime dictionary is added; which is extremely uſeful, eſpecially

eſpecially for noviciates or landmen:—and the book concludes with an abſtract of the act of parliament, commonly called the articles of war.

From this account of the contents of the preſent performance, our readers will eaſily perceive the purpoſes for which it has been written; and, as far as we are able to judge, it ſeems well calculated to anſwer the author's intention.

SLAVE TRADE.

Art. 29. *Two Reports from the Committee of the Honourable Houſe of Aſſembly of Jamaica,* appointed to examine into, and report to the Houſe, the Allegations and Charges contained in the ſeveral Petitions which have been preſented to the Britiſh Houſe of Commons, on the Subject of the Slave Trade and the Treatment of the Negroes. Publiſhed by Order of the Houſe of Aſſembly, by Stephen Fuller, Eſq. Agent for Jamaica. 4to. 35 Pages. 1s. White and Son. 1789.

By theſe reports, it appears, with regard to the treatment and ſituation of the ſlaves in Jamaica, that they are under the protection of lenient and ſalutary laws, ſuited to their ſituation and circumſtances; and that the decreaſe of the ſlaves does not ariſe from the cauſes alleged in the petitions preſented to the Houſe of Commons, but from various other cauſes not imputable to the ſlave-holders, and which the people in Great Britain do not ſeem to comprehend.

Art. 30. *The New Act of Aſſembly of the Iſland of Jamaica,* commonly called the New Conſolidated Act; being the preſent *Code Noir* of that Iſland. Publiſhed for the Uſe of both Houſes of Parliament, and the Satisfaction of the Public at large, by Stephen Fuller, Eſq. Agent for Jamaica. 4to. 17 Pages. 1s. White and Son. 1789.

This publication is intended to ſhew that the ſlaves in Jamaica are not in ſo deplorable a ſtate as is generally imagined in England.

Mr. Fuller obſerves that for near theſe laſt hundred years the good government of the ſlaves has been the great object of the legiſlature of Jamaica; and almoſt every year has produced regulations tending to the melioration of their condition. He hopes, 'that thoſe who will give themſelves the trouble of reading this act, will ſee that the ſlaves in Jamaica are in excellent hands already; and that they will alſo ſee how vain and needleſs it is for corporate bodies on this ſide the Atlantic, diſperſed in various and diſtant ſituations in Great Britain, to endeavour to take them out of the hands of thoſe very men who are moſt intereſted in their welfare.'

*** For Mr. Fuller's publication of *The Act of Aſſembly of Jamaica,* paſſed in favour of the Negroes, in 1787, ſee Rev. Sept. 1788, p. 265.

Art. 31. *Commercial Reaſons for the Non-abolition of the Slave-trade in the Weſt-India Iſlands.* By a Planter and Merchant, of many Years Reſidence in the Weſt Indies. 8vo. pp. 20. 6d. Lane. 1789.

We here meet with little more than the common arguments againſt the abolition of Negro ſlavery in the Britiſh Weſt Indies. But thoſe arguments

arguments may reaſonably be ſuppoſed to receive additional force, if the author, as he profeſſes, writes from the convictions of experience, and a perſonal acquaintance with the ſubject.

POLICE.

Art. 32. *Public Improvement*; or, a Plan for making a convenient and handſome Communication between the Cities of London and Weſtminſter. By William Pickett, Eſq. 4to. 37 Pages 2s. 6d. Bell. 1789.

The plan which alderman Pickett here propoſes is, to pull down all the houſes between Butcher-row and the Strand; as alſo thoſe on the north ſide of St. Clement's church, and to rebuild the church, altering its ſituation, ſo as to make a ſpacious avenue to Temple-bar; which gate he alſo would remove. The pamphlet, beſide deſcribing the particulars of the ſcheme, gives an account how it has been treated by the court of aldermen and common council, who have repeatedly objected to the propoſal. The public-ſpirited alderman here anſwers the objections, and offers additional arguments in favour of his deſign. The ſum requiſite for effecting the alteration muſt doubtleſs be very large: no eſtimate of it is made. The propoſer hopes it will not be long before he ſhall be able to announce to the public that ſubſcriptions will be opened at ſeveral bankers, in ſupport of the meaſure, and he offers 100l. as his *firſt* ſubſcription.

Two draughts are added, one deſcriptive of the preſent ſtate of the avenue, and the other of the intended improvement.

EDUCATION, SCHOOL-BOOKS, &c.

Art. 33. *Thoughts of Jean Jacques Rouſſeau*, Citizen of Geneva. Selected from his Writings by an anonymous Editor, and tranſlated by Miſs Henrietta Colebrooke. 12mo. 2 Vols. 7s. 6d. ſewed. Debrett.

After an eulogium on the abilities of that extraordinary erratic genius, Rouſſeau, Miſs Colebrooke confeſſes that the eccentricities and errors in his writings may induce well-diſpoſed perſons to doubt, whether an indiſcriminate peruſal of *all* that he has written, might not be followed by dangerous conſequences. But as his writings are all abroad, in tranſlations as well as in the original, we do not readily apprehend, how the free peruſal of them is to be reſtricted; moſt certainly not by introducing his works to thoſe who might perhaps otherwiſe paſs contentedly through life without ſeeing or wiſhing to ſee one of his publications: and who, if they underſtand what is now preſented to them, ſufficiently to excite a curioſity to be better acquainted with the works whence theſe thoughts are extracted; any danger they may thereby incur, is chargeable to the officiouſneſs of the cautious collector.

The Tranſlator proceeds to inform us, 'that what is excellent and uſeful might not be loſt, by an intermixture of any thing improper and offenſive, an ingenious Frenchman has made a judicious collection from the writings of Rouſſeau, of what is beſt adapted to the formation of rational views, ſound moral principles, juſt taſte, and proper manners. It is a tranſlation of this collection that is now offered to the Engliſh Reader. It was undertaken at the deſire of certain

certain reſpectable judges, who were of opinion, that it would furniſh a very agreeable entertaiment to all liberal minds, and that it might be uſeful in the education of youth, and *particularly* in that of young ladies.'

When we come to reflect on the utility of theſe volumes for the inſtruction of youth, we cannot but regret the neceſſity of our differing, in any degree, from a lady who has beſtowed on them the labour of tranſlation, from a laudable motive. We have nothing further to ſay to M. Rouſſeau now, than what refers to the collection at preſent before us; and though the opinion of certain reſpectable judges is pleaded for the merit of the work, as a book of inſtruction, particularly for young ladies; we are clear, that his remarks are in general too refined, abſtracted, and ſingular, to find an eaſy paſſage into youthful underſtandings; and that they call for cloſer thinking than ſuits the vivacity of female minds.

It may alſo be remarked, that eccentric writers, like that uncommon being, *the Philoſopher of Geneva*, may utter many good things that will not combine to form general truths; and a lover of paradoxes is not the moſt happily qualified for a preceptor: youth ought to be inſtructed by plain precepts, and not be left to draw inferences from ſentences artfully conſtructed, which require more penetration to analyze, than falls to the ſhare even of every mind that has arrived at maturity. To inſpire the riſing generation with cynical maxims before they know enough of the world to form an eſtimate of their truth or error, cannot, ſurely, be a proper mode of preparing them to act a becoming part in the ſocial connexions into which they are ſoon to enter.

Miſs Colebrooke renders her author in a natural, eaſy, ſtyle, but it is very rare to find a female writer totally free from occaſional inaccuracies in grammar: the moſt uſual of which are, combining plural nouns with ſingular verbs.

Art. 34. *Eſſays on Education.* By John Weddell Parſons, A. B. Vicar of Wellington in the County of Hereford. 12mo. 2s. 6d. ſewed. Cadell.

Many juſt remarks occur, in the courſe of theſe eſſays, on the importance of education, and the defects attending the preſent mode of conducting it; but they are too general, and written in too declamatory a ſtyle, to produce any conſiderable effect. The author ſtrongly recommends to the legiſlature, the inſtitution of public ſeminaries for the encouragement of indigent genius. Is not this already done in our free-ſchools and colleges?

Art. 35. *Bibliotheca Claſſica*, or a Claſſical Dictionary: containing a full Account of all the proper Names mentioned in ancient Authors. To which are ſubjoined Tables of Coins, Weights, and Meaſures in uſe among the Greeks and Romans. Large 8vo. 8s. Boards. Reading, printed by Smart and Co. and ſold by Cadell in London.

Various compoſitions, of a kind ſomewhat ſimilar to the preſent dictionary, have iſſued from the preſs; and it muſt be acknowleged that they have been very uſeful to the claſſical ſtudent. The author of this work (Mr. Lempriere, of Pembroke College, Oxford) thinking that

that his predeceſſors, in compiling their reſpective publications, have been partial and unſatisfactory, endeavours to complete what others have left imperfect.

The dictionary now before us, conſiſts of *all* * the proper names that occur in the claſſics, viz. of famous men, women, &c. of countries, cities, rivers, cuſtoms, laws, religious rites, public feſtivals, ſports, &c. &c. Under each article, beſide the account of the perſon or thing which is the immediate ſubject, ſeveral anecdotes and hiſtorical facts are introduced; with quotations from ſuch authors as will afford more ample information on each particular point of inquiry.

From this ſhort account, our readers will perceive that Mr. Lempriere's *Bibliotheca Claſſica* is a uſeful ſchool-book: but its uſe is not confined to ſchools alone; the ready information which it affords to the inquirer, will be a ſufficient inducement to every gentleman who poſſeſſes a library, to give it a place on the dictionary ſhelf.

Art. 36. *The Hiſtory of three Brothers*: to which are added, The Hiſtory of John Gilpin, Gray's Elegy in a Country Church-yard, and Pope's Univerſal Prayer. 12mo. pp. 76. 6d. ſewed. Stockdale. 1789.

This moral and entertaining hiſtory is extracted from *The Children's Miſcellany*, of which we gave an account in our number for Auguſt laſt, p. 173: and it is here republiſhed in a convenient ſize, ornamented with five neat wooden cuts, and ſold at the very cheap rate above-mentioned.

In matters purely of opinion, no two perſons, perhaps, will agree; for (though at the ſame time that it is an illuſtration of the fact, it is, in ſome meaſure, an exception to the rule) all will allow that *quot homines, tot ſententiæ*. Various judgments, therefore, will be formed with reſpect to the utility and propriety of introducing here, John Gilpin, with Gray's Elegy, and Pope's Univerſal Prayer. The former is truly and confeſſedly humorous and ingenious; but for the very reaſon that it deſerves the firſt mentioned epithet, we feel ourſelves ſomewhat inclined to diſpute that it *aſſimilates* with the accompanying plaintive and mournful elegy, and the ſolemn and reverential addreſs to the

"Father of All! In ev'ry age,
"In ev'ry clime ador'd!"——

MISCELLANEOUS.

Art. 37. *Reports of the Special Proviſion Committee, appointed by the Court of Guardians in the City of Norwich*: with an Account of the Savings which have been produced by the late Regulations in the Diet of the Workhouſes: Exhibiting ſome Important Facts reſpecting the Oeconomy of thoſe Eſtabliſhments. By Edward Rigby. 8vo. 1s. 6d. Johnſon. 1788.

It is of little advantage to the public, to amuſe them with ſchemes for the better maintenance of the poor, and leaſt of all, for aſſociating the

* No name has occurred to us which we have not found in the work.

paupers

paupers of ſeveral pariſhes into larger incorporations; if no ſecurity is provided for a cautious vigilance in the regulation of their domeſtic œconomy. Indeed we have ever been of opinion, and have occaſionally hinted our doubts, that the requiſite knowlege and aſſiduity for this truſt, were little to be expected in committees of gentlemen aſſociated for the guardianſhip of the receptacles of our poor; though they may readily lend their names, or even afford a formal attendance, for the carrying *new plans* into execution. Mr. Rigby, however, is not to be ranked in this indolent claſs; he appears to be a gentleman in the medical line *, and has incurred very undeſerved odium for a commendable activity, in the capacity of one of the guardians in the city of Norwich, in ſcrutinizing into the mode of ſupplying the poor houſes with the various articles of proviſions. According to the ſtate of the accounts here laid before the public, which we have no reaſon to queſtion, ſuch an inveſtigation appears to have been by no means unneceſſary; as we find that reformations were introduced, even to the benefit of the paupers, which in the three years of Mr. Rigby's remaining among the guardians, enabled them to pay off a debt of five thouſand pounds, and to reduce the rates from four, to three ſhillings in the pound. The pamphlet is well worth the attention of every gentleman who wiſhes to act up to the intention of ſuch an appointment.

Art. 38. *The Art of Manual Defence*; or Syſtem of Boxing, particularly explained, in a Series of Leſſons: Illuſtrated by Plates. By a Pupil of both Humphreys and Mendoza. 12mo. pp. 133. 2s. 6d. ſewed. Kearſley. 1789.

In this ſyſtem of manual defence, the rules are illuſtrated by ten very tolerable copper-plates; and characters are given of the principal of the preſent race of boxers; with remarks on the different modes of attack and defence, as practiſed by the ſeveral *learned* profeſſors of the art. The work is introduced by a prefatory diſcourſe, in honour of the ſcience, and pointing out its utility, *particularly in the ſuperior walks of life.*—For us, Reviewers, we can only exclaim with the veteran in the DUNCIAD:

——— And are we now threeſcore!
Ah why, ye gods! ſhould two and two make four!

Art. 39. *Sir Philip Sydney's Defence of Poetry*; and Obſervations on Poetry and Eloquence, from the Diſcoveries of Ben Jonſon. 8vo. 2s. 6d. ſewed. Robinſons. 1787.

Two pieces of criticiſm, of no ſmall merit, are here re-publiſhed for the ſake of thoſe who have not an opportunity of procuring them in any other way. The firſt was publiſhed at the end of the *Arcadia*, the ſecond at the end of Ben Jonſon's works. The characters of the authors being ſufficiently known, it is unneceſſary that we ſhould enter into an examination of the merits of theſe two treatiſes, which have for a long time been before the public, and which have been deemed, though the earlieſt pieces of criticiſm in our language, by no means undeſerving the attention of both the modern critic and the poet.

* See Rev. vol. lv. p. 123. vol. lxxix. p. 182.

Art. 40. *Maxims and Obſervations, Moral and Phyſical:* interſperſed with Characters from the moſt approved Authors. 8vo. 3s. Boards. Bladon. 1788.

The paſſages contained in this volume, though thrown together miſcellaneouſly, have not been collected without judgment and good ſenſe. The editor claims no merit from novelty; but we ſtrongly ſuſpect, from the uniform air of the work, that moſt of the pieces have received free touches from his pen. He makes no references to his originals; but in ſeveral places we trace a cloſe imitation of the ancient moraliſts.

Art. 41. *Cantabrigienſes Graduati; ſive Catalogus, &c. i. e.* An alphabetical Liſt of the Names of thoſe on whom the Univerſity of Cambridge has beſtowed any Degree from the Year 1659 to 1787, compiled from the Regiſter's Books. 4to. 5s. ſewed. White, &c. 1787.

This book, as the title-page ſays, is a mere liſt of names of the graduates, the college to which they belonged, the degrees with which they were honoured, and the year in which each degree was conferred. Thus,

Newton, Iſaac. Col. Tr.—A. B. 1664. A. M. 1668.

Of theſe names there are about twenty-two thouſand, which make a large quarto volume. We wiſh the compilers had prefixed ſome kind of introductory diſcourſe, deſcribing the cuſtoms of the univerſity in conferring degrees, or containing ſome particulars relative to the degrees themſelves, and what are the neceſſary qualifications of the candidates.

As to the correctneſs of this work we can ſay nothing; neither can we determine that it is complete: but as it is compiled *e libris ſubſcriptionum* there can be little doubt of its accuracy, and none of its authenticity.

ANTIQUITIES.

Art. 42. *The Will of King Alfred.* 4to. pp. 51. 3s. 6d. Printed at Oxford, at the Clarendon Preſs; and ſold in London by Elmſley. 1788.

This will is ſaid to have been preſerved in a regiſter of the abbey of New-minſter, at Wincheſter, founded by Alfred a ſhort time before his death. The greater part of this regiſter, and particularly that in which the will is inſerted, appears to have been written between the years 1028 and 1032, ſo that it is here obſerved, the entry in the regiſter could not have been later than one hundred and thirty-two years after the foundation of the abbey, and probably muſt have been earlier. This regiſter, it ſeems, remained un-noted from the time of the diſſolution of abbies and monaſteries, till 1710, when it was in the poſſeſſion of Walter Clavel, Eſq.; it afterwards was the property of the Rev. Mr. North, on whoſe deceaſe it came into the hands of the Rev. Dr. Lort, one of the Vice-Preſidents of the Society of Antiquaries; who, in 1769, depoſited it in the manuſcript library of Mr. Aſtle. It has now been determined by the delegates of the Oxford preſs, to lay it before the public, conſidering it as a monument which will reflect honour on the memory of the royal

royal founder of the univerſity.—Nothing, indeed, we apprehend, can add to that juſt reſpect which attends the memory of king Alfred, who ſhines as a light remarkably conſpicuous in thoſe dark and ſuperſtitious times. The will, however, tends to confirm our good opinion of that great prince, as it appears farther to diſcover the ſimplicity, truth, and rectitude of his mind. The editor remarks, that we learn, hence, the ideas that were entertained by the king, and the great men of the realm, concerning the ſucceſſion of the crown, in the times of the Saxons. But what chiefly ſtrikes us, on the peruſal of this literary curioſity, is, that the king had no conception that the diſpoſal of the crown was at all in his own power, for the will ſays not a word concerning it. Some notions, it is alſo obſerved, may be gained from this document, of ſeveral particulars relative to the rights, liberties, and privileges of different orders of men at that early period. We agree that it may furniſh ſome little information of this ſort, though very imperfect if there were no other helps. We admire the honour and benevolence of the prince who ſo fervently ſays, 'I do intreat, in the name of God, that none of my kindred or heirs would abridge the freedom of thoſe whom I have redeemed from ſervitude.' And again, 'But for the love of God, and the health of my own ſoul, it is my deſire that they remain free and at their own diſpoſal: And I do entreat, in the name of the living God, that no man do oppreſs them by proſecutions for money; or, by any means, obſtruct them in chuſing ſuch landlord as they ſhall think fit.' We have, in this pamphlet, the original Saxon will, attended by a literal tranſlation; then follows a free tranſlation, to which is added another in Latin, with many notes, relative to a former tranſlation, which appears to have been very deficient and erroneous.

We only farther remark, that Mr. Croft, of Oxford, is the editor of this work, by the deſire of the delegates of the Clarendon preſs, on account of his intended dictionary.

LAW.

Art. 43. *A Supplement to Bacon's Abridgment*; containing, 1ſt, A Table of the Names of the Caſes; 2d, A Table of the Statutes, or Acts of Parliament cited, referred to, or explained; 3d, A Table of the Reporters and other Writers, with their ſeveral Contractions and Editions: together with a new and copious General Index, or Table of the principal Matters. By T. Cunningham, Eſq; Barriſter at Law. Fol. pp. 98. 6s. ſtitched. Robinſons and Brooke. 1786.

Mr. Bacon's new Abridgment is, very deſervedly, in great repute among the practiſers of the law. It is ſuppoſed to have been compiled from materials collected by Lord Chief Baron Gilbert, whoſe profound knowlege of Engliſh law is univerſally known.

This ſupplement is a freſh proof of Mr. Cunningham's indefatigable induſtry in literary labour.

Art. 44. *A ſhort Treatiſe on the Laws of Bills of Exchange*, Caſh Bills, and Promiſſory Notes. By John Bayley, Student of Gray's Inn. 8vo. 80 Pages. 2s. Brooke. 1789.

This is a very uſeful treatiſe on a part of law on which little has yet been written.

Art. 45. *Two Law Tracts:* The one being Reflections upon Eſtates for Life, the Doctrine of Waſte, and the Principles of Injunctions; the other, a Treatiſe on the Game Laws, including the laſt Acts, and the lateſt Determinations; with ſome Obſervations upon thoſe Laws, and the Principles of them. 8vo. pp. 84. 2s. 6d. Uriel. 1786.

'Go ſeek your fortune. If you have merit, the generous public will countenance and encourage it; if not, the fault is yours and not the public's.' Thus the author addreſſes his work; it has merit, and deſerves countenance and encouragement.

Art. 46. *Commentaries on the Laws of Arreſts in Civil Caſes,* as delivered to a Private Society of Law Students; in which they are deduced from their Origin to the preſent Time, and their Repugnancy is ſhewn, contrary to the general Good of the People, with a propoſed Reform. By M. Dawes, Eſq; of the Inner Temple. 8vo. pp. 44. 1s. Whieldon. 1789.

With reſpect to the policy and expediency of arreſts for debt, the author of this pamphlet gives his opinion decidedly againſt theſe meaſures. He profeſſes not to have offered any thing new on the ſubject. The reader, therefore, is to expect nothing more than a deduction of the ſeveral laws of arreſt in civil caſes brought into one point of view, from the 11th Edward I. to the preſent time; together with ſuch obſervations as have occurred to the author in the courſe of ſome experience in the profeſſion. What he has undertaken, he has executed; and thoſe who are uninformed on the ſubject, may, by a peruſal of this pamphlet, be ſaved the trouble of a very arduous reſearch.

Art. 47. *An Inſtitute of the Law relative to Trials at Niſi Prius.* Originally publiſhed in the Year 1760. A new Edition, with Alterations and Additions. By Arthur Onſlow, Eſq; Barriſter at Law. 8vo. pp. 284. 6s. 6d. Boards. Whieldon. 1789.

On the original publication of this work, it was univerſally, and we believe with truth, aſcribed to the preſent Earl Bathurſt, then one of the judges of the Common Pleas. It was afterwards republiſhed by Mr. Juſtice Buller, with additions, and now by the preſent Editor; who has added a number of modern caſes not inſerted in any former edition. The additional caſes appear to have been judiciouſly ſelected; and the work is rendered more uſeful than heretofore, by being printed in a portable ſize.

THEOLOGY.

Art. 48. *Two Sermons:* By William Lord Biſhop of Cheſter, addreſſed to the Clergy of that Dioceſe. Preached at St. Mary's, Oxford, 25th November 1787. 8vo. 48 Pages. 1s. Printed at Oxford; and ſold in London by Payne and Son, &c. 1789.

The firſt of theſe ſermons is on the Lord's ſupper, and has for its text, 1 Cor. x. 16. The ſecond is on a diſcourſe of our Lord's, in the 6th chapter of St. John's Goſpel; the text, John, vi. 56. In an addreſs to the clergy of his dioceſe, the biſhop informs them, that, in the firſt of theſe diſcourſes, he has endeavoured *to fix the true notion of a rite, conſidered by our church as generally neceſſary to ſalvation;*

and, in the latter, he ſays, 'I ſhall be glad if I have eſtabliſhed the juſt interpretation of a diſcourſe of our Lord's, which appears to me to enforce, as its primary object, the neceſſity of that rite, as well as to point out the great benefits of it.'

Much ſolid argument and great judgment are diſplayed in theſe diſcourſes; the deſign of which is to ſhew (in oppoſition to thoſe who have interpreted the eating and drinking Chriſt's body and blood, as no more than keeping his commands), that it alluded to ſomething more analogous to the literal ſenſe of the words:—and (in oppoſition to thoſe who interpret it only as the thing ſignified in the ſacrament of the ſupper), 'that it includes the ſigns alſo, without which, the notion of ſpiritual manducation is unfounded, and the paſſage, both to Jew and Chriſtian, inexplicable:'—and, laſtly (in oppoſition to thoſe who conſider the Lord's ſupper ſimply as a remembrance of his death), that it is a commemoration of the ſacrifice for ſin made by his death; and a ſymbolical feaſt upon that ſacrifice; and is therefore a pledge and means of communicating to us *all* the benefits of that ſacrifice.'

Art. 49. *A Diſcourſe concerning Reſurrection Bodies*; tending to ſhew, from the Writings of Heathens, Jews, and Chriſtians, that there are Bodies, called our own, which *will not* be raiſed from the Dead; that there are Bodies, *properly* called our own, which *will* be raiſed from the Dead: By what Means the Perfection and Immortality of the Reſurrection Bodies are to be obtained; and by whom to be effected. By Philalethes. 8vo. 70 Pages. 2s. ſewed. Davis. 1788.

We have read this elaborate diſcourſe with due attention, and find in it ſome ingenuity, a great diſplay of reading, and much conjecture. The following are ſome of the author's original obſervations:—P. 5. he ſays, 'the body is not always included in the term *dead*; and the reſurrection of the body is not always included in the reſurrection of the dead; and the reſurrection of the ſoul is a reſurrection of the dead, in St. Paul's eſtimation.'—P. 69, he ſays, our earthly body being dead, 'the ſoul leaves it, being clothed with that body alone, which by the bread and wine received by the earthly body, is made that immortal and happy body in which ſhe will be raiſed.—The raiſed body will be, on this our ſuppoſition, truly and properly our own body, though it be not this carnal body; we having had it from our creation.' This, we own, is above our conception; but the pamphlet is not unworthy of the learned reader's attentive peruſal.

Art. 50. *A new Eſſay on the celebrated Prophecy*, Iſaiah, vii. 14, 15, 16. - *Behold a Virgin*, &c. compared with Matth. i. 18—23. By Philip David Krauter, D.D. 8vo. 1s. 6d. Dilly. 1788.

Dr. Krauter here offers a new tranſlation of the prophecy in queſtion, which he ſupports with much learned and critical labour; but which does not appear, to us, to clear away the difficulties attending this paſſage. As the critique does not eaſily admit of abridgment, we muſt refer thoſe who wiſh to be acquainted with the author's propoſed elucidations to the work itſelf, after barely laying before them his verſion.

Iſaiah

Iſaiah, vii. 14, 15, 16. Therefore will he (my God) give my Lord (the Meſſiah): He ſhall be a ſign unto you. 'Behold, the Virgin big with child, and bearing a Son, and his name called Immanuel. Butter and honey ſhall every one eat. According to his knowledge (cognizance) ſhall be the rejecting of the bad, and the chooſing of the good. For, before this youth ſhall know (take cognizance) to reject the bad, and chooſe the good, this land which *thou* (the houſe of David) haſt rent, ſhall be deſerted by its two kings.'

Dr Krauter profeſſes to adhere to the Hebrew text, preferring it to the Septuagint verſion.

Art. 51. *An Eſſay on the Tranſfiguration of Chriſt.* 8vo. pp. 31. 1s. Rivingtons. 1788.

The anonymous author of this ingenious eſſay undertakes to prove that two diſtinct purpoſes were meant to be anſwered by our Saviour's tranſfiguration; the firſt, to exhibit to the diſciples a figurative repreſentation of a future reſurrection, and of Chriſt's coming in glory to judge the world; the ſecond, to ſignify the ceſſation of the Jewiſh, and the commencement of the Chriſtian diſpenſation. The former of theſe propoſitions is, we think, clearly eſtabliſhed; but the arguments in ſupport of the latter may, by ſome, be deemed rather fanciful, and will, perhaps, be thought to have little weight againſt the well known fact, that Peter, who was one of the ſpectators of this viſion, continued to conform to the Jewiſh ceremonies after his Maſter's reſurrection. The pamphlet is, however, well written, and will be read with pleaſure by thoſe who are engaged in the critical ſtudy of the ſcriptures.—It is ſaid to be the work of the preſent Biſhop of London.

Art. 52. *Dipping not Baptizing:* or, the Author's Opinion of the Subject, Mode, and Importance of Water-baptiſm, according to the Scriptures. By R. Elliot, A. B. formerly of Bennet College, Cambridge. 8vo. 2s. 6d. ſewed. Johnſon. 1787.

Whether this writer's ſentiments are well founded, or not, his work recommends itſelf to attention and reſpect, by the modeſty and candour which it diſcovers. He is fixed in the opinion that infants are not the proper ſubjects of baptiſm, and equally fixed in the apprehenſion, that the ſcriptural mode of baptiſm is not by immerſion, but by ſprinkling. On each of theſe topics, he delivers his ſentiments with that moderation which muſt ever become thoſe who treat on diſputable points: their being *diſputable*, plainly and certainly forbids that *confidence*, which is nevertheleſs often apparent both on one ſide and on the other. If there are exceptions to this account of the preſent performance, they are very few and ſlight; its general character is as above. The author appears to be a man of ſenſe and learning, acquainted with his ſubject, and himſelf perfectly convinced. How far his remarks will avail for the conviction of others, muſt be left to experiment. As to the ſecond part of his book, he ſeems, on the whole, to have well eſtabliſhed his point. In reſpect to the firſt, it does *not* appear ſo certain. There is a farther and conſiderable part of the pamphlet which pleads ſtrongly for the free *communion* of Chriſtians of different perſuaſions, to which many of the Baptiſts are greatly averſe.

Art. 53. *An Examination of the Rev. Mr. Elliot's Opinion*, &c. 12mo. 1s. 6d. Marſom, &c. 1788.

It has ſometimes been remarked, that many Chriſtians of the Baptiſt denomination place greater ſtreſs on the *mode* than the *ſubject* of baptiſm. Whether this writer is of ſuch opinion, we cannot ſay; but we obſerve that he rejects the term *mode*, and aſſerts at once, that *baptiſm* is itſelf *immerſion*. This he endeavours to ſupport by a critical conſideration of the original word, and at the ſame time to diſprove and refute the arguments advanced by Mr. Elliot on the other ſide of the queſtion. He does not appear as an unqualified diſputant: and we muſt add, that he alſo profeſſes a deſire to imitate Mr. Elliot 'in the meekneſs and candour with which he, in general, treats the ſubject:' yet, confident himſelf as to the ſide he has taken, he probably may not allow ſufficient weight to the reaſoning of his antagoniſt. There muſt, however, be room for doubt, in thoſe matters concerning which the ſcriptures have not expreſsly determined: it ſeems that in ſuch inſtances, perſons cannot greatly err which ever part they take, while their intentions are good. We ſuppoſe that immerſion, or ſprinkling, are each to be conſidered as figurative, or emblematical.

Art. 54. *A Letter to the Farmers of Great Britain*, on ſome Things of Importance. By the Author of the Poor Child's Friend. 12mo. 3d. pp. 79. Printed at York; and ſold by Riviagtons in London. 1789.

The author of this ſmall but cheap tract, tells us, in his *addreſs to the public*, that 'having an idea, that while ſo much is doing for the benefit of the younger part of mankind, by the benevolent inſtitution of Sunday ſchools, much will be left undone, as there are many perſons who, on account of age, and other circumſtances, will not attend theſe uſeful ſeminaries, and who may be as much in want of religious inſtruction as the young perſons theſe ſchools take under their care;' he therefore wrote this letter, for the purpoſe of diſtributing it in his own neighbourhood, where ſuch a publication ſeemed neceſſary. Wiſhing, however, 'not to confine its good effects to ſo ſmall a diſtrict, he ſubmits it to the public, to diſtribute in like manner, ſhould they join with the author's friends in ſuppoſing it will anſwer his intended purpoſe.'—We apprehend it is a very proper piece of inſtruction, for ſuch readers as the author had in view.—Among other uſeful points of morality, we are particularly pleaſed with his earneſt exhortations againſt cruelty to the brute creation; a topic which is too often overlooked, both by moral writers and preachers.

Art. 55. *Theſaurus Eccleſiaſticus:* an improved Edition of the *Liber Valorum*; containing an Account of the Valuation of all the Livings in England and Wales, their Charge in the King's Books, reſpective Patrons, &c. &c. By the Rev. John Lloyd, A.B. 8vo. 504 Pages. 7s. 6d. Boards. Davis. 1788.

This work may be conſidered as a new edition of Eton's *Theſaurus*, in a conciſe and improved form. Mr. Lloyd has compriſed every neceſſary article of information in as ſhort a compaſs as poſſible; giving, in one ſingle line, the value of the living in the King's books; the

the real value, where it could be aſcertained; the tenths; and the patron's name.

At the end of the book are added ſome precedents relative to ordination, inſtitution, &c.;—forms of oaths, reſignations;—rules and orders for the augmentation of ſmall livings by Queen Anne's bounty;—the ſubſtance of the act 17th of Geo. III. for promoting the reſidence of the clergy, by rendering more eaſy to them the building of parſonage houſes;—a ſuccinct account of things tithable, and the manner of collecting tithes, and of compoſitions, moduſes, cuſtoms, &c.

From this view of the contents of the volume before us, it appears to be what the author intended it ſhould be, *viz.* a uſeful clergyman's book. See alſo our account of Bacon's *Liber Regis*, &c. Rev. vol. lxxviii. p. 259.

Art. 56. *An Addreſs to young Perſons after Confirmation.* By. R. Watſon, D. D. F. R. S. Biſhop of Landaff. 8vo. 1s. Evans. 1789.

This addreſs was annexed to the Biſhop of Landaff's Charge to his Clergy; and has already been noticed by us, in our account of the *Charge:* ſee Rev. for March laſt, p. 280.

MEDICAL.

Art. 57. *A Treatiſe on female, nervous, hyſterical, hypochondriacal, bilious, convulſive Diſeaſes; Apoplexy and Palſy*; with Thoughts on Madneſs, Suicide, &c. In which the principal Diſorders are explained from anatomical Facts, and the Treatment formed on ſeveral new Principles. By William Rowley, M. D. Member of the Univerſity of Oxford, the Royal College of Phyſicians, &c. 8vo. pp. 521. 7s. 6d. Boards. Hookham, &c. 1788.

Dr. Rowley ſays, in the beginning of his introduction, that 'The following work contains an attempt to improve the treatment of female and nervous diſeaſes, and to explain ſeveral new principles of cure.' On examining the book, we find it anſwerable to this deſcription. Irregularity and variety are its prominent features; and amid this variety, a number of judicious remarks occur, that will be found uſeful in practice.

The notes, which are numerous, contain ſeveral curious caſes, and likewiſe the appearances of bodies diſſected; with an enumeration of the ſymptoms before death.

Art. 58. *A ſhort Appendix to Dr. D. Monro's Treatiſe on Medical and Pharmaceutical Chemiſtry, and the Materia Medica.* To which is added, An Anſwer to the Remarks of the Critical Review for October 1788, on the firſt Volume of the ſaid Work. 8vo. pp. 50. 1s. Cadell. 1789.

Dr. Monro here ſupplies ſome deficiencies, and corrects ſome miſtakes which he has obſerved in his late treatiſe in 3 vols. 8vo *.

He has added, 1ſt, ſome obſervations on the component parts of acids. 2d, The method of procuring the pure acid of tartar. 3d. The medical virtues of the aerial acid. 4th, On the *ſoda phoſphorata*. 5th, The virtues and uſes of the following articles of the materia

* See our account of it, Rev. vol. lxix. p. 505.

medica: *china root, porum* (i. e. *porrum*) *ſpongia, tuſſilago*, and *Valeriana*.

Art. 59. *An Eſſay on the Epidemic Diſeaſe of Lying-in Women of the Years* 1787 and 1788. By John Clarke, Licentiate in Midwifery, of the Royal College of Phyſicians, and Teacher of Midwifery in London. 4to. pp. 43. 2s. 6d. Johnſon. 1788.

We diſcover nothing in Mr. Clarke's deſcription of this fever, by which it differs eſſentially from others that have frequently appeared in moiſt, warm weather, eſpecially in confined ſituations, and where cleanlineſs is neglected. The method of cure which he lays down is judicious and rational: the diffidence with which he ſpeaks of his own judgment, and his acknowleging the caſes that have been unſucceſsful under his management, are proofs of his candour, and ſhew that he writes more for the ſake of inſtructing others, than of promoting his own private advantage.

Art. 60. *Conſiderations on bilious Diſeaſes*; and ſome particular Affections of the Liver and the Gall Bladder. By John Andree, M.D. 8vo. pp. 58. 1s. 6d. Lowndes. 1788.

Dr. Andree having been long ſubject to bilious attacks, was induced to examine more particularly into their nature than he might have done had his ſufferings under theſe maladies been leſs ſevere, or eaſily removable.

He firſt gives a brief anatomical deſcription of the liver, and its appendages, the gall bladder and ducts, and then proceeds to inveſtigate the proximate cauſes of bilious diſeaſes, which he reduces to the four following, viz. a redundancy of bile, a deficiency of bile, miſplaced bile, and the ſtate of the bile itſelf.

Each of theſe ſubjects is ſeparately diſcuſſed, and their effects are enumerated and deſcribed. The author introduces many uſeful, practical remarks; and points out ſuch methods of cure as his theory ſuggeſts, or his experience approves.

CULINARY.

Art. 61. *The Engliſh Art of Cookery*, according to the preſent Practice; being a complete Guide to all Houſekeepers, on a Plan entirely new. By Richard Briggs, many Years Cook at the Globe Tavern, Fleet-ſtreet, the White-Hart Tavern, Holborn, now at the Temple Coffee-houſe. 8vo. pp. 656. 7s. bound. Robinſons. 1788.

We have frequently confeſſed that there may be, and actually are, ſubjects, both above and below our reach; and we now acknowlege that cookery is one of them. As to the *proof of the pudding*, indeed, *ſome* of us may pretend to a little experience, in that reſpect; but none of the corps will venture to ſay how the pudding ſhould *be made*.

METEOROLOGICAL.

Art. 62. *A Diary of the Weather during the Year* 1786, accurately obſerved by a Gardener twenty Miles Eaſt from London. 8vo. 8d. Booker. 1787.

Contains the hiſtory of the ſtate of the atmoſphere at nine o'clock in the morning, one o'clock at noon, and ſix in the evening, every day throughout the year.

Art.

Art. 63. *Obſervations on the Weather taken from the Thermometer and Barometer during the Year* 1787. Small 4to. 9d. Booker. 1788.

This diary muſt have coſt no ſmall pains in keeping; it gives an account of the weather, with the direction of the wind, and the height of the barometer and thermometer four times in the day, viz. at nine, A. M. one, ſix, and nine, P. M.

POETRY.

Art. 64. *Gynomachia*; or, a Conteſt between two old Ladies, in the ſervice of a celebrated Orator. 4to. pp. 51. 2s. 6d. Walter, Piccadilly. 1789.

Mr. Burke is the ſubject of this ſatirical performance; the plan of which comes to us recommended by, what we are all fond of, *novelty*. The thought, too, on which the whole buſineſs of the poem turns, is an arch one. Mr. B.'s MORAL *Conſcience*, and his POLITICAL *Conſcience*, (perſonified *) having quarrelled, and a violent war of words enſuing, the poet contrives, humorouſly enough, to refer the matter to Hell, for deciſion. The diſpute now becomes a law caſe, and Judge Minos preſides at the trial. In the courſe of the proceedings, the character of the 'celebrated orator' is unmercifully hacked and hewed, as characters often are, in the courts on this ſide of the Styx.

As a poem, the work has conſiderable merit. It abounds with pleaſantry as well as ſatire; and the verſification, eſpecially in thoſe parts of the work which are given in the ſtyle of Anſty's Bath Guide, is eaſy and ſprightly: and the whole will divert every reader, except the 'celebrated orator' himſelf, or his particular friends,—who may be ſorry, as we are, to ſee his political conduct attacked with ſo much ſeverity.

Art. 65. *Elegant Extracts*; or uſeful and entertaining Pieces of Poetry, ſelected for the Improvement of Youth, in ſpeaking, reading, thinking, compoſing, and in the Conduct of Life: being ſimilar in Deſign to *Elegant Extracts in Proſe*. 8vo. 750 Pages. 8s. Boards. Dilly. 1789.

This compilation is really ſuch as the title-page announces. It conſiſts of a great variety of *elegant* pieces of poetry, arranged under the following heads—*Sacred*, *Moral*, *Didactic*, *Deſcriptive*, *Narrative*, *Pathetic*, *Dramatic*, *Epic*, and *Miſcellaneous*. A paſſage or two from the Editor's Preface will bring our readers more particularly acquainted with the deſign.

'With reſpect to this compilation, if I ſhould be aſked what are its pretenſions, I muſt freely anſwer, that it profeſſes nothing more than (what is evident at firſt ſight) to be a larger collection of Engliſh verſe, for *the uſe of ſchools*, than has ever yet been publiſhed *in one volume*. The original intention was to compriſe in it a great number and variety of ſuch pieces as were already in uſe in ſchools, or which ſeemed proper for the uſe of them; ſuch a number and va-

* Repreſented, in a droll frontiſpiece, as two ſcolding termagants; or, as the title-page has it, *two old ladies*.

riety as might furniſh ſomething ſatisfactory to every taſte, and ſerve as a little poetical library for ſchool-boys, precluding the inconvenience and expence of a multitude of volumes.'—'As taſtes will for ever differ, ſome may wiſh to have ſeen in it paſſages from ſome favourite, yet obſcure poet, and ſome alſo from their own works; but it was the buſineſs of the editor of a *ſchool-book like this*, not to inſert ſcarce and curious works, ſuch as pleaſe *virtuoſo readers*, chiefly from *their rarity*, but to collect ſuch as were *publicly known and univerſally celebrated*. The more known, the more celebrated, the better they were adapted to this collection; which is not deſigned, like the leſſons of ſome dancing-maſters, for *grown gentlemen*, but for *young learners only*; and it will readily occur to every one, that what is old to men and women, may be, and for the moſt part muſt be, NEW *to boys and girls receiving their education*. Private judgment, in a work like this, muſt often give way to public. Some things are inſerted in this volume entirely in ſubmiſſive deference to public opinion, which, when general and long continued, is the leaſt fallible teſt of merit in the fine arts, and particularly in poetry. Whatever was found in previous collections, which experience had pronounced proper for ſchools, has been freely taken and admitted. The ſtamp of experience gave it currency. The freedom of borrowing, it is hoped, will be pardoned, as the collectors, with whom it has been uſed, firſt ſet the example of it.'

Art. 66. *The Sorrows of Werter:* A Poem. By Amelia Pickering. 4to. 69 Pages. 5s. ſewed. Cadell. 1788.

The novel on which this poem is conſtructed, whatever were its defects as to its moral tendency, was ſo affectingly written that it engaged ſingular attention. Writers were employed in tranſlating it into various languages, and painters in embelliſhing it. Miſs Amelia Pickering has thought it deſerving the further diſtinction of appearing in a poetic dreſs, and has clothed *The Sorrows of Werter* in very harmonious verſification; as a ſpecimen of which we ſhall tranſcribe the following ſtanzas taken from the 6th Letter:

'Sweet Peace of Mind, oh, whither art thou fled?
From thy pure ſource ſhall joys no longer flow?
Muſt Diſappointment raiſe her hydra head,
And every fancied bliſs prove real woe?

Alas! how ſoon the flowers of life decay!
Bloom with the morn, and with the evening cloſe!
Or ſhould they yet ſurvive a longer day,
How little fruit to fair perfection grows!

Why of that little are we then profuſe?
Why caſt with laviſh hand its bloom away?
For oh, my friend! ere well we mark its uſe,
The faireſt fruit is haſtening to decay.

Such is the deſtiny of man on earth,
Awhile he's borne on Hope's expanded wing;
Fair as the bud his tender youth puts forth
In all the ſoft luxuriancy of ſpring.

But

But ſee! th' indignant ſky unfriendly lowers,
See! blaſts deſtructive poiſon young Deſire;
Wait but the change of ſome few fleeting hours,
And all his hopes, his promis'd joys expire.'

Many ſtanzas, which are equally elegant and pleaſing with the above, will be found in theſe pages; but we cannot flatter our fair authoreſs (though ſhe deſerves much praiſe) with being equally favoured by the Muſes throughout her whole performance. Pegaſus often tires before he gets to the end of his journey: great care ought, however, to be taken that this weakneſs does not appear. A poet ſhould pay peculiar attention to his firſt and laſt lines.

Art. 67. *Fourteen Sonnets, Elegiac and Deſcriptive.* Written during a Tour. 4to. 15 Pages. 1s. Dilly. 1789.

Theſe Sonnets, as the Advertiſement informs us, were found in a traveller's memorandum-book; but they are not the Sonnets of a traveller who was glad to pick up any lame and hobbling Muſe to beguile the tedious way, and who wrote, like Sir Richard Blackmore, to the rumbling of his chariot wheels. They have ſome poetic merit, and the admirers of the plaintive Petrarch, and his Engliſh imitator, Mrs. Charlotte Smith of Bignor Park, will peruſe ſeveral of them with pleaſure. As a ſample, we ſhall give the 6th Sonnet, *to Evening*:

'Evening, as ſlow thy placid ſhades deſcend,
Veiling with gentleſt huſh the landſcape ſtill,
The lonely battlement, and fartheſt hill
And wood; I think of thoſe that have no friend!
Who now perhaps, by Melancholy led,
From the broad blaze of day, where Pleaſure ſtaunts,
Retiring, wander 'mid thy lonely haunts
Unſeen; and mark the tints that o'er thy bed
Hang lovely, oft to muſing Fancy's eye
Preſenting fairy vales, where the rir'd mind
Might reſt, beyond the murmurs of mankind,
Nor hear the hourly moans of Miſery.
Ah, beauteous views! that Hope's fair gleams the while
Should ſmile like you, and periſh as they ſmile!'

Theſe two concluding lines are beautiful.

Art. 68. *The Temple of Health*, a Poetic Viſion, occaſioned by the univerſal Joy expreſſed on his Majeſty's happy Recovery. By a Lady. 4to. pp. 12. 1s. 6d. Chaiklen. 1789.

Whatever may be the defects of this little piece in regard to the *poetry*, they are amply compenſated for by the warmth and energy of its *loyalty*. The fair writer muſt not, however, be allowed to offer, to the diſcerning public, ſuch rhimes as *run* and *ſhone*, or *ſaw* and *ſnow*. When we read ſuch a couplet as the following,

'See here before thee England's heroes bow,
To ſave their country from diſtreſs and woe,'

we are obliged, to avoid diſguſting the *ear*, for 'woe,' to read *wow*: —but then, what becomes of the underſtanding?

If

If the lady is very young, ſhe will do well to wait a few years before ſhe again ventures to claim the honours of the preſs.

Art. 69. *A Poetical Epiſtle,* from Gabrielle d'Eſtrees, to Henry the Fourth. By Anthony Paſquin, Eſq. 4to. 32 Pages. 2s. Robinſons, &c.

'Ungrateful man! ah me, what friend unkind
Has drawn that ſentence from my wand'ring mind?
Come, my bright hero, diſſipate my gloom,
Come, and *arreſt me from an early tomb.*'

Not even Mr. Erſkine, to whom this poem is dedicated, who is repreſented as poſſeſſing an *immeaſurable ability, and adorning human nature with his exiſtence,* will be able to arreſt this poem from an early tomb. It muſt ſink by its own *bathos.* Ex. gr.

'I breathe my ſorrows, and he ſcoffs my fears;
I claim protection, and *he ſhuts his ears.*'

Art. 70. *Ode, reſpectfully addreſſed to Lord Belgrave,* on his coming of age, March 22, 1788. And a Congratulatory Song, on the Celebration of it, Sept. 18, &c. &c. By T. Minſhull. 4to. pp. 20. 1s. Robinſons, &c.

Mr. Minſhull is afraid that he ſhall not be able to ſteer ſafe among the rocks and ſhoals of criticiſm; but he may diſmiſs his fears, as ſtraws and feathers ſwim uninjured by either.

Art. 71. *Homer's Hymn to Venus*; tranſlated from the Greek, with Notes, by J. Rittſon. 4to. 1s. 6d. Johnſon. 1788.

It will be a ſufficient recommendation of this production, to our poetical readers, to ſay, that it is a correct, and not inelegant, verſion of a poem which has been aſcribed to Homer, though its birth and parentage are ſtill matter of diſpute. We prefer Mr. R.'s tranſlation to Congreve's verſion of the ſame poem.—The tranſlator has here added ſome ingenious remarks relative to the original.

Art. 72. *The Thankſgiving Day.* A Poem. 4to. 1s. 6d. Egerton. 1789.

Founded on the late royal proceſſion to St. Paul's. We hope the author will not be offended if we apply to his verſes what Pope ſaid of his *Windſor Foreſt,*

"Where pure deſcription holds the place of ſenſe."

We cannot, however, inſiſt much on the *purity* of deſcription in *this* performance; but what is wanting in *poetry* is amply ſupplied (as in a preceding article) by zeal and loyalty.

POLITICAL.

Art. 73. *The Hiſtory and Proceedings of the Lords and Commons of Great Britain* in Parliament, with regard to the Regency. 8vo. 917 Pages. 10s. 6d. Boards. Stockdale. 1789.

In ſpeaking of this ample volume, it will only be neceſſary to ſay, that it contains, 1ſt, All the parliamentary proceedings and ſpeeches on the Regency Bill, from Nov. 20, 1788, to March 10, 1789, when his Majeſty's recovery put an end to the buſineſs. 2d, The three Reports of the Committees for examining the phyſicians. 3d, Mr. Pitt's

Pitt's letter to the Prince of Wales, with the Prince's anſwer. 4th, The Regency Bill, as it paſſed the Commons, and read a ſecond time by the Lords. 5th, The Proceedings and Speeches of Lords and Commons of Ireland, on appointing the Prince of Wales regent *without reſtriction*, with copies of their Addreſs to the Prince, and his Royal Highneſs's Anſwer.

Mr. Stockdale has alſo publiſhed two octavo volumes containing a variety of tracts that have been written on the propoſed regency; all of which have already been ſucceſſively mentioned in our Review, as they ſeparately iſſued from the preſs.

Art. 74. *Royal Reflections*, from Monday the 23d of February, to Sunday the firſt of March, inclusive. Comprizing the political Sentiments of convaleſcent Majeſty; wherein are Characters of the Q---n, the P--nc-ſſ-s, the H--r Ap--r--t, the Duke of Y--k, the Lords Th-r--w, S-d--y, C-m--n, B-te, &c. &c. 4to. pp. 38. 2s. Walter, Piccadilly. 1789.

The "Royal *Recollections* *," we ſuppoſe, ſuggeſted the idea of theſe Royal *Reflections*; though very different are the two performances in reſpect of their aim and tendency. The former tract was fraught with ridicule which we could not approve;—the preſent publication is intended to do honour to the Royal Reflector. But, however laudable the deſign of making his Majeſty the author of a ſeries of good, pious, judicious, and benevolent thoughts and obſervations, the *writer* is not quite ſo happy as his predeceſſor, in the execution of his deſign.—Thus, in other arts, as well as in that of authorſhip (in mechanics, for inſtance), it has often been remarked, as Tompion, the watchmaker, ſaid of his journeymen, "that the ſaddeſt fellows are always the beſt hands."

N. B. There is a miſtake in p. 28, which may ſomewhat puzzle the young reader, who is not intimately acquainted with the Modern Hiſtory of England: the author ſpeaks of the famous Hugh Peters, as having miſled the infatuated King James II. by his evil counſels. Hugh Peters was hanged long before James came to the crown. We ſuppoſe the author meant *father Petre*, the jeſuit, who was James's ſpiritual director.

Art. 75. *The Royal Error*; or the dreadful Conſequences to be apprehended from the intended Proceſſion to St. Paul's on Thurſday next. Addreſſed to the King. By Kent. 8vo. pp. 34. 1s. Smith. 1789.

This was publiſhed a few days before his Majeſty went in ſtate to St. Paul's, for the purpoſe of offering a public thankſgiving to God for his recovery.—The author freely (*too freely*, perhaps) cenſures this meaſure, as being likely to produce much miſchief. In his apprehenſion, the lives (not to enlarge on the loſs of property, broken limbs, &c.) of many people would be in great danger, from the immenſity and tumult of the crowd, the fall of ſcaffolds, &c. &c. And therefore, as well as for other reaſons here aſſigned, he concludes, that, in every view, the royal gratitude ſhould rather have

* See Rev. for Nov. laſt, p. 468.

been

been expreſſed in a more *private* than in ſo public a manner. The ſtyle of this addreſs is ſuch as muſt ſound extremely harſh and rude, in the ears of his Majeſty's courtiers, if the pamphlet chanced to be ſeen within the precincts of St. James's, or Buckingham-houſe.

THANKSGIVING SERMONS.

I. Preached at the Cathedral Church of Ely, April 23, 1789, being the Day appointed for a General Thankſgiving to Almighty God for his Majeſty's happy Recovery. By Cæſar Morgan, M. A. Minor Canon and Preacher in that Church. 8vo. pp. 23. 6d. Cadell. 1789.

Pſalm lxxi. 18. is the text; but Mr. Morgan begins his ſermon with reflexions on a paſſage from Cicero, which he puts at the bottom of the page *, ſhewing that the ſentiment was perfectly conſiſtent with the religious tenets of the learned and noble Roman. Cicero's awe of the penetrating ſcrutiny of a Being, on whom no artifices can impoſe, againſt whom no diſguiſes can prevail, and whoſe obſervation no ſiniſter motive can eſcape, is contraſted with the hopes of the Chriſtian who enjoys a rational tranquillity under the conviction of the ſuperintending providence of God, whoſe mercy and goodneſs are the foundations of the whole ſcheme of revelation. The divine mercy is exemplified in the reſtoration of his majeſty's health, and the ſermon concludes with ſome ſerious and pious exhortations which the nature of the occaſion naturally ſuggeſts.

II. At St. Laurence's Church, Southampton, April 23. By James Scott, M. A. Rector, and Chaplain in Ordinary to his Majeſty. 4to. pp. 21. 1s. Bew, &c.

A rational, loyal, and pious improvement of the very ſolemn occaſion.

III. At Tooting, Surrey. By James Bowden. 8vo. pp. 30. 1s. Buckland.

What is ſaid of No. II. may be juſtly applied to this diſcourſe; which was delivered to a congregation of Diſſenters.

IV. The Country Curate's Addreſs to his Pariſhioners: preached on the 23d of April, &c. 4to. pp. 14. 1s. Baldwin, &c.

Our country curate dates his DEDICATION TO THE KING, from *Coker*; which we ſuppoſe to be the name of a village in Somerſetſhire. The preacher laudably exhorts us to fear God, and honour the King; but when he adds, 'Let us cheerfully ſubmit to his laws,' we are at ſome loſs with reſpect to his preciſe meaning: the king of Great-Britain not having the power of making laws.

V. Preached at Southampton, March 15, by William Kingſbury, M. A. 8vo. pp. 38. 1s. Bew, &c.

The ſickneſs and recovery of king Hezekiah are here properly conſidered and applied, with due improvement, &c. This ſermon, we

* *Næ, ille* [Strato] *et Deum opere magno liberat et me timere. Quis enim poteſt, cum exiſtimet a Deo ſe curari, non et dies et noctes divinum numen horrere? et ſi quid adverſi acciderit (quod cui non accidit?) extimeſcere ne id jure evenerit?* Acad. II.

are

are told, in a *N. B.* at the end, was preached and publiſhed before it was known that a day of public thankſgiving would be appointed.

VI. Preached March 15, 1789, by D. Taylor. 8vo. pp. 40. 6d. Buckland, &c.

This diſcourſe was likewiſe delivered (ſee the preceding article) immediately after the public rejoicings. It is inſcribed 'To the church of Chriſt, meeting in Church-lane, Whitechapel, London;' and is intended to manifeſt the divine interpoſition, in his Majeſty's late happy recovery. The diſcourſe is well adapted to the congregation who heard it; and this publication of it is illuſtrated by a variety of notes, in which the author's political principles appear to advantage as an aſſertor of liberty.

VII. At St. Margaret's, Weſtminſter. By Samuel Hayes, A. M. late Senior Uſher of Weſtminſter School. 4to. pp. 19. 1s. Cadell.

Though laſt in the preſent liſt, this is not the leaſt in merit. If not a very elaborate, it is a pleaſing and judicious diſcourſe.

*** *This Liſt to be continued in our next.*

SINGLE SERMONS.

I. *The Injuſtice and Cruelty of the Slave Trade* conſidered; preached at Plymouth, Feb. 22, 1789. By Herbert Mends. 4to. pp. 37. 1s. Law, &c.

Delivered to the congregation of Proteſtant Diſſenters aſſembling in Batter-ſtreet, Plymouth. The diſcourſe contains much of the uſual well-meant warm declamation, on a ſubject now exhauſted, though ſtill (and very properly) an object of great public regard.

II. *Preparedneſs for Chriſt's Appearance recommended and exemplified:* Occaſioned by the Death of Mr. Philemon Parkes, late School-maſter of Weſt Bromwich, Nov. 7. 1786; preached, according to his own Deſire, at the Diſſenting Meeting-houſe in that Place: with ſome Account of his dying Profeſſions, and Experience. By George Oſborne. 8vo. 9d. Buckland.

A ſerious diſcourſe, ſuitable to the occaſion. Text, Matt. xxiv. 44.

III. Preached in the Cathedral Church of Lincoln, September 14th, 1788, before the Governors of the County Hoſpital. By Thomas Willis, LL.B. Prebendary of Lincoln, and Chaplain to the Right Hon. Lord Monſon. *Publiſhed for the Benefit of the Hoſpital.* 4to. pp. 20. 1s. Nourſe.

The text Job xxix. 15, 16—Job here ſpeaks of himſelf in his judicial capacity. The words, however, are not improperly applied by the preacher, who is an able advocate for this charity. He proves that the inſtitution anſwers many very valuable purpoſes; for that *there* the real object of charity finds every comfort which humanity can point out, and every aſſiſtance which ſcience can afford.——'Hoſpitals may be conſidered as the great nurſeries of medical ſcience.'—'All orders of men will, of neceſſity, have an intereſt in the advancement of that knowledge to which they muſt be

indebted in the hours of affliction. It is evident, therefore, that whoever, in this way, contributes to the relief of others, contributes in ſome degree to the relief of himſelf.'

The Author thinks theſe will be the happy means of checking the pretenders to phyſic, and of reſcuing *thouſands from the fatal effects of ignorance and barbarity*. As a farther argument in ſupport of this charity, the author informs them, that, from its firſt eſtabliſhment in 1769, to the preſent time, 2635 patients have been completely reſtored to health, and 764 have been greatly relieved.

IV. Preached on the Eſtabliſhment of a Sunday School, at Winſlow in Buckinghamſhire, Auguſt 24th, 1788. By the Rev. M. Owen, M. A. publiſhed at the Requeſt of the Subſcribers, for the Benefit of the Inſtitution. 4to. 12 Pages. 1s. Bew. 1788.

A plain, ſerious diſcourſe on the benefits ariſing from a religious education: well calculated to make impreſſions on the minds of the hearers, in favour of the inſtitution; which, after ſome years experience, has the ſanction of the public; and which, we are perſuaded, will merit more and more their benevolent patronage.

V. Preached in the Pariſh Church of St. James, Colcheſter, Auguſt 24, 1788, for the Benefit of the Charity School: by Robert Acklom Ingram, A. M. publiſhed at the Requeſt of the Subſcribers, and for the Benefit of the ſaid Charity. 8vo. 40 Pages. 1s. Printed at Colcheſter, and ſold in London by Robinſons.

The text of this diſcourſe is from Galatians, vi. 9. The ingenious Author, who ſhews himſelf a real friend to the infant poor, inquires firſt into the nature of diſintereſted benevolence as enjoined by Chriſtianity; 2dly, He conſiders the general advantages of charity ſchools: and, 3dly, He concludes with pertinent exhortations to perſevere in well doing. He ſpeaks very favourably of the Sunday-ſchools; ſtyles them a ſiſter inſtitution; and thinks that theſe and other charity-ſchools may be rendered mutually ſubſervient to each other. The very copious and judicious preface contains many remarks relative to the ſubject at large, and well worthy the attention of the public.

VI. Preached in the Cathedral at Gloceſter, Auguſt 17th, 1788, for the Benefit of the Severn Humane Society, inſtituted for the Recovery of Perſons apparently dead by Drowning, with an Appendix relating to the State of the Society. By the Rev. Thomas Stock, A. M. 8vo. pp. 63. 1s. Printed at Gloceſter; and ſold in London by Cadell, &c. 1789.

This diſcourſe will recommend itſelf to every candid and judicious reader, by the philanthropy and modeſty of its author. At the time of preaching it, he was ſolicited to commit it to the preſs; which he abſolutely refuſed: But, afterward, a ſcheme being propoſed that was likely to promote the charity, and the Society intreating him to ſuffer his diſcourſe to be made a part of the intended publication, he at length yielded to their importunity; and he adds, with becoming humility, that he ſhall eſteem himſelf happy if, for any part of the ſermon, he can eſcape the cenſure ſo juſtly due to thoſe who offer to a diſcerning public what is altogether unworthy their notice. This, however,

however, is not the caſe in reſpect to the preſent publication. It is an honeſt, artleſs addreſs in favour of an excellent charity: with an appendix, containing the reports of ſucceſsful caſes, &c. and likewiſe hints by Dr. Fothergill, of Bath, for improving the art of reſtoring ſuſpended animation.

CORRESPONDENCE.

*** We do not perceive ſo much inconſiſtency between the ſentiments of our Law Reviewer and thoſe of our Philologiſt, as JUSTINIAN *Junior* apprehends. The former has no objection to the multiplicity of our Law *books*, for the inſtruction of ſtudents, &c. and the latter only wiſhes to abridge and methodize the laws themſelves. On this ſubject, however, it is not to be expected that profeſſional men will ever be free from all profeſſional attachment; or that, in a critical, or any other club, the divine, the lawyer, the phyſician, the philoſopher, or the hiſtorian, &c. &c. will yield up his opinions to thoſe who are *not* phyſicians, divines, &c. &c. On the whole, perhaps, we may ſay, with our learned brother of the long robe [with regard to books on every ſcience], what he has ſaid of our Law-libraries, that there is no danger of our having too many books.—The greater the number, the more are the chances for good ones; and thoſe that are uſeleſs will naturally ſink into oblivion.

† '*Amanuenſis*,' or '*The Writer*,'—ſuch is the ſignature of the preſent Correſpondent,—ſhould have addreſſed his Letter to the *Society* to which it relates. We cannot poſſibly enter into the ſubject. The frequent addreſſes to the Public, relative to that inſtitution, which are occaſionally circulated by our means, are paid for; and we have no farther concern with the objects and purpoſes of thoſe *advertiſements*, than as Reviewers of the books publiſhed by *the Society*, in common with other publications.

‡‡‡ We have received a copy of the work which H. G. A. mentions; and it will reviewed in its turn.

‡†‡ We have received a letter from *Florifer*, the author of 'Pieces of Familiar Poetry' (See our laſt Review, p. 365.), in which he ſays that the rhyme firſt quoted by us was an error of his printer, and that it ſhould ſtand thus:

Up to the higheſt pitch of praiſe
The cook's nice art began to raiſe.

We are very willing, by publiſhing this *erratum*, to do Florifer all the ſervice which lies in our power; but authors who are not hurried, and limited in point of time, ſhould take better care of their proof ſheets; for to complain of the printer, is but a poor apology to the public.

†‡† The packet from *O. G.* is acknowleged. When the article to which his obliging communication relates appears in the Review,

he will ſee what uſe has been made of it. If this Correſpondent will favour the editor with his addreſs, it will be deemed a favour.

Extract of a Letter to the Monthly Reviewers.

Gentlemen,

I muſt requeſt you to correct two miſtakes which have eſcaped you in your candid review of my Letter on Slavery.

"Mr. D." you obſerve, "is a ſtrenuous advocate for the gradual abolition of the ſlave-trade. Indeed he is an enemy to ſlavery, both in its conſummately abſurd principle and in its too general practice." —But, on looking again into my book, you will find, that I am a humble advocate for the *immediate* abolition of the *ſlave-trade* and the *gradual* abolition of *ſlavery*.

I by no means wonder at your falling into this miſtake, when I conſider the great pains that have been taken to diffuſe an opinion, that the opponents of the *ſlave-trade* aim at the immediate abolition of ſlavery,—a deſign which they have conſtantly and openly diſavowed.

You ſeem alſo, Gentlemen, to think that the ſlavery of Barbadoes is a fair ſpecimen of that of the Weſt Indies in general. You may have been led to form this opinion by my declaration (p. 7.), "That Mr. Ramſay's Eſſay, ſome local circumſtances excepted, will apply very well to the Iſland of Barbadoes." But it ſhould be obſerved, that moſt of thoſe circumſtances are in favour of Barbadoes, or redound to the credit of her inhabitants. Thus the ſlavery of that iſland is a ſpecimen of the Weſt Indian ſlavery in general, in a ſenſe ſimilar to that in which the liberties of Great Britain may be ſaid to be a ſpecimen of thoſe of Europe in general.

I am reſpectfully,

LONDON, May 5th, 1789.

Gentlemen,
Your conſtant reader and humble ſervant.
WILL. DICKSON.

*** We gladly embrace this opportunity of giving circulation to the foregoing important diſtinction; of which, perhaps, a very conſiderable part of the public is not ſufficiently apprized, *viz.* "That the opponents of the *ſlave-trade* aim not at the immediate abolition of ſlavery."

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††† A correſpondent, whoſe ſignature is, *A Lover of Conſiſtency, and an Enemy to Bigotry of all Sorts*, is much diſpleaſed with us for allowing the author of *A Letter to the Calviniſtic Baptiſts*, &c. the merit of *candour*; and thinks it exceedingly uncandid in this author, that he preſumed to ſuppoſe, that, in the religious world, ſuch characters as *trimmers* ſtill exiſt.—This is a fact, however, which Candour itſelf muſt be more than "a little blind," not to ſee.

THE MONTHLY REVIEW,

For JUNE, 1789.

ART. I. *Memoirs of the Medical Society of London.* Vol. II. 8vo. 538 Pages. 7s. Boards. Dilly. 1789.

IN a ſcience ſo extenſive as medicine, and hitherto ſo unſettled in its principles, the value of accurate relations of facts cannot be doubted: ſince by comparing together diſeaſes apparently ſimilar, yet differing, perhaps, in eſſential circumſtances; by illuſtrating their diſtinctions and reſemblances; and by inveſtigating their cauſes; we can alone expect to adapt remedies to their particular circumſtances.—It is with pleaſure therefore that we receive the preſent collection; in our review of which we ſhall give as conciſe an abridgment as poſſible, of its contents, and offer ſuch remarks as our narrow limits will permit.

We noticed the 1ſt vol. of the Memoirs, at p. 357, of our 77th volume: and there gave an account of the plan on which the ſociety is conducted.

The preſent volume is uſhered into the world by a treatiſe *on hydrophobia, from a Greek manuſcript, in the poſſeſſion of James Sims*, M.D. Preſident of the Medical Society of London; *with a tranſlation* by the ſame.

Reſpecting this treatiſe, we are merely informed that the Doctor was fortunate enough to procure it among a large number of ancient Greek manuſcripts *. No conjecture is hazarded concerning its author; nor is any opinion given reſpecting its age: unleſs indeed by our being told, 'that it is written with Hippocratic conciſeneſs †,' we are to be induced to conſider Hippocrates as the writer. This, however, can ſcarcely be intended: as the Doctor muſt have known that at the time when Cœlius Aureli-

* If we remember right, Dr. Sims bought ſeveral MSS. at the ſale of the late Dr. Aſkew's library.

† The Hippocratic conciſeneſs of the preſent treatiſe reminds us of the paſſage in Horace:

——Brevis eſſe laboro,
Obſcurus fio.

anus wrote *, there were great diſputes whether the diſeaſe was known to Hippocrates; and that all parties agree that, if known to him, it was not known under the name of hydrophobia.

But waving all reſearches concerning the antiquity of the treatiſe, let us ſee how far it is likely to aſſiſt us in our future treatment of the diſeaſe.

After obſerving that hydrophobia ariſes ſometimes from the bite of a mad dog, and at others independently of any ſuch cauſe; and after enumerating the ſymptoms, the author proceeds to the cure. He here directs liquids to be given in large quantities, particularly during the paroxyſms.

In this practice he is not ſingular: but it is a practice which ought to be exploded. It is truly remarked by Dr. Sims, that the ſpaſms are the cauſe of the patient's death: ſurely, then, he ſhould abſtain from that which conſtantly produces them! We imagine, indeed, that no one who knew the effects of liquids on patients labouring under this complaint, would venture, by offering them, to produce ſuch terrible agitations and diſtreſs. It is neceſſary that the practitioner ſhould be aware of the exiſtence of that dread of water which attends the diſeaſe; and this being known, all further experiments are cruel and dangerous. It might perhaps not be extravagant to ſay, that of the caſes on record, there is ſcarcely one in which the patient's death has not been accelerated by this practice.

But, it may be urged, the thirſt is ſo intolerable as abſolutely to require ſome mode of alleviating it. Certainly it is ſo: and the moſt uſeful part of the paper under our conſideration is that which hints at ſome ſuch method. The author adviſes honey to be boiled to the conſiſtence of wax; and hollow balls being made of this, they are to be filled with water; ſo that the patient may break them in his mouth without producing the irritation cauſed by liquids.

We fear this would not be attended with ſucceſs: the water coming in contact with the mouth, would produce the ſame effects that follow the dipping of the hand into it; and would (probably) be inſtantaneouſly diſcharged. The mode which we would recommend is, to give the patient ſome ſubſtance which will eaſily liquefy by being laid upon the tongue. Lemon juice boiled with ſugar, and formed into drops, would be proper for this purpoſe. Ice-cream might perhaps bear too much of the liquid appearance, and even be unpleaſant from its coldneſs.

Celſus's recommendation of the cold bath, in the uſe of which Dr. Sims imagines we fail from not attending to his directions, is founded on a wrong and dangerous indication. Celſus does not depend on the ſtrengthening powers of cold water, but adviſes

* Several centuries after Hippocrates.

it as a ſure mode of obliging his patient to drink. His words are theſe: "*Unicum tamen remedium eſt, nec opinantem in piſcinam non ante ei proviſam projicere. Et ſi natandi ſcientiam non habet, modo merſum bibere pati, modo atollere: ſi habet, interdum deprimere, ut invitus quoque aqua ſatietur: ſic enim ſimul et ſitis et aquæ metus tollitur.*"—CELS. lib. 5. 2. 12.

Such was the reaſoning of Celſus. In this caſe, as in many others, we have adopted the practice without conſidering the arguments on which it was founded: and have continued it with ſo little ſucceſs, that no inferences drawn from its tonic effects appear, in our opinion, ſufficient to authoriſe its further uſe.

There is only one other particular in the treatiſe which requires our attention. This, which in Dr Sims's opinion is of great importance, is the uſe of oil. Celſus has alſo adviſed immerſion in warm oil, in order to quiet the ſpaſms produced by the cold bath.

Depending, therefore, on theſe authorities, the Doctor tells us that he has determined, ſhould he meet with a caſe of hydrophobia, to have the patient rubbed all over repeatedly with oil, and likewiſe to make him drink it very copiouſly.

We confeſs that, with reſpect to this remedy, we have not equal faith with the Doctor: and to the modes of adminiſtering it we have ſtrong objections. To plunge a patient in oil after Celſus's plan, would produce the ill effects cauſed by other liquids; ſo likewiſe would the drinking of it very copiouſly. We much fear the ſame conſequences would attend the rubbing it over the body. Should it be found otherwiſe, there can be no objection to its uſe; though, perhaps, the Doctor may call us uncharitable, when we give it as our opinion, that the good effects which *might* ariſe, would proceed more from the frictions than from any qualities of the *oil*.

We cannot aſſent to Dr. Sims, when he ſays, 'I have long thought our method of treating the hydrophobia wrong: beyond doubt it is completely unſucceſsful:' becauſe we have, in the courſe of our monthly labours, given ſeveral inſtances where the diſeaſe has been completely cured. See Rev. vol. ix. p. 268. xxi. 379, ſeven caſes; xlvii. 256, two caſes; lxvii. 559, three caſes.

We have now noticed the moſt material parts of this treatiſe; and have dwelt on it longer than it deſerved, under the hope, and we truſt not an ill-founded one, of relieving from unneceſſary diſtreſs and torture, a moſt miſerable, though, happily, a very ſmall claſs of our fellow-creatures.

With regard to the literary merits of this treatiſe, the Greek is in many parts above our comprehenſion, and the Latin no leſs ſo; giving no bad ſpecimen of a *verbal* tranſlation, which leaves its original in all its primitive darkneſs. As this treatiſe, as well

as the diſſertation on Æſculapius, in the former volume, is doubtleſs intended to convey an idea of the learning of the ſociety, it might not have been taken amiſs if they had favoured their readers with a few critical illuſtrations or conjectures on its obſcure paſſages. We wonder, as the bantling is evidently a favourite, that it ſhould be thrown on the world in ſo naked a ſtate. If it had been inconvenient to have dreſſed it very elegantly, they might at leaſt have made it fit to appear before company. But probably they were in great haſte to refute Prior's cenſure, and prove that, if there were "no great Greeks in Warwick Lane," Bolt Court could, however, ſhew ſome of the very firſt magnitude.

The ſecond article conſiſts of *Obſervations on the Schirrhocontracted Rectum.* By John Sherwen of Enfield, ſurgeon and C. M. S.

A minute and accurate account of this generally fatal diſeaſe; illuſtrated by a caſe, and the appearances on diſſection. The author gives a candid and excellent caution againſt the uſe of remedies, exhibited with a view to ſtop the purging in this complaint. Practitioners too indiſcriminately undertake the ſtoppage of diarrhœas, without conſidering the cauſes by which they are produced.—Mr. S. recommends the uſe of bougies made of horn. Theſe are to be boiled until they become pliable, and then to be ſlowly paſſed up the gut, but with ſufficient force and reſolution. Mr. S. has never tried this method; neither does he ſeem to be aware that ſimilar contractions occur, we think, more frequently in the ſmaller inteſtines than in the rectum.

Art. 3. contains the *Hiſtory of two Caſes of Hydatides Renales.* By J. C. Lettſom, M. D. &c.

Theſe hydatides, which were very numerous, and ſome of conſiderable ſize, were at different times diſcharged through the urethra, with a quantity of pus and urine. The patients did well.—Lum*ber* region and lum*ber* pain—we ſuppoſe to be miſtakes of the preſs.

Art. 4. *Some Remarks on the Prevalence of the Atrophia Lactantium.* By Joſhua Walker, M. D. C. M. S.

This diſeaſe, which the author tells us is lately of frequent occurrence in the town and neighbourhood of Leeds, is ſuppoſed to ariſe from the more plentiful introduction of *tea* among the induſtrious poor. It is cured by change of diet, and the uſe of myrrh and ſal martis, as recommended by Dr. Griffiths; with decoction of bark, &c. as the patient advances in recovery.

Art. 5. *Experiments on the ſolvent Powers of Camphor, and other miſcellaneous Communications.* By Thomas Percival, M. D.

Having directed a compoſition of camphor and balſam of Tolu in pills, Dr. Percival was informed, by the apothecary, that he

could not form the mass into pills, but that it liquefied like treacle. The Doctor repeated the experiment, and found that the two substances, by simply rubbing them together, suddenly combined, and that liquefaction took place. He found also that camphor and myrrh united and liquefied in the same manner, and that, thus united, they both became soluble in water.

The second communication is on a mineral water near Moffat, called the Heartfill Spa. It is an aluminous and chalybeat spring; and the Doctor recommends it as an excellent styptic, tonic, and sedative. An analysis of it would be acceptable, as none has been made since that given by Dr. Horseburgh in the Medical Essays, Vol. I. See Rev. vol. xi. p. 186.

The next is in the form of a quere: Are the *Tussis convulsiva*, and the *Cynanche trachealis* of the same Genus? The Doctor thinks they are.

The fourth confirms the opinion, which many medical men esteem a vulgar error, that *all looks Yellow to the jaundiced Eye.*

The last is the curious case of a gentleman who had uneasy sensations, and pain in his eyes, whenever he viewed square objects. The Doctor is unacquainted with the termination of this singular malady.

Art. 6. *Remarks on the Ascaris Lumbricoides.* By J. Church, M.A.

This worm, so common an inhabitant of the human body, was generally *believed* to be oviparous. Mr. Church, however, plainly *shews* it to be oviparous. How does it get into the bowels? for by Mr. Church's account, those which he saw, as they came from their parent, were 'above an inch long.' We cannot possibly admit his conjecture, that 'it may creep into the body by the mouth.'

Art. 7. *Case of a Patient who discharged the Pupæ of Musca Cibaria.* By W. White, M.D. with Observations by Mr. Church.

We shall pass over the particulars of the symptoms, and the means employed for removing them. After a long course of different kinds of medicines, the patient 'discharged an immense number of worms;' they were all brisk, and two or three of them, shut up in a pill box, were deposited in a desk; after some weeks they were examined, when the Doctor found them metamorphosed from a worm state into insects of the fly kind. Mr. Church makes some remarks on the case; he ascertains the fly to be *musca cibaria*, whose *larva* is found in old culinary substances, especially rotten cheese; and it seems probable that the patient had swallowed a nest of them in some food. From the symptoms, it appears that some of these animals had penetrated the liver. The supposition is confirmed by quotations from the London Medical Observations, see Rev. vol. xvi.

p. 549. There appears, however, little ſimilarity between the caſes.

Art. 8. *On the Efficacy of the Application of cold Water to the Extremities in a Caſe of obſtinate Conſtipation of the Bowels; with Remarks thereon.* By W. Falconer, M. D. F. R. S. and C. M. S.

The ſubject of the preſent caſe was a lady, who, after trying, for above four days, various remedies to procure ſtools, was at length relieved by daſhing cold water over her feet and hands. The diſcharge was ſo profuſe as to endanger her life; and has occaſioned Dr. Falconer to give a neceſſary caution againſt the exhibition of a large quantity of ſtrong purgatives in ſimilar caſes.

Art. 9. *On the Efficacy of the Gummi Rubrum aſtringens Gambienſe (or as ſome term it, Gummi Kino)*, &c. By Anthony Fothergill, M. D.

An account of this gum has been given by the late Dr. John Fothergill, in the firſt vol. of the London Medical Obſervations, ſee Rev. vol. xvi. p. 557.; and the preſent paper is the reſult of ſome experiments made at his requeſt. Twelve caſes of agues are related, in which its exhibition was attended with ſucceſs. In three later ones, we are told, it failed.—Wiſhing, as we do moſt earneſtly, to ſee the ſcience of medicine ſimplified in all its branches, we own ourſelves unfavourable to the introduction of doubtful remedies into the already crowded liſt of our materia medica. That the preſent article is uſeleſs, we do not mean to affirm: we wiſh, however, to aſcertain its effects in diſeaſes leſs under the influence of the imagination.

The 10th and 11th articles contain two caſes of tetanus ſucceſsfully treated, in the mode recommended by Dr. Ruſh; with calomel, bark, and wine. In the firſt caſe, the cold bath was uſed.

Art. 12. *A Caſe of the Uterus lacerated by the Force of Labour Pains.* By Joſeph Hooper, Surgon, and F. M. S.

The patient had before been delivered of three children ſtill-born, from the difficulty of her labours; being very corpulent, her pelvis narrow, and the children large.

The 13th Article is a *Caſe of Vomiting in Pregnancy, ſucceſsfully treated:* by W. Vaughan, M. D. and C. M. S.

The patient, a delicate lady, in the ſeventh month of her pregnancy, was much emaciated by her complaint. She was relieved by abſtaining from food, while clyſters of new milk and laudanum were injected, and her legs and feet bathed in a decoction of bark in milk. On the fourth day, ſhe could *eat cold beef, and drink ſmall beer.*

Art.

Art. 14. *On the Uſe of Cantharides in dropſical Complaints.* By Sam. Farr, M.D. C.M.S.

Dr. Farr deems cantharides the ſafeſt diuretic with which we are acquainted. He mentions two caſes which occur to his memory, in which 20 drops of the tincture taken every four or ſix hours, were of conſiderable benefit. It is to be regretted, that from having made no minutes, the Doctor was not able to furniſh us with a more accurate account.

In the 15th Article, we have a *Caſe of Tetanus cured by Electricity:* by John Hutchiſon, M.D.

The patient was a young woman, whoſe jaws had been locked from November 1774 to June 1775; during part of which time the teeth of the lower jaw were totally covered by thoſe of the upper; and it was with the greateſt difficulty that a ſufficient quantity of nouriſhment could be ſucked in to preſerve life. She was electrified at three different times; two ſhocks being paſſed through the articulations of the jaw. The laſt of theſe cauſed her teeth to be ſeparated.

Art. 16. *Of the Digitalis Purpurea in Hydropic Diſeaſes.* By J. C. Lettſom, M.D. &c."

If praiſe be due to the candour of thoſe who relate unſucceſsful caſes, Dr. Lettſom is eminently deſerving of praiſe. The article before us contains indeed a ſad liſt of melancholy items. Of eight caſes which are here communicated, and which, we are told, did not appear to be incurable, ſix died; none of them at any great diſtance from the time of their taking the digitalis, and ſo ne under the abſolute influence of its poiſonous effects. Beſide the caſes here related, we are told that the Doctor 'tried this vegetable in three other caſes, but met with chagrin and diſappointment, although the inſtances were ſuch as might have admitted of ſuccour.'

Art. 17. *Cynanche Pharyngea*, &c. By James Johnſtone, of Worceſter, M.D. C.M.S."

This paper is too miſcellaneous for us to analyſe. Impediments to the paſſage of food into the ſtomach ariſe from various cauſes, which are here not accurately diſtinguiſhed. The author ſeems principally to wiſh that in the bronchocele, and in other diſeaſes where preſſure is made on the œſophagus by enlarged glands, the medicines ſhould be applied in the ſhape of a pill under the tongue, and there be ſuffered to diſſolve. He recommends this mode, under the idea of their being thus applied more immediately to the diſeaſed glands. This reaſoning, however, will perhaps be thought of no avail unleſs the diſeaſed glands are lymphatic.

Art. 18. *Caſes of unuſual Affections of the Tongue.* By [the late] Mr. T. Hayes, Surgeon; with a further Account of a ſimilar Affection.

For the hiſtory of theſe caſes, which deſerve attention, we muſt refer our readers to the book; as alſo for the next article, which conſiſts of *Obſervations on the Palſy.* By W. Falconer, M.D. F.R.S. &c.

Art. 20. *Caſe of an Ileus, with Obſervations on an Hydraulic Machine.* By James Bureau, Surgeon, F.M.S.

Art. 21. *Caſe of inflammatory Conſtipation of the Bowels, ſucceſſfully treated.* By J. M. Adair, M.D.

The treatment in theſe caſes was ſimilar—that of introducing a large quantity of warm liquid into the bowels. Mr. Bureau effected this by means of a long tube, depending on the weight of the liquor. Dr. Adair uſed a machine ſimilar to the common garden pump; by means of which, a quantity of liquid, equal to ſix or eight pounds, may at once be injected.

In the 22d article, Mr. Haighton relates ſome experiments made in order to aſcertain the powers concerned in the act of vomiting. This action, as he remarks, had before been juſtly explained by phyſiologiſts. The theory had, however, in France, been lately called in queſtion; and the preſent experiments are made in its ſupport. From theſe, and two others contained in a ſupplementary paper, he concludes, 1. That the ſtomach, though excited by powerful *ſtimuli*, is unable to diſcharge its contents if the aſſiſtance of the diaphragm and abdominal muſcles be taken away.—2. That the moſt vigorous exertions of the diaphragm and abdominal muſcles, unaided by efforts of the ſtomach, are equally futile.—3. That vomiting can only be produced by the concurrence of them both.

While we give due praiſe to the knowlege, as well anatomical as phyſiological, diſplayed by the author of theſe papers, we cannot avoid expreſſing our opinion of the cruelty of experiments on living animals, made in the preſent caſe to eſtabliſh a theory already ſufficiently proved; and even the knowlege of which can tend to little better purpoſe than the gratification of curioſity. We can only be juſtified in the torture of any animal, by a ſtrong probability of much good ariſing from its ſufferings. In all caſes where our reſearches cannot be productive of good, knowlege, if it deſerves the name, is uſeleſs; in the preſent inſtance, it is hurtful.

Art. 23. *Caſe of extraordinary Enlargement of the Abdomen, owing to a fleſhy encyſted Tumour.* By R. Pultney, M.D. F.R.S. and C.M.S.

This tumour is ſuppoſed to have originated in the ovary, and when diſſected from the body, weighed fifty-ſix pounds.

Art. 24. *An Account of a ſingular Caſe of obſtructed Deglutition.* By David Rayford, M.D. F.R.S. and C.M.S.

On

On examining the body after death, no appearance of diſeaſe could be traced in the œſophagus or adjacent parts. The right ſubclavian artery was, however, found to take its origin from where the aorta begins to deſcend, and further to the left, than the origin of the left ſubclavian artery. In croſſing thence to the right ſide, it paſſed between the œſophagus and trachea; and from this diſtribution, the ſymptoms are ſuppoſed to have ariſen.

Art. 25. *Of the Cure of the Jaundice by a particular Mode of Treatment.* By James Sims, M.D. F.A.S. &c.

This cure is produced by bathing in a well near Monaghan, called Grallibois; and the account ſerves to ſhew, that cold bathing, aided by the powers of imagination, will frequently remove jaundice. It alſo gives additional confirmation to Dr. Heberden's opinion, concerning the harmleſs nature of damp linen.

The 26th Article comes from Dr. Percival, and contains ſome *Cautions and Remarks, particularly relative to pulmonary Diſorders.* Theſe remarks, which well deſerve attention, cannot, from their nature, be abridged. The author, however, ſtrongly inculcates the danger from the extreme antiphlogiſtic method of treatment in conſumption.

Art. 27. *Caſe of a diſeaſed Rectum.* By J. C. Lettſom, M.D. &c. with a Diſſection by W. Norris, Surgeon, and a Drawing by T. Pole.

A ſtricture of the rectum accompanied with an ulcerated communication between it and the bladder. In the ſmall lobe of the liver was alſo a large abſceſs.

Art. 28. *Remarks on the ſolvent Powers of Camphor.* By W. Chamberlaine, Surgeon, and Sec. M. S.

Supplementary to Dr. Percival's paper on the ſame ſubject; and ſhewing the effects of camphor on different gums.

Art. 29. *Hiſtory of a Caſe of Cicuta.* By Mr. John Hooper, Surgeon.

This diſeaſe, a fever with irregular intermiſſions, after reſiſting different medicines, gave way to the cicuta.

Art. 30. *Caſe of Suppreſſion of Urine, occaſioned by an Enlargement of the Proſtate Gland*; with ſome brief general Strictures on the Uſe of the Male Catheter, &c. By James Ware, Surgeon, and F.M.S.

This caſe has in it nothing uncommon; and the ſtrictures, though uſeful, are, we believe, at this time generally known.

Art. 31. *Caſe of a ſcirrhous Oeſophagus.* By W. Farquharſon of Edinburgh, M.D. &c.

About ſix inches of the œſophagus were much dilated; and 2½ inches from the dilated part to near the cardia were perfectly ſcirrhous.

Art.

Art. 32. *Hiſtory of a Caſe of encyſted Dropſy, with a Diſſection.* By Amos Winſhip, M. D. &c.

On diſſection, three cyſts were found in the abdomen; two of which were filled with a fatty ſubſtance mixed with hair.

Art. 33. *An Account of a remarkable ſpaſmodic Affection from the Puncture of a Pin, cured by the liberal Uſe of Laudanum, with antimonial Wine.* By Thomas Pole, Surgeon, F. M. S.

During the progreſs of this complaint, the patient took eleven hundred and ſeventy drops of laudanum in the twenty-four hours.

Art. 34. *Obſervations on the Effects of Emetic Tartar by external Abſorption.* By John Sherwen, Surgeon.

Mr. Sherwen, at bed-time, rubbed into the palms of his hands, with the aſſiſtance of a few drops of water, five grains of emetic tartar. The firſt ſenſible effect was a conſiderable glow of heat on the parts. He fell aſleep in half an hour, and reſted well till four in the morning, when he woke with a ſlight nauſea, and a little burning heat in the ſkin; in leſs than an hour he began to perſpire, and did ſo till after ſeven, when he got out of bed. He was convinced, that had he been able to continue longer in bed, he might have induced a copious ſweat by the uſe of warm diluting drink.

The experiment was repeated on himſelf; and on two others who knew not what the ſubſtance was that was rubbed in. The reſult was nearly ſimilar; as a greater quantity had been uſed than before, one of the young men was ſick the next morning, had a plentiful evacuation by ſtool, and was cured of a cold which he had on him when he went to bed.

The effects of emetic tartar on different conſtitutions are alſo related: whence it appears that this powerful antimonial is capable of being abſorbed by the ſkin, and, being thus received into the circulation, of exerting its effects on the body.

Art. 35. *Obſervations on the Effects of Arſenic by external Abſorption.* By the ſame.

The ſucceſs attending the abſorption of tartar led Mr. Sherwen to try the effects of arſenic. As arſenic is not ſoluble in a ſmall quantity of water, he made an *arſenicum tartarizatum*, by boiling equal parts of arſenic and cryſtals of tartar, and cryſtallyzing the filtered ſolution. This preparation, both externally applied and internally taken, acted as a diuretic, without producing any other effects than exciting a ſlight nauſea.

Art. 36. *Hints on the Management of Women in certain Caſes of Pregnancy.* By James Lucas, Surgeon.

Theſe judicious hints, which are the reſult of practice and theory, will not bear to be abridged.

Art.

Art. 37. *Remarks on the Influenza that appeared in the Spring of* 1782. By R. Hamilton, M.D.

This long paper is a hiſtory of the diſeaſe, with remarks on the method of treatment.

Art. 38. *Obſervations on Cancers.* By Henry Fearon, Surgeon to the Surrey Diſpenſary, &c.

This is certainly an intereſting memoir. Mr. Fearon, ſuppoſing cancerous affections to proceed from inflammation, treats them by bleeding, either topical or general. In ſome caſes, four leeches were applied every ſecond day; in others, not ſo often: no bad effects followed from the loſs of ſuch large quantities of blood; on the contrary, Mr. Fearon tells us with confidence of the cures to be expected from this treatment.

An appendix is added to the Vol. containing 'Some Account of the Effects of Lightning. By Mr. J. Parkinſon, Surgeon, &c.'—This is merely hiſtorical: as is likewiſe the next article by T. Pole, Surgeon; giving an account of ſeveral phænomena in the body of an infant of premature birth.

A Caſe of Hæmorrhage from an Ulcer on the Penis. By Mr. J. H. Hooper, Surgeon. After the trial of other ineffectual methods, the bleeding was ſtopped by applying ſponge dipped in a ſtrong ſolution of vitr. cærul. in water.

The Hiſtory of Hydatids diſcharged with the Urine. By Fielding Beſt Fynney *, Eſq. Theſe were ſimilar to thoſe deſcribed in the third article by Dr. Lettſom. The patient died.

We have now taken a review of the contents of this volume; in which, though ſeveral articles are of importance, there are many of a trivial nature. The ſociety ſeem too deſirous of a quick publication, to attend to the neceſſity of having a good one. Among other inſtances, their haſte is proved by the ſhameful incorrectneſs of the preſs: a fault, perhaps, worſe in a medical book than in any other, as, by that means, unſkilful practitioners may be led to exhibit medicines in dangerous doſes. What are we to think of a preſcription which directs two ounces of mercurial ointment to be every night rubbed into a patient's throat †? We truſt, that in any future publication, the Society will be more attentive to the printing of their Memoirs; we might, perhaps, recommend more nicety in the ſelection of papers intended for public inſpection.

* Surgeon, at Leek, in Staffordſhire. † P. 364.

ART.

ART. II. *A Collection of Tracts relative to the Law of England, from Manuſcripts, now firſt edited by Francis Hargrave, Eſquire, Barriſter at Law.* 4to. Vol. I. pp. 630. 1l. 7s. Boards. Brooke. 1787.

THE editor of this important collection has long been eminent in his profeſſional capacity, and has held a diſtinguiſhed rank among the law-writers of the preſent age. His arguments on the caſe of Somerſet, a Negro, and in defence of literary property, together with that part of the 13th edition of Coke upon Littleton which was executed by him, are laſting monuments of his profeſſional abilities, and his familiar acquaintance with every branch of legal knowlege. In the greateſt part of the work now before us, he appears merely in the character of editor. But his notes, and his very learned preface, are proofs, not only of the attention and care with which he has ſtudied the writings of his authors, but of his deep and comprehenſive knowlege of the ſubjects treated in them: many of which turn on the moſt abſtruſe and important points of the laws and conſtitution of England.

Of the tracts included in this collection, the firſt, ſecond, and fifth, are the works of that illuſtrious ornament of Engliſh juriſprudence, the juſt, the learned, the pious Sir Matthew Hale. The firſt of them is intitled, 'A Treatiſe in three Parts; *De Jure Maris et Brachiorum ejuſdem*;'—'*De Portibus Maris*;'—and 'Concerning the Cuſtoms of Goods imported and exported.' The ſecond is intitled, 'Conſiderations touching the Amendment or Alterations of Lawes.' The fifth, 'A Diſcourſe concerning the Court of King's Bench and Common Pleas.'—In all of theſe tracts, particularly the firſt, the reader (as the editor juſtly remarks) will find the ſame luminous order in the diſtribution of ſubjects, the ſame uncommonneſs of materials from curious records of manuſcripts, the ſame profoundneſs of remark, the ſame command of perſpicuous and forcible language, with the ſame guarded reſerve in offering opinions on great controverted points of law and the conſtitution, that characterize his lordſhip's works heretofore publiſhed.—As a ſpecimen of theſe, we preſent the reader with the following account of the cuſtoms as they ſtood in the reign of Edward the Firſt, on that moſt intereſting branch of Engliſh induſtry—THE FLEECE.

'The foreigners and aliens had gotten all the trade of the woolls of England into their own hands, and thereby ingroſſed it wholly into their own power.

'The King obſerving this, and withall having a deſign to ſettle the cuſtomes as well as to rectify this diſorder in trade, in the very entrance into his reign iſſued a proclamation, that no woolls ſhould be exported out of the kingdom. Touching the legality of this inhibition,

hibition, if made without conſent of parliament, I diſpute not here. But howſoever it at preſent ſerved the purpoſe deſigned by it.

'*Pat.* 2 *E.* 1. *m.* 19. *dorſo*, a ſtrict commiſſion iſſues to enquire what woolls were exported againſt that inhibition, and by whom, and whether done after notice of this inhibition.

'There being this reſtraint upon the exportation of woolls, it was now ſeaſonable to ſet on foot a ſettlement of the cuſtomes intended principally to be charged upon that commodity.

'1. Becauſe the country and the merchants, being under this reſtraint, would in all probability be more yielding to the inhauncing of the cuſtomes upon theſe commodities, that thereby the reſtraint might be removed, and the ports open to the exportation.

'2. Becauſe by this means there would be in all probability a large proportion ready to be tranſported, as ſoon as the ports ſhould be open; and thereby the intended cuſtomes would be the greater at leaſt upon the firſt opening of a liberty of exportation.

'Shortly after, *viz.* in the parliament of 3 *E.* 1. which was that parliament which is called Weſtminſter the Firſt, held *craſtino poſt clauſam Paſchæ anno* 3 *E.* 1. as appears by the preface of that ſtatute made for the ſettling of the great cuſtome of woolls, woollfells, and leather, upon the crown, and then for almoſt thirty years after it was called *Nova Cuſtuma.*

'This Act is entered *inter fines* 3 *E.* 1. *m.* 24. *Pat.* 3 *E.* 1. *m.* 1. and *originalia de anno* 3 *E.* 1. in the Exchequer, and in the Red Book of the Exchequer, fo. 356. which becauſe it is the baſis and foundation of that great cuſtome, and doth explain very many difficulties and rectify many miſtakes concerning the great cuſtomes, I have thought fit to inſert verbatim as it is in the record.—' *See Tract, p.* 146.

'Upon this record many things are obſervable, which give a greater light to the whole buſineſs of the great cuſtomes; and hereby the original of many things concerning the ſame are diſcovered, which without this would be obſcure and dark.

'1. By this record it appears, that theſe great cuſtomes are not by preſcription, as is ſaid in Dy. 165. but it had its original in the time of King Edward I. and it was then called *Nova Cuſtuma*, and continued that ſtile until the 22 *E.* 1. when a new inhaunced cuſtome of wools was ſett, called *Nova Cuſtuma*, as ſhall be ſhewn; and then, and not till then, the cuſtome of wools, woollfells, and leather, took the name of *Antiqua Cuſtuma.* And this appears by very many records, *viz.* in *Pat.* 14 *E.* 1. *m.* 19. it is called *Nova Cuſtuma*, and all the collectors accounts from the 4 *E.* 1. until the 28 *E.* 1. of theſe cuſtomes are ſtiled *Computus, &c. de Nova Cuſtuma.*

'Indeed about 22 *E.* 1. the King had ſett a new impoſition upon woolls of 40*s.* a ſack; and then the former was called *Antiqua Cuſtuma.* And this maltolt was called *Nova Cuſtuma*; and ſhortly after, when that maltolt was abrogated by parliament, there came in the *Carta Mercatoria* of 31 *E.* 1. whereby the ſmall cuſtomes were ſettled in the Crown, which were ſometimes *Nova Cuſtuma.* So that the great cuſtomes of woolls, woollfells, and leather, ſettled 3 *E.* 1. kept their title of *Nova Cuſtuma* 'till the great impoſition of 40*s.* *per* ſack in 22 *E.* 1. and then that took the name of *Nova Cuſtuma*, and the former loſt its name of *Nova Cuſtuma*, and became *Antiqua Cuſtuma:* and

and when that impoſition was taken away, yet the cuſtomes of 3 *E.* 1. did not reſume their name of *Nova Cuſtuma*; neither well could they, for there preſently ſucceeded the *Carta Mercatoria* in the 31 *E.* 1. which ſettled a new courſe of cuſtoms upon ſtrangers, and was frequently called *Nova Cuſtuma.*

'2. The ſecond thing obſervable is, that as this cuſtom began in 3 *E.* 1. ſo it began not by impoſition of the king, nor by compoſition with the merchant, but by act of parliament. This tranſcript in the fine roll and the red book of the Exchequer, if it be not the very tenor of the act, yet it is the very ſubſtance and matter of it. There are no parliament-rolls of that parliament, nor for many after; but the very ſame thing *in totidem verbis* is entered *inter originalia de anno* 3 *E.* 1. and Rot. Finium 3 *E.* 1. *m.* 24. And accordingly *Rot. Parl.* 3 *E.* 1. *m.* 1. and likewiſe *Brevia* 16 *E.* 1. cited by Sir Edward Coke in his Comment upon *Cap.* 30. of *Magna Carta* *, and alſo *Clauſ.* 26 *E.* 1. *m.* 8. do all recite the original of this great cuſtom to be by act of parliament, viz. *Cùm prelati magnates et tota communitas quandam novam conſuetudinem nobis et hæredibus noſtris conceſſit de lanis pellibus et coriis viz de Sacco lanæ dimid. marc. de treſcentis pellibus dimid. marc. de laſto corii* 13*s.* 4*d.* And therefore it is a miſtake in thoſe that have thought this cuſtom to be by the common law †; for moſt certainly it began in the time of King Edward I. and began in that time by the ſtrength of an act of parliament. *Vide* alſo to the ſame purpoſe *Pat.* 4 *E.* 1. *m.* 1. *et* 19. *Pat.* 5 *E.* 1. *m.* 14. *Pat.* 6 *E.* 1. *m.* 20. *Fynes*, 10 *E.* 1. *m.* 5. *Clauſ.* 14 *E.* 1. *m.* 19. *Clauſ.* 16 *E.* 1. *m.* 9. all which and many more do ſtile it *Nova Cuſtuma.*

'3. In the firſt inſtitution of this great cuſtom, we have the inſtitution of the collector and comptroller, *viz.* the *deux prodes homes*, which offices have been hitherto kept with the addition of a ſearcher, and in the port of London a ſurveyor; whereas anciently the cuſtoms in the ports were received by the King's bailiffs or port-reves.

'How theſe officers are to be appointed, and for how long, and what their duty is, ſee the Statutes 1 *H.* 4. 13. 4 *H.* 4. 20. 13 *H* 4. 5. 1 *Eliz.* 11. and other ſtatutes relating to their office and employment.

'4. Together with the inſtitution of the great cuſtoms of wool, woolfells, and leather, we have alſo the inſtitution of the cocquet, or acquittance teſtifying the payment of them. This began and continued with thoſe great cuſtomes, and did not concern in truth any

* 2 Inſt. 59.—Editor.

† This opinion is to be found in Dy. 165. b. but Lord Bacon allows it to be a miſtake; though he was an advocate in parliament in favour of the crown's claim to impoſe duties at the ports by prerogative. See Lord Bacon's Speech in vol. xi. of the State Trials, p. 37. However, Sir John Davies, in his book on *The Queſtion concerning Impoſitions*, is not ſo conceding; but argues, that what is called a grant of a new cuſtom by parliament to the king, was only a diminution of the old one by the king in parliament. See p. 44. of that book.—Editor.

other;

other; ſo that by common appellation in many places, and in ſome records, the great cuſtome was called the cuſtome of the cocquet; and the town of Waterford claimed and enjoyed the great cuſtom by the grant of the cuſtom called the cocquet. Davies, Rep. 7, &c. The cocquet was a teſtimonial in the king's name, under the king's ſeal deputed for that purpoſe, teſtifying the payment of the cuſtoms. There were anciently two parts of the ſeal; one kept by perſons thereunto appointed, as appears by this grant; another part by the comptroller. But in proceſs of time the ſeal was entirely kept by the comptroller, or by the cuſtomer and comptroller.

'It anſwered the king a caſual profit, for which the collector anſwered upon his account as well as for the cuſtomes, *viz.* of every merchant ſhipping out theſe cuſtomable goods, two pence, for which the collector of the cuſtomes anſwered upon his accompts yearly, from 3 *E.* 1. until the time of *H.* 6. and after, viz. *de exitibus ſigilli, quod dicitur cocquet.* This teſtimonial of the payment of cuſtoms is the warrant for the ſearcher to clear the ſhip and goods; and regularly, when this was once done, the ſubject was diſcharged. *Vide Rot. Parl.* 45 *E.* 3. *n* 3. 46 *E.* 3. *n.* 23.

'And the want of this was ſufficient for the ſearcher to ſeize the woolls, woollfells, and leather, exported without this warrant; and the common ſtile of the ſeizures of merchandizes of this nature was, *quia non cockettata nec cuſtimata.*

'5. We have the place or port where the cuſtomes ought to be paid, and the ſeale of the cocquet depoſited. It was not in every port, but in the chief port of the county; which yet the kings were uſed to enlarge, to eaſe the merchants of that trouble; and ſometimes the cocquet was lodged in two or three ports in a county, where a merchant might pay his cuſtoms and have his diſcharge. But ſtill the deſignation of the ports was in the king's power, which created a great dependance in the merchant upon the king, as to theſe cuſtomes, for he could not export them without a cocquet, but they were ſubject to a forfeiture; and a cocquet he could not have, but where the king had lodged his ſeal, which gave the king a great opportunity to hold the merchant to hard terms.

'6. We have the puniſhment of exporting the merchandizes without paying of the cuſtom. The merchant forfeited all his goods, and his body was at the king's pleaſure, *viz.* ſubject to fine and impriſonment. It was not only a forfeiture of the goods uncuſtomed, but of all his own; and this ſevere puniſhment was applied only to theſe great cuſtomes, and not to other cuſtomes, for they were under gentler puniſhments, as ſhall be ſhewn.

'But, beſides this puniſhment, proceſs of time introduced another, which was conſtantly put in uſe *, *viz.* if the maſter or owner of a ſhip did lade aboard any wooll, woollfell, or leather, uncuſtomed, the ſhip itſelf was forfeited, at leaſt if the maſter were privy to the fact (but this concerned only thoſe merchandizes of woolls, woollfells, and leather, and not any other kind of merchandizes); and accordingly this was frequently put in practice. *Clauſ.* 13 *E.* 3. *m.* 15. *Clauſ.* 38 *E.* 3. *m.* 13. *pro Johanne Ball. Clauſ.* 39 *E.* 3. *m.* 20 *pro*

* Clauſ. 30 *E.* 3. *m.* 5.

Johanne

Johanne Henrys. Clauſ. 38. *m.* 29. *pro Johanne Thruſco*, and infinite more of that kind. And therefore the Statute of 38 *E.* 3. *cap.* 8. was made to prevent that inconveniency, *viz.* that whereas the ſhips of divers people be arreſted and holden forfeit, becauſe of a little thing put into their ſhip not cuſtomed, whereof the owners of the ſame ſhips be ignorant; it is accorded and aſſented, that no owner ſhall loſe his ſhip from the 15th day of February next coming, for ſuch a ſmall thing put in the ſaid ſhip not cuſtomed, without his knowledge.

'But this ſeverity did only extend to woolls, woollfells, and leather, and not to other ſorts of goods uncuſtomed, and ſo I remember it was agreed *M.* 3. *Car.* in the exchequer; for in other caſes only the goods uncuſtomed were forfeited, and not the ſhip or other goods, unleſs otherwiſe particularly provided by ſome ſpecial act of parliament in particular caſes, which we ſhall in due time meet with.

'7. We have the perſons to whom the forfeitures were given, *viz.* to the king, if in his own ports; but if the forfeiture were in the port of another lord, the forfeiture is given to the lord of the port, ſaving to the king his cuſtome ſo concealed.

'This was a fair *honorarium* given to the lords of ports; but I do not remember that ever I have read in any caſe that they enjoyed it. In a little time the king's intereſt and concernment over-balanced and carried the forfeiture to the king, together with the duty.

'8. Here is the extent of this cuſtom thus granted. It was not only to England and Wales, but alſo to Ireland: and by virtue of this act of the parliament of England, the kingdom of Ireland was charged with theſe cuſtomes; and it is under that right the king held theſe cuſtomes in Ireland, and holds them to this day.

'It is true, ſhortly after this *grant*, the king did remit it for ſome time in Ireland, and made an abatement for the ſame to the merchants at Florence, that farmed it. Clauſ. 7 *E.* 1. *m.* 5. But it ſoon was reſumed, and hath ever ſince continued, and continued under this and no other title, for any thing I have yet ſeen or read. Vide Davy's Rep. fo. 8. *et ſequentibus* the exemptions granted to Waterford.

'9. We have the things that are charged with this cuſtom, the two great commodities of the kingdom, wooll, woolfells, and leather.

'For wool, this was the great native commodity of the kingdom, and indeed the baſis of all the commerce of the kingdom.

'At the time of the grant of this duty it was free for Engliſh or aliens to export woolls to any place; but ſubſequent laws did *ſub modo* reſtrain, and at length wholly reſtrained, the exportation; ſo that at this day there can be no cuſtom to the King by woolls, becauſe the exportation thereof now ſtands totally inhibited under great penalties. The progreſs of that inhibition was this:

'By the ſtatute of 11 *E.* 3. *cap.* 1. the exportation of wooll, by denizens or ſtrangers, without licence of the king and his council, is forbidden under the pain of death.

'By the ſtatute of 15 *E.* 3. *cap.* 6. liberty is given to all merchants to export woolls, paying the ancient cuſtoms; and to the ſame purpoſe is the ſtatute of 18 *E.* 3. *cap.* 3.

'By

'By the ſtatute of the Staple, 27 *E.* 3. *cap.* 1. *et* 2. merchant-ſtrangers may buy woolls at the ſtaples, and tranſport them; but by *cap.* 3. Engliſh, Welſh, and Iriſh, are prohibited to tranſport woolls, under pain of death, and loſs of goods and lands. By the ſtatute of 36 *E.* 3. *cap.* 11. free liberty of exportation of woolls granted as well to denizens as ſtrangers, paying the ancient cuſtoms.

'By the ſtatute of 38 *E.* 3. *cap.* 6. the penalty of death upon tranſportation, enacted by 27 *E.* 3. repealed; but the forfeiture of lands and goods to ſtand in force. By the Stat. 43 *E.* 3. *cap.* 1. the ſtaple removed from Calais to the former places ſettled by 27 *E.* 3. By 12 *R.* 2. *cap.* 16. ſettled at Calais.

'By the ſtat. 1 *H.* 4. the ſtaple of wooll, woolfells, leather, lead, and tin, is fixed at Calais.

'By the ſtat. 3 *H.* 5. *cap.* 6. the ſtaple continued at Calais, cuſtomes paid here, and ſecurities given by the merchants to carry ſtaple commodities to Calais. By the ſtat. *H.* 5. *cap.* 2. every merchant-ſtranger buying woolls in England not coming to the ſtaple to be ſold, ſhall for every ſack of wooll deliver into the mint an ounce of gold.

'By the ſtat. 18 *H.* 6. *cap.* 15. carrying of woolls, woollfells, leather, lead, or tyn, by any perſon other than to the ſtaple of Calais, without licence of the king, felony, unleſs to the Streights of Morocco. What progreſs it had after, ſee the ſtat. 4 *H.* 4. *cap.* 14. *E.* 4. *cap.* 3.

'So that the ſtaple continued at Calais for aught appears untill it was loſt in Queen Mary's time; and conſequently the exportation of ſtaple commodities to any other place under an inhibition; and then Calais being loſt to the French, the inhibition ſtands univerſal, unleſs in thoſe places which are particularly excepted.

'But to clear all queſtion, by the late act of 12 *Car.* 2. there is a general inhibition of the exportation of wooll under moſt ſevere penalties; ſo that at this day the old cuſtome as to wooll and woollfells imports nothing; becauſe the exportation of them is utterly prohibited at this day, and *conſequently* no cuſtom ariſing thereby. And the caſe ſtands the ſame as to leather: for, by the ſtat. 18 *Eliz.* *cap.* 9. exportation of leather is likewiſe inhibited. Only by the late act of tonnage and poundage, 12 *Car.* 2. calf-ſkins of a certain weight are permitted to be tranſported.

'But by the laſt rules of the book of rates at this day, during the continuance of the ſubſidy of tonnage and poundage, all theſe ancient duties for woolls, woollfells, and leather, and all other ancient duties upon merchandize, other than ſuch as are impoſed by that act or excepted, are put in ſuſpence.

'Now what woolls were intended within this cuſtom, *Vide Rot. Parl.* 8 *H.* 6. *n.* 47. a petition that lambs wooll ſhorting and ſcalding be not eſteemed chargeable to the great cuſtom of wooll and woollfells; but it obtained not.

'10. We have the time when the cuſtom grows due, *viz.* when laden on board to iſſue out of the realm. Therefore if they were ſhipped to be tranſported to another port within the realm, no cuſtom due. But yet in ſuch caſe ſurety ought to be given for the tranſporting of them to that other port, or otherwiſe they ought to depoſit their cuſtomes 'till they bring certificate of their lading them within the realm. *Vide Clauſ.* 7 *E.* 3. p. 1. *m.* 24. *Stat. Stapel.* 27 *E.* 5. *cap.* 15. *Rot. Parl.* 9. *H.* 5. *pars* 1. *m.* 33.

'11. We have the quantity and the proportion to be taken, *viz.* for a ſack of wooll ſix ſhillings and eight pence; for 300 woollfells ſix ſhillings and eight pence; for a laſt of hides a mark. And herein we are to obſerve, that though the proportions be here fixed, yet the conſtant uſage hath always been, that the king ſhould be anſwered his cuſtomes *pro rata*, as for half a ſack or half a laſt or for 150 woollfells.

'Now touching the quantities themſelves, what they are, by the old ſtatutes * called "Compoſitio de ponderibus," *laſt coriorum conſtat ex viginti daker, & quodlibet daker conſtat ex decem coriis.* According to the ſame ſtatute, *ſaccum lanæ conſtat de duabus wagis, waga ponderat quatuor decim petras, et petra conſtat ex duodecim lib.* So that a ſack of wooll, according to that eſtimate, weighed 392 lb. and 300 woollfells were eſtimated to anſwer a ſack of wooll, and therefore charged with the ſame cuſtom, *viz.* 6*s.* 8*d.*

'But by the ſtatute of 25 *E.* 3. *ſt.* 5. *c.* 9. the ſack, which before weighed 28 ſtone, is now reduced to 26 ſtone; and every ſtone 14 pound; which amounted to 364 pound, *viz.* leſs than the old ſack by 28 pound.

'And poſſibly the old ſack, even in theſe former times, was accounted too large; and therefore upon all the old accounts in the times of King *E.* 1. and King *E.* 2. there was anſwered upon every ſack of wooll, *ob. et qa.* viz. three farthings more than the cuſtom of the demy-marke, in a particular account, *viz.*

'*Et reſpondet de* 3 lb. *viz. de quolibet ſacca lanæ ob. et qa.* which I think was not taken when the ſack was reduced by the ſtat. of 25 *E.* 3. to 26 ſtone.

'A pockett of wooll contained half a ſack, and ſo did a ſerpler, whereof frequent mention occurs in record. A todd of wooll is two ſtone, *viz.* 28 pound.

'12. And laſtly, we have the ſum that was anſwered, *viz.* demy-marke for a ſack of wooll, demy-marke for 300 woollfells, and a marke for a laſt of leather. The penny then weighed three-pence now; and conſequently a marke then amounts in bullion at this day to forty ſhillings, which in regard of the rates and valuation of things is now more than thrice what it was then. That which was then worth forty ſhillings, is now worth above ſix, nay above ten pounds. And this ſeems to be about the twentieth part of the value as things were then. See *Rot. Parl.* 17 *E.* 3. *n.* 17. the valuation of a ſack of wooll in every county. The medium ſeems to be about ten markes at that time.'

By the peruſal of this extract, the reader will ſee the importance of the work now under conſideration, and will be ſenſible of his obligations to the very learned editor, for reſcuing it from the oblivion to which, moſt probably, but for *his* opportune attention, it would ſoon have been conſigned.

This collection alſo includes (beſide the editor's own compoſitions), I. A Treatiſe of Maiſters of the Chancerie. II. Two

* 31 *E.* 1.—In Mr. Ruffhead's edition of the ſtatutes, this ancient writing is intitled *Tractatus de Ponderibus et Menſuris.* By the context it appears to be rather an explanation of the weights and meaſures by reference to the ſtatutes of the realm, than a ſtatute of itſelf.—Editor.

Pieces

Pieces touching Suits in Chancerie by Subpœna. III. A Diſcourſe againſt the Juriſdiction of the King's Bench over Wales, by Proceſs of Latitat. IV. The Abuſes and Remedies of Chancerie, by Mr. George Norburie. V. An Argument in the Exchequer Chamber in giving Judgment in the Caſe of Perrin and another againſt Blake, by the Hon. Mr. Juſtice Blackſtone, printed from the Judge's own Manuſcript Copy. Each of theſe tracts contains much curious matter. The ſecond of them is particularly intereſting, as it ſhews, in a very ſtriking manner, the different points of view in which the juriſdiction of the Court of Chancery was held by its advocates and oppoſers, in the time of the author of "Doctor and Student"—of which famous dialogue it may ſerve as a continuation.

To the tracts publiſhed in this collection, the editor has given a Preface, containing a ſuccinct but maſterly account of the principal ſubjects diſcuſſed in them. In almoſt every line of it, the reader will perceive Mr. Hargrave's warm admiration of Sir Matthew Hale. But, as he juſtly obſerves, to the character of ſuch a man, it is inconſiſtent even with an ordinary portion of ſenſibility to be indifferent. He particularly notices two ſubjects which fall within the compaſs of Lord Hale's obſervations, —*Ireland*, and the King's power of opening and ſhutting the ports, and conſequently including the *doctrine of embargoes*. On each of theſe ſubjects, the editor offers ſome obſervations highly deſerving the reader's attention. His remarks on the latter, lead him to notice the famous parliamentary debate on the Law of Embargoes, in 1776. In that debate, Lord Chatham and Lord Camden, in defence of embargoes, attributed to the Crown a power of diſpenſing with and ſuſpending acts of parliament, in ſuch a caſe of extreme emergency as imminent danger of famine. Lord Mansfield immediately replied to them by a ſpeech, which has been ſince printed, as is generally ſuppoſed, with his Lordſhip's permiſſion, in which (as the editor remarks) he ſet at defiance, and we may add, gained a complete victory over, thoſe united powers, which on ſome former occaſions he had not ſhewn himſelf very ſolicitous to combat ſingly.—On the turn which this debate took, our editor thus expreſſes himſelf:

'I do moſt heartily agree, that the embargo was not defenſible on the ground of a ſuſpending power in the crown; and that all doctrine of ſuch a tendency, though it ſhould come from the greateſt ornament and friend the country ever had, ought to be inſtantly and ſtrongly reſiſted. But is it certain, that there was no other reſource of argument, wherewith to have ſaved the embargo of 1766 from parliamentary condemnation? Is it perfectly clear, that the ſtatute of Charles the Second intended more than to remove certain prohibitions or impediments which then made or were ſuppoſed to make the exportation of corn unlawful? Without going into a long and intricate inveſtigation on the previous ſtate of our law relative to the exportation of corn, is not the language of the ſtatute itſelf an implication, that at leaſt there was prevalent a notion of ſome exiſting

prohibition againſt exporting corn; the liberty to export being given, with the addition of theſe words, *any* law, ſtatute *or* uſage *to* the contrary *notwithſtanding?* Is it undoubted law, that, becauſe a commodity is *in general* exportable, therefore it cannot be touched *for a time* by an embargo? Had this laſt queſtion been put to the noble Law-lord, whoſe eloquence was the chief cauſe of procuring a condemnation of the embargo of 1766, would he ſtill have anſwered that it was illegal? If he would ſo have anſwered, would it have been becauſe he thought that there is no power in the crown to lay embargoes without the ſpecial authority of an act of parliament; or becauſe he conceived that ſuch a prerogative, notwithſtanding the poſſibility of groſs abuſe of it, really exiſted, but that it was only exerciſable in times of *actual war*; or becauſe, though it might be exerciſable in time of danger of *famine*, or any other great public calamity, yet it could not be exerciſed on any *ſingle* commodity, but muſt be *general* and reach to *all* merchandizes whatever? Laſtly, how would the noble Lord alluded to have anſwered, if he had been aſked, whether a ſtatute, made to legalize a prohibited exportation, or one ſuppoſed to be prohibited, ought to be conſidered as made to alter in effect the law of embargoes; and if not, whether an embargo, otherwiſe legal, became illegal, merely on account of ſuch a ſtatute made *diverſo intuitu?* Theſe queſtions are propoſed as the moſt decent manner of opening the courſe of my mind on the famous ſubject of the embargo of 1766; and of ſhewing, that the doctrine of diſpenſing with and ſuſpending laws was as foreign to the real general queſtion, which was then to be decided upon, as it ever is alarming. But though I have certainly marked the proceſs by which I conceive the law of the caſe ought to have been explored; I muſt proteſt againſt having it underſtood, that my ſentiments are made up on all the points thus ſtarted. It is far otherwiſe; more eſpecially ſince reading Lord Hale's collections on the ſubject of embargoes. What I wiſh upon the whole to convey to the reader is, that, if the declaration of the illegality of the embargo of 1766, is conſidered as a declaration againſt its being indefenſible on the principle of a diſpenſing or ſuſpending prerogative, it cannot be too much applauded: but that if the declaration, as in ſtrictneſs from its unqualified generality is the literal conſtruction, ſhall be taken as a condemnation of the embargo on every other poſſible ground, it is to be lamented, that thoſe other conſiderations, I have ſuggeſted, had not been made the ſerious topics of diſpaſſionate debate. Nor can I conceal, that ſo far as my weak judgment of the matter goes, the doctrine of embargoes, which before was too much involved in doubts and difficulties, is now left with ſuch new accumulation of embarraſſment, as to require a ſpeedy adjuſtment of the law on this power of the Crown, by a ſhort ſtatute, not only fixing its extent with certainty, but to the utmoſt guarding its exerciſe againſt all poſſible abuſe. It is very eaſy to ſay, that an illegal embargo may in a great and apparent extremity be reſorted to; and that afterwards parliament will ſanctify the deed by a ſtatute of indemnity. But, beſides the danger of familiarizing ourſelves to the exerciſe of illegal powers by the Crown, may it not be doubted, whether, when it is once become current, that an embargo is illegal, there is not a probability of its being reſiſted; and if reſiſted, whether very fatal conſequences might not

happen

happen to thoſe employed to enforce it? Thus having exhauſted all I have at preſent to advance on the law of embargoes, I ſhall now take my leave of it, by apprizing the reader, that there is exiſting in the hands of others as well as of myſelf a moſt copious and learned diſſertation in favour of the legality of embargoes. It was compoſed in January 1778, and was given, in the form of an opinion, on a then recent Iriſh embargo, by a king's ſergeant at law*; whoſe profoundneſs and extent of legal knowledge would entitle him to be claſſed on the ſame form with the famous Mr. Plowden; if that great lawyer had been born to ſhine a living ornament of the preſent times.'

We now proceed to that part of the preſent publication, which compriſes the editor's own compoſitions. The firſt of theſe treats of '*the Sentences of Courts Eccleſiaſtical in Caſes of Marriage, when pleaded in the Courts Temporal.*' It appears to have been written by the editor previouſly to the famous trial before the Lords, in 1776. The object of the argument is to prove, that the ſentence of the eccleſiaſtical court, though only in a ſuit of jactitation, will, while it remains unrepealed, operate concluſively in all of our temporal courts, as well when the ſuit there is criminal, as when it is civil, unleſs colluſion between the parties in obtaining the ſentence is averred. The ſubject leads the author to a very extenſive diſcuſſion, and the points to which the argument applies, being of a general nature, the reader will find this treatiſe equally curious and inſtructive. The ſame may be ſaid of the author's argument 'on the Appeal from Chancery in the caſe of Mrs. Wicker and Sir Thomas and Lady Broughton againſt John Mitford Eſq. delivered at the bar of the Houſe of Lords in June 1782.' There the reader will find much curious and inſtructive information on the abſtruſe learning of executory bequeſts of perſonal eſtate, and the diſtinction between taking *per Stirpes* and taking *per Capita*. But the moſt important of the editor's own compoſitions in this collection, is his 'Obſervations concerning the Rule in Shelley's Caſe; namely, that heirs of the body, or other inheritable words, after an eſtate for life, ſhall operate as words of limitation, not as words of purchaſe: chiefly with a view to the application of that rule to laſt wills and teſtaments.' The difficulty of reconciling this eſtabliſhed rule of law with the eſtabliſhed rule of conſtruction, that, in the interpretation of laſt wills, the intention of the teſtator is to guide, notwithſtanding either the want or miſuſe of technical expreſſions, has given riſe to a remarkable controverſy among modern lawyers, whether, in caſes of this nature, the rule of law, or ſuppoſed intention of the party ſhall prevail. If the former governs, the party will have an eſtate of inheritance; if the latter governs, he will have an eſtate for life only. The advocates for the former argue, that, by a long ſeries of adjudi-

* Mr. Sergeant Hill.

cations, the ſenſe of the words is eſtabliſhed, and that we ſhould not now depart from it. The advocates for the latter contend, that it is a rule of interpretation wholly ſubſervient to the teſtator's intention; a merely technical conſtruction of words, which yields to the intention whenever they are oppoſed to each other. —But, in both, Mr. Hargrave profeſſes to obſerve one common error. He conſiders the rule to be

'A concluſion of law upon certain premiſes, ſo abſolute as not to leave any thing to intention, if thoſe premiſes belong to the caſe; and thoſe premiſes,' he inſiſts, 'are, an intention by heirs of the body, or other words of inheritance, to comprehend the whole line of heirs to the tenant for life, and ſo to build a ſucceſſion upon his preceding eſtate of freehold.' The genuine ſource of the rule he conſiders to be 'an ancient policy of our law, the aim of which was to guard againſt the creation of eſtates of inheritance, with qualities, incidents, and reſtrictions foreign to their nature; namely, annexing to a real deſcent the qualities and properties of a purchaſe; an eſtate of freehold with a perpetual ſucceſſion to heirs, without the other properties of an inheritance; in other words, an inheritance in the firſt anceſtor, with the privilege of veſting in his heirs by purchaſe; the ſucceſſion of heirs to an anceſtor without the legal effects of deſcent.'

This diſcovery of the real principle and ground of this very important rule, the theory of which is as ſplendid as the application of it is uſeful, though the ſubject of it has often exerciſed the talents of the moſt eminent ſages of the law, appears to have been left to the penetration of the preſent editor. He places his ſyſtem in a very ſtriking view, and his concluſions will moſt probably have the aſſent of every intelligent reader.

Longis laboribus,—tamen dubiis,—forſan adverſis, is the plaintive motto prefixed by the editor to his publication. But we cannot think it poſſible that there could have been any ground to entertain a doubt of its favourable reception with the public. Nothing can be more true than the obſervation, that "uſeful diligence will always prevail, and that there never can be wanting thoſe who diſtinguiſh deſert."

ART. III. *A Diſſertation on Virgil's Deſcription of the antient Roman Plough*; which, although myſterious, and hitherto undiſcovered by any of the Commentators, yet is now entirely illucidated, by a cloſe Compariſon between the above, and a Repreſentation on the Reverſe of an undoubted Unique*. To which *is* added, critical Objections againſt the Ploughs of Meſſrs. Spence and Martyn, manifeſtly ſhewing them to be entirely erroneous. By A. I. Des Carrieres. 8vo. 1s. Gardner. 1788.

MR. Des Carrieres ſets out with aſſuring his readers, that 'The following ſheets clearly prove that the plough on the

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* This *unique* is ſuppoſed by the author to have been a *weight*; by others, a *coin*. It is in the poſſeſſion of Mr. Canton, maſter of the academy in Spital Square.

reverſe

reverſe of the *unique*, hereafter inveſtigated, is *undoubtedly* that deſcribed by Virgil in his Georgics; at the ſame time overturning the opinions of thoſe critics who have hitherto treated on the ſame ſubject.'

From this exordium, it was natural for the reader to expect ſomething like demonſtration that the object repreſented on this *unique* was really a plough, and nothing elſe; but after all the labours of this *ſoi diſant* critic, it does not appear to us that there is the ſmalleſt reaſon to think it ever was intended to repreſent a *plough* of any ſort: *what* it *was* intended to repreſent, we cannot ſay; but we think it would be as eaſy to prove that it was meant to exhibit the figure of a ſaw-mill or a wheel-barrow.

This *unique* is ſaid to be a Roman weight (of what metal, we are not told), which weighs four penny weights four grains, and is about half an inch in diameter; it has a very fine head of *Roma* on one ſide, and, on the reverſe, this *curious* plough; an engraving of which is annexed to the pamphlet. To ſeveral parts of this machine the author has annexed the names of the parts of the plough that are mentioned by Virgil, viz. the *buris*, *temo*, *ſtiva*, *vomer*, *dentalia*, *aures*; but there are many other parts of this machine to which no names are annexed, and for a very good reaſon, becauſe Virgil has furniſhed him with no more, except the *duplex dorſum*, concerning which, though the author can offer no ſatisfactory explanation, he ſpeaks with confidence, as if he had removed every difficulty; and treats the conjectures of others on this intricate ſubject with the moſt ſupercilious contempt.

It would be idle to enter on a refutation of the various conjectures of this author, as any perſon who is at all acquainted with the ſubject will at once ſee how abſurd they are, by the mere inſpection of the figure, with the names which he has given to the parts. But we ſhall tranſcribe a ſhort ſpecimen of his manner of demonſtrating:

'The following I imagine to be the *dentalia*; a piece of wood, faſtened to the croſs bar that joins the two ſides of the plough together, which Virgil calls the double back, reaching almoſt from the plough-head ſlanting to the tail, on the lower end of which there are three points of iron,' &c.

But what authority has Virgil given us to ſay, that the plough had two ſides, or that they were joined together by any kind of beam? He ſays, that the *dentalia* was fixed to the *buris*; but in the machine repreſented on this *unique*, there is a ſtraight bar, with three points, lying in a diagonal direction, from what the author takes to be the fore part of the machine: and this, for no other reaſon, that we can ſee, but that it has three points, which he has choſen to denominate *dentalia*.

But though Mr. Des Carrieres grounds his whole reaſoning on the accuracy of the figure here delineated, he is forced, in the

next page, to acknowlege, that the figure, as it ſtands, cannot repreſent Virgil's plough:

'Perhaps (ſays he), the chief reaſon we cannot ſo clearly underſtand the work at the ſide, is from the plough being repreſented in ſuch bad perſpective; for if we take a right view, not only of this plough *, but alſo of their paintings and ſculpture in general, we ſhall clearly ſee that the Romans were almoſt totally ignorant of that ſcience—For the *dentalia*, which is repreſented perpendicularly in the plate †, *was certainly intended to be horizontally.*'

Thus does he acknowlege that the figure cannot convey a diſtinct notion of the plough, and yet, by his own uniform declaration, it is this figure on the *truly wonderful unique*, which alone conſtitutes the important diſcovery that he has made.

It would be an eaſy matter to ſhew, by attending to the words of Virgil, and other ancient authors, that neither the *dentalia*, the *buris*, nor *temo*, nor *aures*, *vomer*, nor *ſtiva*, could poſſibly be placed as here repreſented; but this would lead to a length of diſcuſſion on which it would be quite improper for us to enter. We cannot, however, avoid taking notice of ſome other ſtriking particulars that occur in this extraordinary performance.

In his preface, the author obſerves, that 'The modern plough, which turns up the earth, ſows and harrows at the ſame moment, effects merely what the Romans knew and practiſed long before!' Here, we preſume, he alludes to the modern machine which we call a drill, and which never can be properly called a plough.—But what are his proofs that this branch of rural economy was practiſed by the Romans? Lo! here they are! In the figure deſcribed on this *unique*, and which our author chooſes to call the figure of Virgil's plough, many parts, as we have already ſaid, remain to be explained, after all Virgil's terms have been exhauſted. Among theſe, is one that ſtands above on the figure, which Mr. Des Carrieres calls *at the ſide*, and of which he thus ſpeaks: 'As for the work at the ſide, it *muſt be undoubtedly* for the purpoſe of throwing the ſeed into the earth.' Was ever a more ſatisfactory demonſtration given of any doubtful fact? The force of this *demonſtration* is much heightened by what immediately follows: 'But in what manner I will not poſitively aſſert, it not being mentioned by Virgil, Varro, Servius, or by any of the poets or commentators.'—Yet, although none of them have mentioned this circumſtance, *it muſt*, *undoubtedly*, have been for the purpoſe of throwing the ſeed, and that alone.

But what our author wants in clearneſs of deſcription, he ſupplies by the number and boldneſs of his aſſertions; by which every

* But how is it poſſible for us to take a right view of this plough if it be not rightly delineated, and if we have no original by which the errors can be corrected?

† It is, however, repreſented diagonally.

difficulty

difficulty is at once ſolved. His criticiſms too, on the performances of former commentators on Virgil, mark, in every line, the over-forwardneſs of this *diſcoverer*. Any man, we might have imagined, who had turned his attention to this ſubject, would have been forced to acknowlege that, on account of the imperfect deſcription which Virgil has given of his plough, difficulties occur that cannot be eaſily removed; in which caſe, conjectures, when delivered with becoming diffidence, though they may perhaps appear to us rather ill founded, ought nevertheleſs to be treated with reſpect; eſpecially when we feel that we cannot ſupply their deficiencies but by other conjectures that may not be leſs improbable.—But this unaſſuming mode of conduct is not that of Mr. *Des Carrieres*, who, wherever he thinks he perceives an error, exults with an air of *triumph*.—His criticiſms are generally of this caſt. For inſtance, on the ſubject of that part of the plough which Virgil ſtyles *duplex dorſum* (concerning which no commentator has yet been able to give a ſatisfactory account), Mr. Martyn hints, that ſome have thought that the term *duplex* might poſſibly here denote an augmentation in breadth, and not a plurality of number.—'This, indeed,' ſays Mr. Des Carrieres, 'ſeems to me to be one of the moſt *ridiculous* opinions that ever was promulgated, and a *diſgrace* to thoſe who endeavour to defend it; for one back, let it be ever ſo broad, can never ſignify more than one; the width will never increaſe the number, *and conſequently double muſt ſignify two*.'—Doubtleſs, one can never ſignify more than one; nor will the width increaſe the number; but it ſeems to be a ſtrange ſort of conſequence, from theſe premiſes, that *double* muſt always ſignify *two*.—Does not Mr. Des Carrieres know, that the word double, both in Latin and Engliſh, is on many occaſions employed to denote an augmentation of the ſtrength or ſize of particular objects, as well as number? Thus Virgil, *G.* 3, 87. *At* DUPLEX *agitur per lumbos ſpina*; and Horace, Sat. 3. 63.—DUPLICIS *pernoſcere juris Naturam*.—Milton ſays, Par. Loſt, 4. 102. *Short intermiſſion bought with* DOUBLE *ſmart*; and Shakeſpeare, Hen. VI. *Here's a pot of good* DOUBLE *, neighbour, drink, and fear not your man*.—We have alſo *double tin, double pins*, &c. &c. And although we are not diſpoſed to agree with Mr. Martyn in regard to the particular inſtance before us, yet there is ſurely nothing in the nature of the conjecture which can entitle it to the epithets—*ridiculous* or *diſgraceful*.

* *Double Ale* is the Warwickſhire and Staffordſhire name (which Shakeſpeare was well acquainted with) for that liquor when brewed with *double* its uſual ſtrength; and which is uſually ſold at double its common price.

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We ſhall only farther remark, that it appears to us not a little ſingular, that among the illuſtrators of Virgil, on this ſubject, our haſty author ſhould have overlooked the very ingenious diſſertation on Virgil's Plough, by Mr. Dickſon *, in his account of the Huſbandry of the Ancients lately publiſhed, as we think he has thrown more light on the ſubject than all the other commentators put together;—not excepting Mr. Des Carrieres himſelf!

* See Rev. for March, p. 193.

ART. IV. *Julia de Gramont.* By the Right Honourable Lady H****, 12mo. 2 Vols. 7s. ſewed. White. 1788.

THE world of letters is a kind of Elyſium, the various members of which are ever ruminating or dreaming of ſcenes of unutterable bliſs. Without inquiring whether thoſe dreams are likely to be realized, we will only obſerve, that in the former eſtate as in the latter, there is no diſtinction of perſons. We therefore hope that Lady Hawke † does in no ſort think to *ſtand upon her gentility*, as Maſter Stephen expreſſes it: or even upon her *nobility*—if that has a more pleaſing ſound, when ſhe appears before the public in the character of an author. The "eternal blazon" of *Right Honourable*, as many may be inclined to think it, dazzles us not in the leaſt: we mean in the common acceptation of the words.—*Virtue alone is true nobility*, ſays the Poet; and we will venture to give it as our opinion, from a peruſal of the preſent volumes, that the writer of them is perfectly ſenſible that the *adage* (for ſo it may be termed) is juſt and true.

This novel reflects particular honour on its author. It is moral, pathetic, and intereſting. The fable is made up of a pleaſing diverſity of incidents; and is ſo artfully conſtructed, that attention is kept alive till the cloſe of the work. The narrative is generally animated; but the ſtyle is in ſome places rather too flowery and poetic. The noble writer appears to have derived her manner from an intimate acquaintance with the noveliſts of France. But what is pleaſing in them, and ſuch indeed as the genius of their language demands, is conſidered as affected and fantaſtical with us. The characteriſtics of the Engliſh tongue, it ſhould be remembered, are nervouſneſs and ſimplicity.

The following extract will ſerve as a ſpecimen. The Marquis de Soiſſons ſpeaks. He is married to a woman who neglects all the duties of a wife. The Ducheſs de Gramont, on whom he laviſhes ſo many praiſes, was the object of his firſt and unalterable love.

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† For this, according to report, is the name of the fair writer.

' One

'One day ſome conſequential buſineſs rendering an interview with the Duke de Gramont neceſſary, I repaired to his hotel, where I was informed that he had quitted it a few preceding moments. As the affair rather required diſpatch, I requeſted admittance into his library, to write a note of explanation for his peruſal at his return. Having written and ſealed the letter, as I was riſing to depart, ſome infantine voices attracted my ſteps to an open window, which overlooked the garden. Good heavens! what an intereſting picture ſtruck my view! In a verdant alcove of intermingled jaſmine and roſes, ſat the loveliеſt of women! Each ſnowy arm incircled a blooming cherubim! Theſe ſweet innocents were adorning with flowers her ſhining ringlets. How ſhall I deſcribe her countenance?—it ſpoke all the mother: her cheek was animated with the glow of pleaſure: ſmiles of maternal fondneſs dimpled round her mouth, and in the mild effulgence of her eyes beamed more than uſual luſtre. My feelings can be imagined by thoſe only who like me have loved! I ſtood transfixed; never had her character appeared ſo truly intereſting; the expreſſive fondneſs of the parent was added to her other virtues, and exalted her dignity of beauty: my ſoul was overwhelmed with tenderneſs—I ſighed profoundly, and breathed a ſilent fervent wiſh that heaven had given my children ſuch a mother. I was going to tear myſelf from a ſcene too affecting, when the Ducheſs, ſuddenly turning her eyes towards the window, diſcovered and recollected me: at firſt ſhe ſtarted, and withdrawing her gentle hold, reſigned her lovely offspring to an attendant who ſtood in waiting. The fading roſe retreated from her cheek: the ſparkling ray of temporary pleaſure vaniſhed from her features, and her wonted languor reſumed its influence on her brow. She aroſe; and notwithſtanding her viſible embarraſſment, with ſlow and graceful dignity, advanced to the window. I felt a conſcious agitation. She politely inquired after the health of the Marchioneſs. I explained the motive of my viſit; and tearing myſelf from the Ducheſs, haſtily quitted the apartment, and threw myſelf into my carriage. The more I ruminated on the charming object I had left, the more I found my admiration, my pity and my love excited: the character of her unworthy huſband ſunk as her virtues roſe. Her heart, formed by nature for the exquiſite ſenſibility of gentle tenderneſs and refined affection, was evidently waſted on a wretch incapable of ſentiment, and coldly inanimate to the treaſure he poſſeſſed. Too ſoon the fleeting ſummer ſnatched her from my ſight! She appeared no more at Paris or Verſailles; and as the inſenſible Duke had long ceaſed to have any delight in her ſociety, he permitted her for the future to indulge in the ſolitude of the country, while he, intoxicated by the illuſions of falſe pleaſures, purſued, unreſtrained, the paths of vice.'

ART. V. *James Wallace*, a Novel. By the Author of Mount Henneth, &c. 12mo. 3 Vols. 9s. ſewed. Lane. 1788.

WHEN we reflect on the great diverſity of characters among mankind, and when we conſider that the volume of nature lies open for the inſpection of all who may be inclined

to

to ſtudy from it, it appears not a little ſurpriſing, that the writers who undertake to give a delineation of men and things, ſhould yet ſo repeatedly and ſo ſtrikingly fail in their attempts.

It has been obſerved of paſtoral poets, that few of them, ſince the days of Theocritus, can be ſaid to have ſucceeded in any great or eminent degree. They preſent us with ſmooth and poliſhed verſes, but rural images are rarely ſeen. The matter *is*, that they follow each other in *general deſcription*, without adverting to *localities*, or to particular ſituations, which would be likely to intereſt us by reaſon of their novelty and of their *truth*. Now the cenſure which has been paſſed on theſe poets with regard to their *ſameneſs*, is generally applicable to the writers of romances. The regular round of incident which ſo continually comes before us; the inſipidity and tameneſs of the characters to whoſe dull and laboured converſations we are obliged to give attention; the ſcheme of the rake for the ſeduction of innocence; the whining of Miſs for the loſs of a lover, or for the *cruelty* of a father in hindering her from playing the fool:—All this, we ſay, is become ſo truly diſguſtful, that when an author, like the noveliſt whoſe production we are now to conſider, preſents himſelf to our *admiring eyes*, we bid him welcome! in a kind of tranſport, and "wiſh him health and wiſh it long." We, at the ſame time, would not be underſtood as inſinuating that the writer whom we thus commend is without a fault. No ſuch exemption! There is much eccentricity about him. It may be remarked, moreover, that he paints with boldneſs; but ſometimes, and more eſpecially in the preſent inſtance, rather too coarſely.—In a word, there is evidently more of *genius* in his compoſitions than of *taſte*. But, notwithſtanding the objection which we have ſtarted, as to the *finiſhing* of this performance, the ſtory of it is not unintereſting, and it is conducted with no little degree of art.

Grouping, and, at the ſame time, a nice preſervation of character, is particularly difficult; and we much more frequently meet with an artiſt who preſents us with ſeparate portraits in an agreeable ſtyle, than with one who can fill his canvas with a variety of perſonages, exhibiting *a perfect and regular whole*. To follow this author in his fable, would be tedious; we will, therefore, attend, in the firſt place, to ſome of his *obſervations*, and afterward to ſome of his *perſons*—that is, to ſuch of them as may appear to be moſt deſerving of regard.

With reſpect to the *reaſoning*: 'Covering is a want of nature; and ſhe has given us wool, and flax, and ſkins: but, merciful heaven! into what a variety of fantaſtic forms muſt theſe be twined and twiſted before the animal can be covered? Not to be able to eat without formulas from cooks: not to defend ourſelves from the blaſts of winter without formulas from taylors and

and milliners: not to be able to love without formulas from fools; theſe, James Wallace, theſe are the cauſes of nine-tenths, by a very accurate calculation, of thoſe mighty evils for which we arraign Providence, and inſult Heaven with clamour.' This is ſufficiently pertinent and juſt: though with ſome, perhaps, it may be thought to look a little *cynically*.

'I like to treat things philoſophically, James Wallace; and I ſay nature created no other evil for man but pain: all things elſe which we call evil, ſpring from—*improvement*. Man wants food. Nature has given him an accommodating appetite. Almoſt any thing is ſufficient for its gratification; and he has *improved* it, till almoſt nothing will ſuffice.' '*Almoſt nothing*' does not here convey the ſenſe. It ſhould be—*till ſcarcely any thing will ſuffice*.

We will now tranſcribe a part of one of the letters, in which the pretenders to philoſophy and ſcience are expoſed with ſome degree of pleaſantry:

'My father, that he may be well informed of what paſſes in the world of ſcience, takes in the *Star*, by a paragraph of which he was told, that in France, Monſieur A—— had electrified certain fruit-trees in his garden, and that the ſucceſs was aſtoniſhing! The fruit was larger, more early ripe, and had a ſuperior flavour! Monſieur B—— had extended the idea to the cultivation of arable and paſture, and was preparing a machine, by which ten acres might be electrified almoſt in an inſtant! Now, my father's land wanted improvement as much as moſt arable and paſture in France, but the hackneied mode of manure was not for a man of genius. He caught the new idea, and cheriſhed it till it ſerved him as favourites do a King, occupying his royal mind to the excluſion of every other. Oh! could he be the firſt to introduce it into England, how would it immortalize his fame! an idea of which my father was very fond. But the *Star* was ſilent as to the *quo modo*; and no other method occurring to my father but of rubbing up, and conducting down, the neceſſary maſs of electric fluid, he turned his attention to the proper manner of procuring an apparatus ſufficient for the purpoſe. The machine was in all reſpects a common one, except in the bulk, which was to be enormous. Half a ton of iron wire and ſmall iron chain was the leaſt that could be wanted to diffuſe the fluid with ſufficient diſpatch and regularity. But this ingenious and immortal ſcheme was ruined by the want of philoſophic comprehenſion in the under labourers. The glaſs cylinder, three feet diameter and ſix high, was ſmaſhed to atoms: much miſchief was done among glaſs legs and ſticks of ſealing-wax, and my father found at once his ſcheme ruined, and himſelf involved in a new debt of ſeventy pounds. Do not imagine, dear Wallace, that in ſpeaking thus of my father, I intend any contempt of ſcience, eſpecially chemical, which I adore. But of the haſty concluſions of one or few experiments, of the eternal adoption of ſyſtem, conſequently of its eternal variation, I have ſeen ſo much in my father, that I conſider it as the weakneſs of philoſophy. There was a time when my father knew the nerves to be cylindric

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tubes filled with an inviſible fluid. There was a time he was perfectly ſatisfied they were elaſtic chords, vibrating like fiddle-ſtrings. A year had not paſſed away, but they became ſlender filaments admirably adapted to convey ſenſation by a ſomething like vermicular motion: the nervous fluid became nervous influence: this influence was ſoon known to be the electric fluid, and the filaments the beſt of all poſſible conductors. At this inſtant, however, he is rather of opinion that the nerves are not concerned in the buſineſs of ſenſation any way whatever. But was this all, Wallace: had my father nothing worſe than a feeble judgment and capricious imagination, how thankfully could I overlook his vanities and his hobby-horſes. Oh! had he but the ſocial affections, the common charities of life, or, was he adorned with integrity—all might be forgiven. But, dear James, this is too tender and delicate a ſubject, even for the ear of friendſhip.'—Enough of philoſophy.

With regard to the *perſons*. The ſketch of the character of Scovel, bears evident marks of the maſter's hand. The portrait is natural, bold, and animated.—Mr. Gamidge, the Juſtice; his Lady, and Thomas their ſon, are depicted in a truly laughable ſtyle.—'Squire Thurl may alſo be noticed as a diverting character, though bearing too near a reſemblance to *Tony Lumpkin* in the play.—The Army Lieutenant and the Glaſgow Rider are drawn much in the manner of Smollet. The dialogue which paſſes between them contains ſome ſmart and humorous ſtrokes: it is of too great length for us to tranſcribe, and to mutilate it would be unjuſt. The other perſonages are not without their merits. But after all, the author will not be thought by many, who remember his former performances, to have greatly *advanced* his fame by the preſent publication. The fact is, that he writes not with ſufficient care. Let him not forget that—*Qui non proficit, deficit:* that this is an actual *verity:* and not, as ſome may be inclined to imagine, merely a ſophiſm of the ſchools.

ART. VI. *A Voyage round the World*; but more particularly to the North-Weſt Coaſt of America: performed in 1785, 1786, 1787, and 1788, in the King George and Queen Charlotte, Captains Portlock and Dixon. Dedicated by Permiſſion to Sir Joſeph Banks, Bart. By Captain George Dixon. 4to. 1l. 1s. Goulding. 1789.

BESIDE the many valuable diſcoveries which were made in Captain Cook's laſt voyage relating to geography, navigation, and natural philoſophy in general, there was one, which, taken in a commercial view, ſeemed to promiſe a new and inexhauſtible mine of wealth to ſuch as choſe to be adventurers for it. The prodigious number of thoſe animals, called by the Ruſſian diſcoverers, ſea otters, which were found on the weſt coaſt of America, and the great price which their ſkins ſold for in China, would, it might have been expected, have inſtantly allured the eye of commerce that way; and that ſhips would

have

have been immediately fitted out to take advantage of ſuch a ſeemingly important diſcovery. But although theſe circumſtances were well known ſoon after the return of the Reſolution and Diſcovery, in 1780, yet they were not immediately attended to in England; nor was any plan for proſecuting an enterpriſe of this kind taken up, in earneſt, before the ſpring of the year 1785; when a merchant in the city, whoſe name is Etches, engaged ſome of his friends to embark in ſuch a ſcheme. Before, however, any thing could be done, a licence was to be procured from the South Sea Company, to whom the excluſive privilege of trading in the Pacific Ocean belongs; and, moreover, in order to make the moſt of the veſſels which might be employed in this expedition, the proprietors thought it neceſſary to apply to the Eaſt India Company for an order to their ſupercargoes at Canton, to freight them home with tea, on the Company's account. This order was obtained on condition that all the furs which they purchaſed on the American coaſt ſhould be conſigned to the Company's ſupercargoes, and diſpoſed of under their immediate control.

Theſe preliminaries being ſettled, two veſſels were immediately purchaſed, and fitted out with all expedition: the command of the larger veſſel, called the King George, was given to Mr. Portlock, a Lieutenant in the Royal Navy, and who was appointed Commodore for the Voyage; and the command of the ſmalleſt veſſel, called the Queen Charlotte, was allotted to Captain Dixon. Both theſe gentlemen had been with Captain Cook in his laſt voyage.

Notwithſtanding commerce was the object, it is evident, from Captain Dixon's account, that pecuniary emoluments did not altogether engroſs the attention of the owners on this occaſion. With a liberality of mind not always to be found among perſons of their deſcription, they took all imaginable pains to procure the beſt proviſions of every kind; and, to the articles uſually allowed in the merchant's ſervice, they added a plentiful ſtock of all the antiſcorbutics and preſervatives of health that could be thought of: a circumſtance which we, with pleaſure, record, for their honour, and to ſtimulate others to purſue the ſame generous and humane conduct. It affords, indeed, great ſatisfaction to us, that we have lived to ſee the time when a merchantſhip can make a voyage, of more than three years continuance, with the loſs of but one perſon out of thirty-three; as was the caſe, we are told, on board the Queen Charlotte; and more eſpecially in a voyage in which ſo very few of the neceſſaries or comforts of life could be obtained from the places at which they were to touch.

Theſe two ſhips ſailed from Graveſend in Auguſt 1785; touched at Portſmouth for ſtores, and at Guernſey for wine and

ſpirits; and, having procured theſe articles, they proceeded on their voyage, paſſing by Madeira, and the Canary Iſlands; and anchored in Porto Praya Bay, in the Iſland of St. Jago, on the 24th of October. In this navigation, the moſt, if not the only, remarkable circumſtance that occurs, is their picking up a caſk of wine in the Bay of Biſcay, which proved to be excellent claret, and had been ſo long at ſea that it was covered with barnacles.

They left St. Jago on the 29th of October, and touched at Falkland's Iſlands in January 1786, when they completed their water; and, doubling Cape Horn, in lat. 60° ¼ S. anchored in Karakakooa Bay, at Owhyee, one of the Sandwich Iſlands, on the 26th of May following. They remained among theſe iſlands, taking in wood and water, and recruiting their people, among whom the ſcurvy had begun to make its appearance. On the 13th of June, they proceeded on their voyage, and arrived in Cook's River, on the weſt coaſt of America, on the 19th of July following.

They found here a company of Ruſſian traders; but few ſkins: however, they purchaſed ſome; and, which was no inconſiderable circumſtance in their ſituation, they procured great quantities of excellent ſalmon. But the moſt remarkable diſcovery which they made here, was a vein of coals, in the harbour where the Ruſſians had taken up their abode; and from which circumſtance they called it Coal Harbour. It lies between Cape Elizabeth and Point Bede.

Not finding what they came for here in any conſiderable quantity, they left Cook's River on the 12th of Auguſt, with an intention to go to Prince William's Sound, but which they were not able to make: they, therefore, ſtood along the coaſt, to the ſouthward, in hopes of making ſome of the other harbours which Captain Cook has deſcribed, but were ſo unfortunate as not to find, or be able to reach any of them. They therefore quitted the coaſt of America on the 29th of September, being then off Nootka Sound, and returned to Sandwich Iſlands, which they made on the 15th of November following.

They remained among theſe iſlands from this time to March the 15th, purchaſing proviſions, water, wood, &c. all which they procured in great plenty, good of their kind, and at reaſonable prices; but it appears that, toward the latter end of the time, the natives began to grow weary of them, and to endeavour to ſtarve them from their coaſts, by declining farther traffic with them, at leaſt for proviſions. It is not indeed abſolutely certain that this was their motive: there might be a real ſcarcity among the natives themſelves at that time; but this does not appear to have been the caſe from the narrative before us. On the 23d of April, they made the land about Prince William's Sound; and

and, on the 25th, anchored in a pretty deep bay near the ſouth-eaſt end of Montague Iſland. They lay here till the 1ſt of May, when they weighed and worked farther up into the Sound; and ſoon found by the natives, that there were other Europeans in the neighbourhood, who proved to be a Captain Mears and crew, who had come from Bengal in a ſnow, called the Nootka. Captain Mears had wintered in the Bay which Captain Cook called *Snug Corner Bay*, and was then lying there in a very deplorable ſituation; the veſſel being ſtill faſt in the ice, and having loſt many of his officers and crew in the courſe of the winter; and the reſt were ſo much enfeebled by the ſcurvy, that, at one time, he was the only perſon who was able to walk the deck.

They ſoon found that Captain Mears had left them little proſpect of meeting with many furs in that place; it was therefore agreed, that only Captain Portlock ſhould remain in Prince William's Sound, and ſend his long-boat, properly fitted, to ſee what could be got in Cook's River; and that Captain Dixon ſhould ſtand to the ſouthward, along the coaſt, and try what could be met with in ſuch rivers and creeks as he might be able to fall in with: and laſtly, that the two ſhips ſhould meet at Nootka Sound toward autumn. In conſequence of theſe reſolutions, Captain Dixon left Prince William's Sound on the 14th of May; and on the 23d, anchored in a bay, in lat. 59° 32′ N. and long. 140° W. which he called Port Mulgrave. It ſeems to be the bay which Captain Cook ſaw on the 7th of May 1778, and has taken notice of in vol. ii. p. 348. of his laſt voyage. This place afforded them 16 or 18 good ſea-otter ſkins, two cloaks of marmot ſkins, a few racoons, and about a puncheon of ſlips of beaver, ſea-otter, &c.

They quitted Port Mulgrave on the 4th of June, and on the 12th, entered the bay which was diſcovered by Captain Cook a little to the eaſtward of Mount Edgecumbe (See his laſt Voyage, vol. ii. p. 344.), and which they found to be exceedingly ſpacious and convenient. It lies, by Captain Dixon's account, in lat. 57° 03′ N. and long. 135° 36′ W. and he called it Norfolk Sound. In this place they purchaſed about 200 excellent ſea-otters ſkins, a large parcel of pieces, or ſlips, about 100 good ſeal ſkins, and a great number of fine beaver tails; and left the place on the 23d of June. The ſame day they entered another inlet, which formed a moſt beautiful harbour, ſituated in lat. 56° 35′ N. and long. 135° W. Captain Dixon called it Port Banks, in honour of Sir Joſeph Banks; but here they found neither furs nor inhabitants. Captain Cook remarks that this part of the coaſt ſeemed to be much broken, forming bays and harbours every two or three leagues. Vol. ii. p. 344.

On the 1ſt of July, being then arrived on that part of the coaſt which Captain Cook was prevented from exploring, by the

gale of wind that happened immediately after he had left Nootka, they came abreaſt of the north end of a very conſiderable groupe of iſlands, conſiſting as appears from the chart, of one very large iſland and ſeveral ſmaller ones, which Captain Dixon called Queen Charlotte's Iſlands; and here they met with the principal part of their traffic.

Having ſtripped the natives of Charlotte's Iſlands of all their furs, they ſtood away for Nootka Sound; and on the 8th of Auguſt, being not far from the entrance into it, they ſaw two ſhips making towards them, which turned out to be two other veſſels belonging to the ſame gentlemen who had fitted out the King George and Queen Charlotte. The Commanders of theſe veſſels told Captain Dixon that they had been near a month at Nootka, without getting any thing worth notice, becauſe they found there a ſhip from Oſtend, called the Imperial Eagle, Captain Berkley, who had purchaſed all the furs of which the natives were poſſeſſed before Capt. Berkley's arrival They found alſo, in that Sound, a perſon of the name of M'Key, who had been left there above a year before, to learn the language, by two ſhips that had been fitted out from Bombay.

On the 5th of Auguſt, Captain Dixon quitted the American coaſt, and arrived a third time at Sandwich Iſlands, on the 5th of September. Here they laid in a large ſtock of wood, water, vegetables, and hogs; and departed for China on the 18th of the ſame month; at which place they arrived, after a moſt pleaſant and proſperous paſſage, on the 8th of November following.

After ſome delay, they ſold their furs to conſiderable advantage; though not, by any means, for what they expected, owing to a great many furs coming juſt then into the market from various quarters: and having taken a cargo of tea on board for the Eaſt India Company, both ſhips ſailed for England on the 9th of February 1788, and arrived ſafe in the month of September following.

This voyage is not deſtitute of information; and we have no doubt of its affording a great deal of amuſement to many readers. But we are ſorry to ſay, it is delivered in a manner not the moſt natural, or, in our opinion, the moſt pleaſant,—being written in the form of letters; a form which is not very proper for the narration of a voyage like this, where every circumſtance continually reminds the reader, that they could not reach the hands of the perſon to whom they are addreſſed, until the writer carried them himſelf. Beſide, the blank ſpaces at the head and tail of each letter, the cordial greetings with which each is prefaced, and the affectionate farewels which conclude them, are of no uſe to the purchaſer of the book. We may add, that the writer's uſing, or affecting to uſe, the ſtyle of the Quakers, and his frequent unſucceſsful attempts at humour, do not, in our

opinion at leaſt, tend to embelliſh the work. He ſhould alſo have conſidered, or Captain Dixon for him, that relating every trivial circumſtance which occurred, and deſcribing every place, indiſcriminately, at which they touched, though it might amuſe his friend, whoſe nautical excurſions never reached farther than Deptford or Blackwall, would yet weary ſuch of his readers as have extended their travels to Graveſend, Deal, Portſmouth, or perhaps to Guernſey. In ſhort, we greatly regret that the account of this voyage was not written by Captain Dixon himſelf, in the ſame plain and ſenſible manner that he has drawn up the introduction to it.

As a proof that the book before us contains ſome valuable information, we ſhall lay before our readers the following abridged account of what has been undertaken in this newly diſcovered trade; and the ſucceſs of the ſeveral adventurers who have hitherto embarked in it.

The firſt veſſel that was fitted out was a brig of 60 tons, from China, under the command of Captain Hanna. He left the Typa in April 1785, arrived at Nootka in Auguſt following, left that place in the latter end of September, and arrived at Macao in December, the ſame year. His cargo conſiſted of 500 ſea-otters ſkins, beſide pieces, which were diſpoſed of as follows:

140	ſkins at	60	dollars each,	amounting to	8,400 dollars.
175	—	45	—	—	7,875
80	—	30	—	—	2,400
55	—	15	—	—	825
50	—	10	—	—	500
240	pieces ſold for		—	—	600
				Total	20,600 dollars.

In the beginning of 1786, the ſnow Captain Cook, of 300 tons, Captain Lorie, and the Experiment, Captain Guiſe, of 100 tons, were fitted out from Bombay. They arrived at Nootka in June, and left that place ſometime before Auguſt, with 600 ſkins. They traced the coaſt up to Prince William's Sound, without adding much to their trade; and arrived at Canton on the 4th of April following. This cargo was ſold altogether, at 40 dollars *per* ſkin, which amounts to 24,000 dollars.

Captain Hanna was again fitted out, from China, in the ſnow Sea Otter of 120 tons, and 30 men, in May 1786; and arrived at Nootka in Auguſt: but he had now the mortification to find the Sound ſtripped juſt before his arrival; ſo that he procured but few ſkins. He traced the coaſt to near 53° of North latitude; anchored in a bay, which he found in 50° 42′ N. and met with inhabitants; but got few furs. He arrived at Canton

the 12th of March 1787 with 100 ſea-otters ſkins, which ſold for 50 dollars each, and 300 different ſized pieces, which ſold for 10 dollars each. Total 8000 dollars.

The ſnow Lark, Captain Peters, of 220 tons, and 40 men, ſailed from Macao in July 1786. She was directed to make the N. W. coaſt of America by the way of Kamſchatka, and to examine the iſlands which lie to the north of Japan. The Lark arrived at Kamſchatka on the 20th of Auguſt, and left it on the 18th of September. Accounts, ſince then, have been received that this ſhip was loſt on Copper Iſland, and only two of the people ſaved.

The Nootka, Captain Mears, of 200 tons; and the Sea Otter, Captain Tipping, of 100, ſailed from Bengal, ſeparately, in March 1786. Captain Tipping arrived at Prince William's Sound in September, whilſt the Captain Cook and the Experiment were there; and left it, as they underſtood, for Cook's River; but has never been heard of ſince. Captain Mears touched at Oonalaſhka in Auguſt, and proceeded to Cook's River. He intended to have gone in, by the way of the Barren Iſlands; but the weather being thick at the time, he got into Whitſuntide Bay; through which he found a paſſage into the river, proving, by that means, that the land which forms Point Banks and Cape Whitſunday is an iſland, contrary to the opinion of Captain Cook, who has offered ſome reaſons for ſuppoſing it to be a part of the continent. Here he met with the Ruſſian ſettlers, who informed him that two other ſhips had lately been in the river. This induced him to ſteer for Prince William's Sound, where they afterward found him. He arrived at Macao ſome time before the Queen Charlotte; and the ſale of his cargo at Canton was as follows:

50	prime ſea-otter ſkins,	at	91	dollars each,	4,550 dollars.
50	— —	—	70	—	3,500
52	— —	—	50	—	2,600
58	— —	—	35	—	2,030
31	half worn,	—	20	—	620
50	ditto,	—	15	—	750
26	old and bad,	—	5	—	130
12	large pieces,	—	10	—	120
17	ſmaller,	—	5	—	85
37	ſea-otters tails,	—	2	—	74
31	inferior,	—	—	—	39
48	land-otter ſkins,		6	—	288
14	very bad beaver,	—	3	—	42
27	martin ſkins,	—		—	14
			Total		14,842 dollars.

The

The Imperial Eagle, Captain Berkley, left Oftend the 23d of November 1786; arrived at Nootka in the beginning of June 1787, and left it with a cargo of near 700 prime ſea-otters ſkins, and above one hundred of an inferior quality: they were not ſold when the Queen Charlotte left China; but the price put on them was 30,000 dollars.

The cargoes of the King George and Queen Charlotte conſiſted of 2552 ſea-otter ſkins, 434 cub, and 34 fox ſkins, which were diſpoſed of by the Eaſt India Company's Supercargoes. The reſt, which conſiſted of 1080 beaver tails, ſundry pieces of beaver ſkins and cloaks, 110 fur ſeal ſkins, about 150 land-beaver, 60 fine cloaks of the earleſs marmot, together with a few racoon, fox, lynx, and other ſkins, were left with the Captains to be ſold in the beſt manner which they were able.

The part put into the hands of the ſupercargoes was ſold for — —	50,000	dollars.
The 1080 beaver tails ſold for 2 dollars each, or — — —	2,160	
The 110 ſeal ſkins for 5 ditto —	550	
A ſmall parcel of rubbiſh — —	55	
The cloaks, and other furs, &c. —	1,000	
Total	53,765	dollars,

or ſomewhat more than 12,000 *l.* ſterling.

Sometime in the year 1786, the Spaniards began to export the ſea-otters ſkins to China: they are collected about their ſettlements at Montrery and San Franciſco, and are all of an inferior quality. The Padres are the chief conductors of this trade, which is firſt ſent to Acapulca; thence, in the annual galleon, to Manilla; and again from that place to China: but no ſhip has yet been ſent directly from their North American ſettlements to China. They exported about 200 ſkins in the firſt year, and near 1500 in the ſecond.

With reſpect to improvements in geography, they muſt not be looked for in the narrative of this voyage: for, except correcting an error of 11 miles in the latitude of the north end of Montague Iſland, part of which, perhaps, may be doubted, nothing occurs which will, in our opinion, contribute to the improvement of that ſcience. The author, notwithſtanding, ſhews a ſufficient degree of willingneſs to find fault with others, and in ſome places without occaſion.

But if the narrative be barren of geographical information, the general chart which accompanies it made us conſiderable amends; as it brings us in ſome meaſure acquainted with that part of the coaſt, which Captain Cook was not able to trace. We could not help obſerving, and it is an exceedingly curious

circumſtance, that the ſouthern part of the Straits which ſeparate the Iſlands, called by Captain Dixon Queen Charlotte's Iſlands, bears a very great reſemblance to the Archipelago of St. Lazarus, and the entrance into the Straits of De Fonte, as they are repreſented in ſome of the older maps; and as the ſituations of the two places correſpond exactly with one another, it muſt, we think, convince every unprejudiced perſon, that the whole of that long-exploded diſcovery is not a fable, as moſt people have lately been diſpoſed to think it, from the ridiculous additions which have been made to it by intereſted ſchemers. But this is not the only diſcovery which we owe to the activity and intrepidity of Captain Dixon. He has brought us acquainted with ſeveral excellent harbours on the weſt coaſt of America which were unknown before; and, in his run along this coaſt, has ſhewn a boldneſs of execution, and a genius for diſcovery, which approach nearer to that of our immortal Cook, than any of his companions have manifeſted.

Captain Dixon, if we miſtake not, was born ſomewhere near Temple Sowerby in Weſtmoreland; and was brought up to ſome branch of the jewellery. Prompted by an inclination for novelty, he left his own country, and came to London, with a very ſlender recommendation. We have heard, that the firſt employment which he obtained was, to aſſiſt in cleaning the armour in the Tower. When Captain Cook was fitting out for his laſt voyage, he applied to go with him; but no ſituation could be found for him but that of armourer. In that capacity, he frequently worked as a ſmith, in almoſt every branch of that extenſive trade; and performed his buſineſs ſo well as to become, in ſome degree, a favourite with his commander. In this voyage alſo he found means to make himſelf a very good ſeaman; but, indeed, few could ſail long in any capacity under Cook without enlarging his ſtock of nautical knowledge. After his return from the voyage with Captain Cook, Mr. Bolts fitted out the Count de Cobenzell for the weſt coaſt of America, and Mr. Dixon was engaged by him as trader, or ſupercargo, on that occaſion, and went with the ſhip to Trieſte. Every one knows that Mr. Bolts's misfortunes put a ſtop to that voyage while the Count de Cobenzell lay at Trieſte; and Mr. Dixon, with ſome others, was left (with what they could recover) to find their way, acroſs Germany, back to England. We are totally ignorant, how he was employed after his arrival in England this time, until 1785, when the command of the Queen Charlotte was given to him by Mr. Etches and his partners; and we are alſo ignorant how he was recommended to their notice: but their employing him in the capacity which they did, has certainly been fully juſtified by the event; and we ſincerely wiſh to ſee him

him engaged in a more minute examination of the coaſt on which he has ſailed.

We have two remarks to make on the chart. Firſt, whatever name the Ruſſian traders might give to the land which forms Cape Whitſunday, it is very certain, not only from Captain Cook's account, but from all the accounts which we have of the Ruſſian diſcoveries, that it is not the iſland called Kodiac in their maps, and by the native inhabitants; and to call more lands than one, in the ſame quarter, by the ſame name, tends to create confuſion. It is alſo obvious that this land cannot poſſibly have the form which Captain Dixon has given it in his chart, becauſe Captain Cook ſays (vol. ii. p. 405.) "In ſtanding in for this coaſt we croſſed the mouth of Whitſuntide Bay, and *ſaw land all round the bottom of it*; ſo that either the land is connected, or the points lock in one behind another." Secondly, we wiſh Captain Dixon had given his reaſons for making the land of Cape Edgecumbe an iſland; becauſe the map flatly contradicts the narrative, which expreſsly ſays, they did not find that Norfolk Sound had any communication with the Bay of Iſlands.

ART. VII. *Zeluco. Various Views of Human Nature*, taken from Life and Manners, Foreign and Domeſtic. In 2 Vols. 8vo. about 500 Pages each. 12s. Boards. Cadell. 1789.

THIS is not a common novel. The author's mind is ſtored with uſeful knowlege, and adorned with elegant literature. He appears to have read the great book of life with attention and profit. The important moral of his work is, 'the inevitable miſery of Vice;' but his obſervations are confined chiefly to thoſe inward pangs of ſorrow, remorſe, and terror, which a vicious conduct never fails to produce; and from which, the moſt hardened villain, in the midſt of the greateſt worldly proſperity, is not exempt.

To illuſtrate this truth (which, until men change their natures, can never be too often inculcated, or too powerfully enforced), the author relates the life and adventures of Zeluco, the only ſon of a noble and wealthy family of Palermo, in Sicily, whoſe early tendency to inſolence was, after the death of his father, encouraged by the indulgence of a fond and fooliſh mother.

In diſplaying the character and ſufferings of Zeluco, his external magnificence and internal miſery, many other characters are introduced; which are accurately deſcribed, and nicely diſcriminated; and in explaining the great moral leſſon of the narration, many other maxims of morality are illuſtrated by obſervations equally ingenious and ſolid, which are ſometimes new, and always ſtriking, by the manner in which they are conveyed. To moſt of the chapters in his work, the author has prefixed well-choſen poetical mottoes; ſo that the performance may be con-

ſidered as a ſeries of moral eſſays, connected by one entertaining and inſtructive ſtory, in which the dryneſs of reaſoning is enlivened by the charms of narration, and the weakneſs of precept enforced by the power of example. With theſe advantages, the work before us unites another of a more peculiar kind; being diſtinguiſhed by a very conſiderable ſhare of true and original humour. Unlike to moſt modern novels, which have little other merit but that of exciting curioſity, and which are thrown aſide as ſoon as that curioſity is gratified, the ſtory, or fable, in this performance, is to be conſidered merely as the canvas, on which this ſkilful obſerver of life and manners delineates ſuch moral pictures as are likely to excite the attention of his age and country. As a ſpecimen of the author's ſtyle, and to juſtify our opinion of his work, we ſhall inſert his remarks on a ſubject peculiarly intereſting at the preſent moment——

'Diſappointment and diſquietude had attended Zeluco through the whole of his life, notwithſtanding the great acquiſition of fortune he derived from his marriage; even his matrimonial ſtate had been embittered with continual chagrin. This was the natural effect of his own vicious conduct; yet by a partiality of ſelf-deceit, which is very common, he always imputed his miſſing of happineſs to other cauſes: few people blame themſelves, while it is in the power of ſelf-love to twiſt the charge againſt others. All the diſcontent and fretfulneſs which Zeluco experienced during the lifetime of his wife, he thought originated in the ill-humour and bad temper of that unhappy woman.

'When he was freed therefore from what he conſidered as the only obſtruction to his happineſs, he expected that what he had hitherto purſued without attaining was at laſt within his reach.

'But to render his felicity more certain and permanent, he thought it neceſſary to bring his eſtate to the higheſt pitch of improvement; after which he propoſed to return to Europe *, and there in ſplendor and magnificence enjoy every pleaſure that his heart could deſire.

'In the proſecution of this plan he laboured with ſuch aſſiduity and impatience as kept himſelf in everlaſting fretfulneſs, and proved fatal to ſeveral of his ſlaves, ſome of whom expired under the exertions he forced them to make, and others under the puniſhments he inflicted for the ſmalleſt remiſſneſs or neglect.

'Zeluco was now in that ſituation in which the underſtanding cannot improve, and the diſpoſition is the moſt likely to degenerate; avoiding and being avoided by every perſon of a liberal and independent mind; living almoſt conſtantly on his own eſtate with a ſet of people over whom he had unlimited power; ſeeing no perſon whoſe character he much reſpected, or whoſe cenſure he ſo much dreaded as to put him on his guard againſt the overflowings of paſſion, or make him check the impulſes of caprice, of courſe he became every day more unreaſonable, paſſionate, and cruel; and at length was unable to hear with patience the moſt candid and rational remonſtrance, flying into violent fits of rage on the moſt trivial occaſions; and when

* From the Weſt-Indies.

his

his domeſtics had the good fortune to execute his orders with ſuch preciſion and rapidity as left him not the leaſt pretence for blame, he then turned his rancour on the climate and ſoil, the viciſſitudes of the weather, burſting into ridiculous fits of paſſion at the commoneſt and moſt inevitable occurrences.

'The daily habit which this odious man thus acquired of tormenting himſelf, would have afforded ſatisfaction to all who were witneſſes to it, had it not been accompanied with the diabolical propenſity to haraſs and torment all thoſe unfortunate creatures whom Providence, for reaſons we cannot penetrate, ſubjected to his power.

'When a man of a good diſpoſition is of a peeviſh, fretful, and capricious temper, which unfortunately is ſometimes the caſe, the uneaſineſs which he needleſsly gives himſelf is lamented by thoſe who are acquainted with his entire character. But when a villain is the ſlave of caprice, and of courſe a ſelf-tormentor, his miſery affords ſatisfaction and amuſement to all who know him. And although they durſt not diſplay it openly, yet it undoubtedly gave ſecret ſatisfaction to every one of this wretched man's ſlaves, to be witneſſes to the diſquietude and miſery of their perſecutor.

'Zeluco having been repreſented as avaricious as well as cruel, it may be ſaid that the firſt of thoſe diſpoſitions would prove a reſtraint upon the laſt; and that the ſuggeſtions of ſelf-intereſt would prevent his puſhing cruelty the length of endangering the lives of his ſlaves.

'It is a common argument againſt the neceſſity of new laws for the protection of ſlaves, that they need no protection from a juſt and humane maſter, becauſe he will never injure them; nor from a maſter of an oppoſite character, becauſe his own intereſt will be their protection: but let it be remembered, that men who are not naturally compaſſionate, who are devoid of religious impreſſions, and in the habit of giving vent to every guſt of ill-humour, are apt, in the violence of rage, to become deaf to the voice of common ſenſe and intereſt, as well as of juſtice and mercy. An unfortunate gameſter throws the cards into the fire, and regrets that they have not feeling; a choleric man breaks and deſtroys the furniture of his houſe, however valuable; and how often do we ſee men in an abſurd rage abuſe their moſt ſerviceable cattle? But a thouſand cauſes, which muſt occur to every one, expoſe *human creatures* to the vindictive rage of ill-tempered proprietors in a much greater degree than inanimate things or the brute creation ever can be. And we find in fact, that cruel and paſſionate maſters, however intereſted in other reſpects, do gratify their ill-humour againſt their moſt valuable ſlaves at the expence of their intereſt.

'It will be alleged, that in all the Chriſtian colonies the ſlaves are ſo far protected from the injuſtice of their maſter, that none of them can be condemned capitally, but after trial in a court of juſtice. Long experience has made it clear, however, that the proprietors of land in thoſe colonies, Chriſtians as they are, ſhew little diſpoſition to liſten to the complaints of ſlaves, or interfere with each other reſpecting the manner in which ſlaves are treated; and when it is whiſpered about, that a ſlave has expired under the laſh, or has died in conſequence of the arbitrary puniſhment of his maſter, people in general

general are not fond of the trouble of collecting proofs, or appearing in the character of accuſers; particularly when the delinquent is a white man, of intereſt perhaps in the colony, and the ſufferer a black ſlave. Beſides, there may in many inſtances be a full conviction of the crime, and yet the criminal may not be deemed within the graſp of thoſe vague laws which the policy of Europe has thought ſufficient for the protection of ſlaves from the cruelty of their maſters. The law may direct, that a maſter ſhall not order more than a limited number of ſtripes to be inflicted for any fault that his ſlave commits. But if the law requires no proof of the fault, except the allegation of the maſter, what ſecurity has the ſlave that he ſhall not be puniſhed unjuſtly, or that his maſter ſhall not, as often as he pleaſes, repeat the puniſhment at ſuch intervals as keep him out of the reach of the law? it muſt be owned that the ſlave has no ſecurity from ſuch abuſes, which is tantamount to putting it in the maſter's power to torture his ſlaves to death with impunity. Such laws are no ſafe-guard, but rather a mockery of the unhappy race of men they pretend to protect.

'This unlimited power, which is left in the hands of the maſters, has a bad effect both on the ſlave and the maſter. It tends at once to render the firſt more wretched, and the ſecond more wicked. How many men have, for a great part of their lives, ſupported the character of well-diſpoſed good-natured people; and on going from Europe to the Weſt-Indies, and becoming proprietors of ſlaves, have gradually grown ill-tempered, capricious, haughty, and cruel. Even Zeluco, though of a capricious, violent, and ſelfiſh diſpoſition, was not naturally cruel; this laſt grew upon him in conſequence of unlimited power. His ſeverity to the ſoldiers aroſe from a deſire of gaining the favour of the commander, by rendering the men under his immediate command more expert than others. In puſhing this point he diſregarded, indeed, the ſufferings of the men; becauſe his exceſſive ſelfiſhneſs engroſſed all his feelings, and left him quite indifferent to the feelings of others; he ſtill was not poſitively cruel. Independent of paſſion or rage, he had no ſatisfaction in giving pain; he was only unconcerned whether they ſuffered or not. And afterwards, when he became the abſolute maſter of a great number of unfortunate creatures, whom he conſidered as his property, he thought that he had a right to make the moſt of them. And he was informed by thoſe who have heads for ſuch a calculation, and hearts to act in conſequence of it, that to force ſlaves to their utmoſt exertions, and purchaſe new ones as the old expire, is, upon the whole, more œconomical than to treat them with a certain degree of gentleneſs, and oblige them to no more labour than is proportioned to their ſtrength, although, by this means, the expence of new purchaſes would be leſs conſiderable, and leſs frequent. A perſon who paſſed for a very ſenſible man, who formery kept an inn on one of the great poſting roads in England, and was at this time a conſiderable proprietor of land in one of the Weſt-India iſlands, had aſſured him, that he had found this to hold with regard to poſt horſes; and the argument was equally juſt when applied to ſlaves. Zeluco therefore had originally no direct intention of injuring his ſlaves; his view was ſimply to improve his eſtates to the utmoſt; but in the execution of this plan, as *their* exertions did not

not keep pace with *his* impatience, he found it neceſſary to quicken them by an unremitting uſe of the whip. This produced diſcontent, murmurs, ſulkineſs, ſometimes upbraidings on their parts; rage, threats, and every kind of abuſe on his: he ſaw hatred in all their looks, he preſumed revenge in all their hearts; he became more and more ſevere, and treated them as he imagined they wiſhed to treat him, and as he was conſcious he deſerved to be treated by them; at length he arrived at that ſhocking point of depravity, to have a gratification in puniſhing, independent of any idea of utility or advantage to himſelf.

'This, unfortunately for a large proportion of mankind, is often the progreſs of unlimited power, and the effect which it too frequently produces on the human character.'

In the multitude of characters deſcribed and contraſted in this work, the virtues of Bertram, a citizen of Geneva, and the uninterrupted tranquillity of his mind, notwithſtanding the poverty of his circumſtances and the ſeverity of his fortune, form a ſtriking contraſt to the vices, the proſperity, and the miſery of Zeluco. A Scotch Preſbyterian and Whig, named Buchanan, is ſet in oppoſition to a Scotch Jacobite and Tory, named Targe; and the extravagancies of both parties are finely painted, and ſtrongly ridiculed. The picture of Transfer, a wealthy citizen of London, will apply to many an original; and the common folly of men who have dedicated the whole vigour of their lives to one purſuit, that of accumulating money, and who yet expect in the wane of life to derive enjoyment from other occupations and other amuſements, is placed in the moſt ſtriking point of view. The author excels in deſcribing national characters, which he often paints by a ſingle ſtroke. A French ſurgeon is employed to attend Zeluco, who is mortally wounded by a rope-dancer, the ſecret paramour of his miſtreſs, Nerina. Having examined the ſtate of his patient, the ſurgeon declares that he thinks it improbable he ſhould live above two, or at moſt, three days. Father Mulo, a monk, urges the neceſſity of acquainting the wounded man with the danger of his condition. The ſurgeon replies, that he cannot think it conſiſtent with politeneſs to tell a gentleman a diſagreeable, or unneceſſary, truth on any occaſion; obſerving that in France ſuch a thing would be conſidered as quite unpardonable. 'How it would be conſidered in France, is very little to the purpoſe,' ſaid father Mulo; 'the important point is, how it will be conſidered in the other world, where the manner of thinking is very different from what it is in France.' 'That,' rejoined the ſurgeon, 'is ſaying a ſeverer thing of the other world, than I ſhould have expected from a man of your cloth.'

Zeluco is an anonymous work; yet from internal evidence only, we might ſafely aſcribe it to Dr. Moore, author of the well-known travels through France, Germany, and Italy.

ART.

ART. VIII. *Tranſactions of the Royal Society of* Edinburgh. Concluded from Vol. lxxix. p. 537.

THE papers in the LITERARY CLASS of this collection, conſiſt of eight articles. The 1ſt and 7th articles contain Eſſays on the Origin and Structures of the European Legiſlatures, by Mr. Allan Maconochie, Advocate, and Profeſſor of Public Law in the Univerſity of Edinburgh. In the firſt of theſe Eſſays, Mr. M. endeavours to aſcertain the form of government of the Gothic nations in their original ſeats; and in the ſecond, he examines the alterations which it underwent upon their ſettlement in the Roman empire. He intends to add a third Eſſay, on ſome future occaſion, in order to trace the progreſs and revolution of the European legiſlatures under the predominancy of the feudal ſyſtem. In the firſt part of his work, Mr. M. examines the account which Tacitus has given of the Germans; on which ſubject we cannot expect any thing very new, or very intereſting, after the laborious and philoſophical reſearches of a Monteſquieu, a Hume, and a Gibbon. The author, however, puts in his claim to originality by aſſerting, that the ancient Germans had not any order of nobility diſtinguiſhed from the general body of freemen: a poſition which ſeems inconſiſtent with the words of Tacitus, "*Reges propter nobilitatem*;" and which indeed cannot be reconciled with theſe words, but by ſuch logical chemiſtry as will convert any one proportion into another.

The ſecond part treats of the legiſlature of the German nations during the firſt ages after their eſtabliſhment in the Roman empire. Mr. M. propoſes his hypotheſis at very great length; and then ſums it up in the following words, which we ſhall quote as a ſpecimen, though ſurely not of elegance, or of Engliſh.

'The leading propoſition in the foregoing hypotheſis is, that the diets of the European ſtates were originally national aſſemblies, containing, *de jure*, the whole warriors belonging to them, conducted by their local chiefs or magiſtrates, who, together with the king and dignified eccleſiaſtics, formed a ſenate or council that, in general, directed the common reſolves. I propoſe, in this part of the paper, to conſider the grounds of this propoſition, in the firſt place; and then, chiefly with a view to our own country, examine the evidence relative to the deliberative council which I have aſcribed to the diets, and to the ſituation of towns, in order to juſtify the hypotheſis, in ſtating that the former was an aſſembly of the magiſtracy, and that the latter reſorted to the diets, in the ſame manner as the country diſtricts.

'Conſidering how certainly we know, that the warriors or *liberi homines* of every tithing and hundred were bound to attend perſonally, not only on the meetings of theſe diſtricts, but in the general meetings of the province or ſhire, where they not only were reviewed by the chief magiſtrate, but aſſiſted in the judicial and political deliberations

liberations which the buſineſs of their quarter required, it might have been imagined, that a natural analogy would have led authors to agree in the ſuppoſition, that the national diet was nothing more than an aggregate of the provincial diets, in the ſame manner as the provincial diets were aggregates of thoſe of leſſer diſtricts. The difficulty we feel in accommodating our reaſonings to a period, when both the buſineſs and the amuſement of a freeman conſiſted in making war, and when the habits of the migratory life of ſhepherd tribes were ſtill recent, and rendered the manners of ſociety extremely different from our own, is the only reaſon I can offer for this opinion having met with little attention or regard. Strong arguments in favour of it, from the hiſtory of the ancient German nations, I flatter myſelf, will be ſuggeſted from what has been ſtated in the former parts of this paper. Thoſe from the hiſtory of latter times, I hope, will be found equally ſatisfactory.'

In endeavouring to prove his point, that among the Gothic nations there was not any patrician order diſtinct from the order of freemen, and that all the ſoldiers, or what he calls the military caſt, were noblemen or gentlemen (for theſe terms were originally ſynonymous, and ſtill remain ſo in moſt countries), and conſtitutionally members of the legiſlative aſſembly, Mr. M. diſplays great copiouſneſs of learning, and ſtill greater confidence of conjecture. His ſyſtem, he thinks, will reconcile the ſeemingly contradictory opinions of Lord Lyttelton and the Abbé de Mably on the one ſide, who conſider the Gothic governments as democracies; and of Monteſquieu and Hume on the other, who regard them as ariſtocracies.

Mr. Maconochie's expedients for maintaining at once the rights of the nobility and of the people, put us in mind of a ſtory of the Emperor Charles V. currently reported in Italy. In his journies through that country, the Emperor was often teized by the vain Italians for titles of honour. The inhabitants of Mantua and Vicenza were particularly importunate, crowding about the doors of the inn at his Majeſty's arrival and departure. To deliver himſelf from ſuch troubleſome importunity in future, Charles ſaid at the former place, "Let them all be marquiſſes;" and at the latter, "Let them all be counts." And hence the reaſon, that the title of marquiſs is ſo common at Mantua, and that of count almoſt univerſal at Vicenza.

Mr. Maconochie, however, ſeems to be a man of much reading; he has the merit of thinking for himſelf. His obſervations on the deliberative body in the Anglo-Saxon and Scottiſh diets, and on the queſtion, whether they contained repreſentatives of towns? are ingenious and inſtructive. On this latter ſubject, he obſerves:

'Very ſtrong arguments have been derived from the progreſs of the Houſe of Commons to its political conſequence; and, from its rank and functions, when firſt found acting in the legiſlature, to ſhow,

ſhow, that it was, by no means, a body coeval with the conſtitution. Theſe, however, are well known, and need not be inſiſted on.

'But, independently of the foregoing obſervations, which, however they may produce conviction on people accuſtomed to eſtimate the force of political reaſonings, will poſſibly be little reliſhed by others; I apprehend we have evidence of a more direct nature againſt the antiquity of the repreſentation of towns. *If, previous to the æra of charters of incorporation, towns were governed preciſely in the ſame manner as the country*, it is manifeſt, that nothing can be more improbable, than that they reſorted to the diet in any other way than the reſt of the nation; and an examination of the ſtate of the Anglo-Saxon towns, compared with that of thoſe on the Continent, both proves, that *they contained the ſame order of perſons, and the ſame political arrangements as the country*; and even points out the circumſtances, in their ſituation, which led them to exchange their ancient ſtructure for their preſent conſtitutions.

'In the *firſt* place, it is evident from Doomſday (which, it will be remembered, mentions the ſtate of things under Edward the Confeſſor, as well as their ſubſequent ſtate under the Conqueror, when the ſurvey was taken), that the towns were univerſally comprehended under the diviſions of the country, by counties, hundreds, and tithings, and were ſubjected to certain public burdens, in proportion to the diviſion at which they were rated. And we accordingly find, that, when the towns, in the ſucceeding centuries, purchaſed charters, erecting them into little communities, it was neceſſary to ſeparate them from the ancient ſyſtem of ſubordination to which they belonged. Thus, thoſe charters contained, among other privileges, exemptions from owing ſuit to the county, and even hundred courts; exemptions from the ancient authority of the ſheriff, as collector of the revenues of the ſhire; and proviſions, that burgeſſes ſhould not be tried by a jury of the county, unleſs one-half of the jurymen were taken from their corporation. It is ſcarce neceſſary to add, that ſeveral of the towns which obtained charters were, at the conqueſt, nothing more than manors belonging to the king, or other great proprietors. ATKINS, in his *Lex Parliamentaria*, has long ago mentioned ſeveral ancient vills of the domain, that afterwards became royal boroughs.

'*2dly*, Doomſday exhibits the government of towns as the ſame with that of the country. Thus, it mentions the comes, vicecomes, and their ſubſtitutes, *viz.* præpoſiti, majores, *&c.* as the perſons who had authority in towns: And thoſe that ranked as hundreds are deſcribed not only as ſubdivided into wards or tithings, but as containing lagmen, who, we know, were a certain number of the moſt diſtinguiſhed perſons of a diſtrict, named in the aſſembly of it, in order to enquire into crimes and miſdemeanors, and who decided cauſes on oath, if that mode of trial was preferred to the judgment of the aſſembly itſelf. Thoſe towns that belonged to manors were no doubt governed indiſcriminately with the reſt of the territory of the manors. A manor formed a tithing within itſelf; and the officers of the proprietor, as præpoſitus, ſeneſcallus, major domo, foreſtarius, viarius (radman), bedellus, *&c.* by whatever name they were diſtinguiſhed, performed the functions of magiſtrates over it, while the tenants or vaſſals

vaſſals of the manor compoſed the judges of the manor court, or hallmote, whoſe ſentences theſe magiſtrates carried into execution.

'3*dly*, The ranks and privileges of the inhabitants appear to have been the ſame in town and country. Beſides lagmen, as already noticed, we find mention made of thanes in general, as reſiding in towns, and performing the ſame duties with thoſe of the country. Next to the thanes, burgeſſes are enumerated, and theſe appear to have been in very different ſituations. Some of them are deſcribed as poſſeſſing lands and houſes in full property with juriſdiction, and ſubject to no rent or cenſus to any perſon; others of them as proprietors of manſes ſimply, and ſtill enjoying juriſdiction, even within this ſmall property; and others, without this advantage, being ſubjected to the juriſdiction of particular perſons, and yielding to them, or to others, a cenſus or a conſuetudo. In fine, others are mentioned, whoſe manſes belonged in property to individuals, to whom they yielded rent and ſervices: And, in ſome caſes, theſe different ſituations appear to be more or leſs blended together. Beſides theſe burgeſſes, notice is taken of bordarii ſoccomanni, *&c.* as aſſiſting the burgeſſes to pay the cuſtoms or rents due by them. The burgeſſes indiſcriminately are every where mentioned as yielding military ſervice, and ſubject to the burdens attending it, according to a certain modus, eſtabliſhed, as it ſhould ſeem, by cuſtom chiefly. And citizens likewiſe partook of the ſports and amuſements of the nobleſſe of the country.

'In the country, the ſame ſtate of perſons appear. We do not, indeed, find the term *burgeſſes* applied to them. But there are numbers of people mentioned among the inhabitants of the country, that ſeem to differ in no reſpect from burgeſſes, except in wanting that name, which, it is evident, the nature of their place of reſidence could not admit of giving them. Thus, we find there people poſſeſſing ſingle manſes, or ſingle roods or half roods of land, and ſometimes larger quantities, as ploughgates, and yielding military ſervice, and various cuſtoms, to the king or individuals. The rights of the owners of theſe lands likewiſe appear to have differed in the ſame way as thoſe of burgeſſes, and to have been ſubjected to a ſimilar diverſity of burdens. I need not add, that we find the whole country abounding with ſoccomanni, bordarii, porcarii, bovarii, who appear to have been in ſome degree of ſervile condition, and diſtinguiſhed from each other chiefly by names derived from the particular ſpecies of rent or ſervice yielded by them, or other ſuch little circumſtances.

'The above particulars, and the authorities on which they are ſtated, appear to me, when maturely conſidered, to leave no reaſonable doubt, that the towns enjoyed no peculiar ſyſtem of adminiſtration, but were diſtinguiſhed merely as places of ſome ſtrength, where authority was better enforced, and where the ſmaller proprietors, and perſons of ſervile condition, who had preſerved or obtained a degree of liberty, reſorted in numbers, for the ſake of mutual protection. If the town belonged to an individual, it was governed in the ſame manner as the reſt of his eſtate. If the town belonged to different people, it formed, along with what was afterwards called its *liberty* (*i. e.* the banlieue or territory adjoining and belonging

belonging to it), a diviſion of the country, or a political community, and was ranked and governed accordingly.'

Theſe obſervations are important and juſt. But the quotation, we are afraid, will ſtill leave room for regretting, that in academical diſcourſes, Mr. M. ſhould not have paid more regard to preciſion of ſtyle, neatneſs of compoſition, and beauty of illuſtration.

The next article is a diſſertation to prove, that Troy was not taken by the Greeks. By John Maclaurin, Eſq. Advocate, now a Lord of Seſſion. In this Eſſay, the author follows the footſteps of GEBELIN DE LA COUR, in his *Monde Primitif*, and of Mr. Bryant, in his Mythology. In addition to the authorities cited by theſe writers, he produces that of *Dio Chryſoſtomus*, a Greek author, who lived in the time of Trajan, and whoſe works were much eſteemed for purity of ſtyle, and depth of obſervation. Dio wrote two diſſertations on Homer: in one of which, he gives his panegyric as a poet; but, in the other, takes him ſeverely to taſk as an hiſtorian. The latter diſſertation of Dio Chryſoſtom (of which not one commentator on Homer makes mention) contains an account of the Trojan war, quite oppoſite, in moſt particulars, to that of Homer; and this, Chryſoſtom ſays, he made up, partly from the information of an Egyptian prieſt, and partly from what appeared to himſelf the moſt probable. Chryſoſtom then proceeds to prove by argument, that Homer's account muſt appear, when examined with attention, to be falſe, abſurd, and contradictory to itſelf. Caſaubon, who writes ſome notes on Dio Chryſoſtomus, ſays of this diſſertation: "*Dignus plane liber hic, quem legunt philologi, et quicunque in veterum ſcriptis cum judicio cupiunt verſari; quamvis et pro Homero multa dici poſſunt.*" The ſame criticiſm applies to Mr. Maclaurin's diſcourſe, whoſe ingenuity amuſes, though his arguments do not convince. His ſtyle is a model of neatneſs and ſtrightlineſs, of which take the following ſpecimen:

'The Greeks, by Homer's account, were always greatly ſuperior in numbers to the Trojans and their auxiliaries; and, for more than nine years, they had Achilles with them *, whom Homer has, on all occaſions, repreſented as perfectly irreſiſtible to the Trojans. How then came it about that the war laſted ſo long?

'The only anſwer that can be made to this is, that the Trojans kept within their walls as long as Achilles appeared; and this Homer himſelf ſuggeſts †, though it is contradictory to ſeveral other paſſages, where it is ſaid, that many battles had been fought, and great numbers ſlain on both ſides.

'But this will not prove ſatisfactory, when it is conſidered, that Andromache, in the interview ſhe has with Hector in the ſixth book, tells him, that the city was to be come at, and the wall eaſily ſcaled ‡;

* Il. viii. 558. † Il. vii. 352.; xviii. 287. ‡ Il. vi. 434.

and

and that Ajax, Agamemnon, Menelaus, and Diomed, had three times attempted it. If ſo, what hindered Achilles to ſtorm the town the day after he landed? How came Ajax, and the other chiefs, to be ſo long in threatening an aſſault? Madame Dacier, in a note on this paſſage, ſays, That the art of reconnoitering was not known, at this time, even to the Greeks. The abſurdity of the anſwer ſhews the force of the obſervation. A wolf, fox, or other beaſt of prey, that wants to get into a fold or cloſe where ſheep or cattle are confined, would walk round it to diſcover at what place the fence was loweſt.

'But further, ſuppoſing the town to have been impregnable, how came the Greeks not to take it by blockade? They had a powerful fleet, the Trojans none; ſo that it was eaſy to hinder the town from being ſupplied with proviſions by ſea; and it was equally eaſy to have drawn lines around it, which would have cut off all communication between it and the country; the infallible conſequence of which would have been, that the Trojans muſt have ſurrendered as ſoon as their ſtock of proviſions was conſumed. As the Greeks did not draw lines around the town, whilſt, at the ſame time, we are told they threw up a rampart before their own ſhips, and as the Trojans received ſuccours from their neighbours at different times, the fair concluſion is, that the Greeks were not maſters of the country, nor ſuperior to the Trojans in the field, but, on the contrary, found themſelves overmatched. If it ſhall be ſaid, that the art of drawing lines was not known to the Greeks, I anſwer, that the method they took to ſecure their ſhips proves the contrary to be true; and, had they been ignorant of that art (if ſo ſimple an operation deſerves that name), they never would have thought of the ſiege, as they had no artillery or machinery of any kind for making a breach in the walls: beſides, without any art or labour, they could have placed bodies of troops ſo as to intercept all the Trojan convoys.

'Homer admits, that the Greeks ſuffered more before Troy than any mortal man could relate*: That they loſt a great number of men, many excellent officers, and that Ajax, Antilochus, Patroclus, and Achilles, the greateſt hero of them all, periſhed in the expedition. This, of itſelf, affords a preſumption that they were not ſucceſsful. It is very improbable that Achilles fell by the hand of Paris; the truth ſeems to be, that he died by that of a better man. Hector poſſeſſed himſelf of his armour, which is not at all ſurpriſing, if he ſlew its owner; but cannot otherwiſe be explained: for, as to the ſtory of Patroclus dreſſing himſelf in the armour of Achilles, and being ſlain and ſtripped by Hector,† it cannot poſſibly be true. Achilles was by far the ſtrongeſt and ſtatelieſt of the Greeks: Hector was nothing to him; and Patroclus again was nothing to Hector, as is evident from the anxiety with which Achilles charges him not to encounter Hector. Now, when Hector did get Achilles's armour, he found he could not uſe it; and, therefore, Homer† make's Jupiter interpoſe to fit it to his body; though, after all, the god did not perform the work ſufficiently; for Hector owed his death to fighting

* Odyſſ. iii. 105. † Book xvii. 210.

Achilles in that armour, as an aperture ſtill remained near the throat, through which Achilles drove his ſpear. If then the armour of Achilles could not be uſed by Hector, how is it poſſible, that it could be uſed by Patroclus, who was ſo much inferior to him? It is palpable, that he muſt have been almoſt as ill fitted with it as David was with Saul's. Homer himſelf admits*, that Patroclus could not wield Achilles's ſpear, how then could he ſupport, not to ſay march and fight, under the load of his armour?

'It cannot be denied, that Achilles fell during the ſiege; and it is evident the Greeks muſt have been leſs able to take the town, after this and their other loſſes, than before. Accordingly it is admitted by Homer and his followers, that they did not take it by *force*, but it is pretended they took it by ſtratagem. Homer's account of which is preciſely as follows†: Epeus made a wooden horſe, into which Ulyſſes and the Grecian chiefs went with a body of troops; the reſt of the Greeks burnt their tents, and ſet ſail. Upon this, the Trojans came down, and, along with them, Helen. She, attended by Deiphobus, went three times round the horſe, calling each of the Grecian leaders by his name, and mimicking the voice of his wife. This made them all, except Ulyſſes, deſirous to get out, or return an anſwer; but he reſtrained them, and clapped his hand on the mouth of one of them, who was more eager to ſpeak than the reſt, and kept him gagged in that manner till Helen retired. The Trojans then drew up the machine to their citadel, and held a conſultation as to what they ſhould do with it. Some were for cutting it up; ſome for precipitating it from the rock; but others thought it ought to be allowed to remain as a propitiatory figure. This laſt opinion prevailed, and the Greeks came out of it, and, after an obſtinate ſtruggle, vanquiſhed the Trojans, and plundered the town.

'The abſurdity of all this is too groſs and glaring to need refutation. Virgil ſaw well the objections to which it is liable, and, to obviate them, has ſtrained his invention to the utmoſt, but in vain. According to him, this horſe was huge as a mountain‡; and it was neceſſary it ſhould, as it was to contain an army in its belly. It fell to the lot of Ulyſſes, Menelaus, Neoptolemus, the maker Epeus, and five other leaders, to enter this machine; which they did, with a body of armed men that filled it. The reſt of the Greeks ſailed to Tenedos, which was *in ſight*‖, and there *hid*§ themſelves on the deſart ſhore. The Trojans, thinking them gone for good, came down, and conſulted about the diſpoſal of the horſe, as in Homer. But upon Laocoon, who oppoſed its introduction into the city, being devoured by two ſerpents, they put wheels to its feet, and ropes to its neck, and drew it up to the town, through a breach made on purpoſe in the wall. The Greeks at Tenedos returned at midnight, having the benefit of a bright moon-ſhine; and thoſe in the horſe having deſcended by means of a rope, opened the gates to them, and the Trojans, being buried in ſleep and wine, were eaſily maſtered.

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* Il. xvi. 140. † Odyſſ. viii. 500.; iv. 271. ‡ Æneid. ii.
‖ In conſpectu. § Condunt.

'Every

'Every perſon who reads this with the leaſt attention muſt perceive, that Virgil had better have couched the ſtory in general obſcure terms, as Homer does. By being particular, inſtead of mending the matter, he makes it worſe; and there is one ſtriking incongruity, into which it is aſtoniſhing he ſhould have fallen. Tenedos, he ſays, was in ſight; and, no doubt, it was; for its diſtance from the Trojan ſhore is but forty ſtadia, or five miles; it was a bright moon-ſhine, and Troy ſtood on a hill; how then could a *great* army be *hid* from the Trojans on a *deſart* ſhore? At any rate, it is impoſſible that 1200 ſhips could be concealed from them. They muſt have ſeen the fleet at leaſt. If ſo, it cannot be believed, that they would have made a large breach in the wall when the enemy was ſo near. But it would be improper to dwell longer here. Since the town, it is admitted, was not taken by force, and ſince the ſtratagem by which it is alleged to have been taken is abſurd and impracticable, the fair concluſion is, that it was not taken at all, and that we ſhould have read the repulſe of the Greeks in verſe, if time had not envied us the works of the poets of Troy.

'Let us now ſee what happened, according to the Greek writers, after Troy was, as they pretend, taken and ſacked. If the Greeks had been, in reality, victorious, it is natural to ſuppoſe that they would have returned home in a body, in good order, obſerving due diſcipline and obedience to their general. But, inſtead of doing ſo, Homer tells us*, that they quarrelled among themſelves, differed about the courſe they ſhould ſteer; that ſome went one way, ſome another, and that ſeveral were ſhipwrecked.

'But this is not all: If the Greeks had been, in reality, victorious, thoſe who returned would have been received as conquerors, with open arms by their families, and with acclamations by their ſubjects. But the reverſe of this confeſſedly happened. Agamemnon, their captain-general, upon his arrival, was ſlain in his own houſe, by a villain who had debauched his wife in his abſence. Would ſuch have been his fate, had he appeared at the head of an army of conquerors? And not only was he himſelf ſlain, but, according to Homer, all thoſe who returned with him; yet this exploit was performed, he ſays, by Egiſthus, with no more than twenty men; and he reigned ſeven years in Agamemnon's ſtead†, till he was aſſaſſinated, in his turn, by Oreſtes. Diomed was ſoon driven from his country, and Neoptolemus from Peloponneſus; and, according to the account of the former in Virgil, all who were concerned in the expedition againſt Troy were diſperſed over the earth, and ſuffered every where remarkable hardſhips and diſtreſs,

'*Vel* Priamo *miſeranda manus* —— Æn. xi. 259.'

Mr. John Hill, Profeſſor of Humanity (of Latin) in the Univerſity of Edinburgh, has given two Eſſays on the principles of hiſtorical compoſition, with an application of thoſe principles to the writings of Tacitus. Mr. Hill, with great ſucceſs, defends Tacitus and his imitators, againſt the dulneſs of ig-

* Odyſſ. iii. 136. † Ibid. iv. 530.

norance, and the coldneſs of verbal criticiſm. Yet he is not a bigotted admirer of this great author. He obſerves,

'The character of Tacitus as an hiſtorian, though, upon the whole, deſervedly high; yet cannot, in every reſpect, eſcape our cenſure. He poſſeſſed powers perfectly adequate to the taſk of ſpeculating upon the affairs of men, as becomes a philoſopher. His ſenſibility catched thoſe delicate ſhades in the human character, of which ordinary obſervers loſe ſight amidſt its great outlines. His fancy ſuggeſted the preciſe emotions moſt likely to ariſe in a trying ſituation; led him to adopt that language by which ſuch emotions ſeek vent; and to ſeize the circumſtances, in every object deſcribed, which ſtrike the obſerver firſt, and bring the reſt along with them. His judgment diſcriminated the genuine from the ſpurious, however artfully embelliſhed; and, in the action even of complicated cauſes, could aſſign the exact influence of each in the production of their common effects. But the ardour of his feeling, and the quickneſs of his fancy, ſometimes betrayed him into errors. Strong as his judgment was, it did not always watch and control their exceſſes. The elegance of his ſtyle and ſentiments, accordingly, degenerates, at times, into affectation, and their animation into extravagance. From the general vigour of his powers, he has thrown beauties into many paſſages which few writers, in any age, have rivaled, and which none have ſurpaſſed; but, from an undue balance, occaſionally exiſting among theſe powers, certain paſſages are overwrought, and deformed by thoſe attentions that were meant to improve them.

'Shakeſpeare and Tacitus are, perhaps, the two writers who leave upon the minds of their readers the ſtrongeſt impreſſion of the force of their genius. Splendid beauties in each are but eclipſed by faults which would have cancelled the merit of ordinary performers. We ſhould, indeed, have no ſtandard for meaſuring their excellence, did not the poet ſometimes ſhock us with his extravagancies, and the hiſtorian with his conceits.

'The opinions of the beſt modern critics confirm the favourable judgment given upon the writings of Tacitus. They were rated beneath their value by thoſe who pretended to judge of them in the laſt century. Mere philologiſts might, indeed, detect impurities in our author's ſtyle, and falſely aſcribe that obſcurity to a fault in his diction, which, in fact, had its ſeat in the depth of his thought. Being void, however, of that ſcience which alone makes literature reſpectable, no words could unfold to them thoſe beauties upon which he meant that his reputation ſhould reſt. Monſieur D'Alembert*, and other French critics, whoſe merit entitled them to direct literary opinions, ſaw the value of his works, and removed, in ſome degree, the prejudices that had ſubſiſted againſt them. The elegant Mr. Gibbon tells us, "That, if we can prefer perſonal merit to accidental greatneſs, we ſhall eſteem the birth of the Emperor Tacitus more truly noble than that of kings: That he claimed his deſcent from the philoſophic hiſtorian, whoſe writings will inſtruct the laſt generations of mankind†." That the Emperor did not feel

* Melanges de Litterature, tom. 3. Morceaux de Tacite.

† Hiſt. vol. i. p. 325.

himſelf

himſelf diſhonoured by the connection, appears from his giving orders, that ten copies of Tacitus ſhould be annually tranſcribed, and placed in the public libraries. From the works of his immortal anceſtor, he expected, that his ſubjects would learn the hiſtory, not of the Roman conſtitution alone, but of human nature itſelf. By reſcuing even a part of theſe from deſtruction, he acquired a right to the gratitude of poſterity; becauſe he thereby preſerved a mine, in which, the longer and the deeper we dig, we ſhall find the richer ore.

'However feeble this attempt to trace the principles of hiſtorical compoſition may have been, it may perhaps ſhew, that Tacitus, and all ſucceſsful hiſtorians, have pleaſed, not by accident, but by rigidly adhering to a ſtandard which they muſt have previouſly diſcerned. In ſpite of thoſe diverſities in point of manner, and gradations in point of merit, which neceſſarily take place among a number of writers, the leading characters of this ſtandard muſt be the ſame to them all. A new proof may be thus had, that there is as certainly, in the nature of things, an immutable difference between beauty and deformity, as between truth and falſehood; that the principle of taſte is more conſiſtent in its deciſions than is generally ſuppoſed; and that, in all the fine arts, this principle is gratified when we obſerve, and offended when we neglect, certain laws which are the baſis of juſt execution, and of ſound criticiſm in each.'

From this quotation, it appears that Mr. Hill is abundantly qualified for the taſk which he has undertaken, and that his own taſte in compoſition renders him worthy of criticiſing Tacitus.

Next follows an Eſſay by Mr. William Richardſon, Profeſſor of Humanity in the Univerſity of Glaſgow, on the dramatic or ancient form of hiſtorical compoſition. Mr. R. endeavours to explain the reaſons, which are ſurely obvious enough, why the ancients adopted a method 'ſo peculiar to themſelves;' but the fact is, that the contrary method of only telling what a man ſaid, inſtead of making him ſpeak for himſelf, is rather peculiar to Engliſh and French hiſtorians of the preſent century. Mr. Richardſon then juſtifies the ancient dramatic mode of writing hiſtory, by obſerving that probability is not more ſhocked by an hiſtorian's ſpeaking in the character of another, than by his thinking for that other. Of this he gives an example from Dr. Robertſon, who ſays, in his hiſtory of America, that "Pizarro, intoxicated with the ſucceſs which had hitherto accompanied his arms, and elated with having again near a thouſand men under his command, refuſed to liſten to any terms." Yet, as Mr. Richardſon obſerves, the only fact, of which we have ſufficient evidence, is, that Pizarro refuſed to liſten to any terms.

The laſt article, of which we are to take notice (for Collins's *Ode on the popular Superſtitions of the Highlands of Scotland*, has already been reviewed,—ſee vol. 79. p. 532. 555.), is a very ingenious Grammatical Eſſay, on the nature, import, and effect

of certain conjunctions, particularly the Greek δε. This eſſay will be read with pleaſure by philologiſts. The author, Mr. John Hunter, Profeſſor of Humanity in the Univerſity of St. Andrews, proves that the words *to* and *too* in Engliſh, *ad* and *at* in Latin, and δε in Greek, as an adverbial termination, and a ſeparate particle, all of them denote the ſame thing, *viz. addition*; and that in each of theſe languages reſpectively, the two words were originally the ſame. The ſtyle of this eſſay is correct and claſſical, and the matter affords a happy ſpecimen of the application of philoſophy to grammar.

ART. IX. *Aphoriſms on Man:* tranſlated from the original Manuſcript of the Rev. John Caſpar Lavater, Citizen of Zuric. 8vo. pp. 224. 3s. ſewed. Johnſon. 1788.

"*THE proper ſtudy of mankind is Man.*" Nothing dignified with the name of Science is ſo entitled to our attention as that which analyzes the mind, developes the principles of human conduct, inſtructs us in the knowlege of ourſelves, promotes the practice of virtue, and contributes to the trueſt enjoyment of life. But this is a branch of wiſdom not of the moſt eaſy attainment. Man is a creature ſo *wonderfully made*; ſo like, and yet ſo unlike, himſelf, that it requires long and nice obſervation, aſſociated with the ſoundeſt judgment, to lay down with any tolerable preciſion, the *philoſophy of human nature*; or to ſtate what M. Lavater calls 'the doctrine of uniſons and diſcords between ourſelves and others *.'

How far he is capable of executing this taſk, is a matter on which all are not likely to be agreed; though no one, it muſt be confeſſed, has *looked* at man with a more minute and ſteady attention than this phyſiognomonical philoſopher. He has ſurveyed him from *top to toe*, and ſo noted each variety of form and features, that he pretends to ſee the ſoul through every part; and to be able, from merely reading the exterior or title-page of man, to tell all that is within. Phyſiognomony is this gentleman's *hobby-horſe*, which he ſometimes rides rather *hobbyhorſically*, or puſhes to a ridiculous extreme; as when he undertakes, from inſpecting even the *feet* †, to tell what kind of ſoul they belong to, or with what paſſions *Alma* is uſually agitated, as ſhe ſits ſquat on the *pineal gland* ‡. We will not, however, quarrel with him for having cantered his hobby-horſe faſter than we poor Hyperborean Reviewers ſhould have done, as he has made us ample amends for the ſtrangeneſs of ſome of his phyſiognomonical poſitions by the little book of Aphoriſms now before us. They are the maxims of one who has looked at man through

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* Aph. 18.

† See our Appendix, vol. lxxviii. Art. 1.

‡ Prior's Alma.

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the medium of a ſingular genius. In them, is much originality of ſentiment and expreſſion; common thoughts ſometimes aſſume an air of novelty, and the whole evinces in the author a conſiderable inſight into human nature, together with a peculiarity of reflection. Theſe ſketches of M. Lavater on the philoſophic canvas might be compared to the paintings of his friend FUSELI. Perhaps the drawing is, in general, too bold, and the colouring too ſtrong; but he knew that he painted for beings on whoſe minds the boldeſt ſtrokes of the moral pencil are apt to produce the ſlighteſt effects.

What we moſt object to, in theſe Aphoriſms, is the air of affectation which diſcovers itſelf in ſome, and the obſcurity which invelopes others. In ſeveral places, the thoughts and ſentiments are expreſſed with a *cenſurable* brevity; for without notes, which are wanting, many readers will not be able to underſtand him; but, in ſpite of theſe defects, we forcibly feel his genius, and diſcover, in theſe Aphoriſms, the warm friend of mankind.

The following will enable our readers to form an idea of the merit of this collection of maxims.

'Who in the ſame given time can produce more than many others, has *vigour*; who can produce more and better, has *talents*; who can produce what none elſe can, has *genius*.——

'Who is open without levity; generous without waſte; ſecret without craft; humble without meanneſs; bold without inſolence; cautious without anxiety; regular, yet not formal; mild, yet not timid; firm, yet not tyrannical—is made to paſs the ordeal of honour, friendſhip, virtue.——

'Who, without preſſing temptation, tells a lie, will, without preſſing temptation, act ignobly and meanly.——

'Who, under preſſing temptations to lie, adheres to truth, nor to the profane betrays aught of a ſacred truſt, is near the ſummit of wiſdom and virtue.——

'All affectation is the vain and ridiculous attempt of poverty to appear rich.——

'True genius repeats itſelf for ever, and never repeats itſelf—one ever varied ſenſe beams novelty on all, and ſpeaks the ſame.——

'Who has no friend, and no enemy, is one of the vulgar; and without talents, powers, or energy.——

'The more honeſty a man has, the leſs he affects the air of a ſaint—the affectation of ſanctity is a blotch on the face of piety.——

'Be not the fourth friend of him who had three before and loſt them.——

'A merchant who always tells truth, and a genius who never lies, are ſynonymous to a ſaint.——

'The pureſt religion is the moſt refined Epicuriſm. He, who in the ſmalleſt given time can enjoy moſt of what he never ſhall repent, and what furniſhes enjoyments, ſtill more unexhauſted, ſtill leſs changeable—is the moſt religious and the moſt voluptuous of men.——

'*A woman whoſe ruling paſſion is not vanity, is ſuperior to any man of equal faculties.*——

'He, who reforms himſelf, has done more toward reforming the public than a crowd of noiſy, impotent patriots.——

'Love as if you could hate and might be hated;—a maxim of deteſted prudence in real friendſhip, the bane of all tenderneſs, the death of all familiarity. Conſider the fool who follows it as nothing inferior to him who at every bit of bread trembles at the thought of its being poiſoned.——'

Some are phyſiognomonical, as 118 and 328*; the concluſion, in the firſt inſtance, is diſputable; and in the ſecond, why a perſon's hating bread ſhould induce us to ſhun him, is incomprehenſible. The truth likewiſe of No. 315† might be called in queſtion.

Here and there, a little miſanthropy ſeems to diſcover itſelf; and the following will be deemed a fit companion for the well-known maxim of ROCHEFOUCAULT, *il y a quelque choſe dans les malheurs de nos meilleurs amis qui ne nous deplait pas.*

'You are not very good if you are not better than your beſt friends imagine you to be.——'

There are many, like the following, diſtinguiſhed by a great ſingularity and energy of expreſſion.

'There are more heroes than ſaints (heroes I call rulers over the minds and deſtinies of men); more ſaints than humane characters. Him, who humaniſes all that is within and around himſelf, adore: I know but of one ſuch by tradition.——

'He who laughed at you till he got to your door, flattered you as you opened it—felt the force of your argument whilſt he was with you—applauded when he roſe, and, after he went away, blaſts you—has the moſt indiſputable title to an archdukedom in hell.——

'Let the four-and-twenty elders in heaven riſe before him who, from motives of humanity, can totally ſuppreſs an arch, full-pointed, but offenſive *bon mot*.——

'I will take upon me to create a world to-morrow, if to-day I can give rectitude of heart to one petty-fogging attorney.——

'The creditor, whoſe appearance gladdens the heart of a debtor, may hold his head in ſunbeams, and his foot on ſtorms.——

'A great woman not imperious, a fair woman not vain, a woman of common talents not jealous, an accompliſhed woman, who ſcorns to ſhine—are four wonders, juſt great enough to be divided among the four quarters of the globe.——'

From theſe ſpecimens, many, no doubt, will be tempted to buy the book; and we venture to affirm, that whoever, after attentively ſtudying theſe Aphoriſms, is not excited to virtuous ſentiments, muſt have a ſtupid mind, or a bad heart.

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* 'Who writes an illegible hand, is commonly rapid, often impetuous, in his judgments.——

'Keep him at leaſt three paces diſtant who hates bread, muſic, and the laugh of a child.——'

† 'Him, who inceſſantly laughs in the ſtreet, you may commonly hear grumbling in his cloſet.

ART.

ART. X. *Diverſity.* A Poem. By Della Cruſca. 4to. 37 Pages. 2s. 6d. Bell. 1788.

ON the altar of Modern Poetry, Della Cruſca has preſented ſeveral elegant offerings, which have been graciouſly accepted by the Engliſh Muſe. He is certainly a very pleaſing writer of verſe; and if not entitled to the ſplendid praiſe of ſhining among his cotemporaries,

—— velut inter ignes
Luna minores,

he muſt, nevertheleſs, be allowed to poſſeſs thoſe talents which authoriſe a writer in enacting his own laws. Great geniuſes are to be conſidered as ſovereign princes, enjoying independent juriſdiction, and not to be ſhackled and reſtrained by the ordinances and decrees of each other. The creative mind is a law to itſelf, and ſhould be permitted to mark its own way, and direct its own courſe. A ſervile adherence to preſcribed rules, eſpecially in poetry, regardleſs of the circumſtances which gave riſe to them and the ends which they were to anſwer, is highly ridiculous, as well as inimical to improvement. In a multitude of inſtances, we ſhew our judgment by imitating the ancients; but imitation, even here, might be puſhed too far; and our extreme partiality for their writings induces us to regard the laws, which they appeared to obſerve, as nothing leſs than *abſolute*; and hence to enforce their obſervance in ſuch a manner as muſt damp genius and prevent originality of compoſition. We therefore are as unwilling as Della Cruſca (*alias* Mr. Merry) can be, to adopt Mr. Maſon's opinion of *the regularity of Lyric poetry conſtituting its merit*; and, further, we think with him that 'the uſe of the STROPHE, ANTISTROPHE, and EPODE, might do very well formerly at Athens and at Thebes, but having no analogy to our cuſtoms and manners, need ſurely never be introdueed; unleſs in ſome birth-day ſong, when the accompaniment of dancing might be the means of exhibiting in a fair point of view the activity and grace of the lovely MAIDS OF HONOUR'

Theſe, therefore, are diſcarded by him, and, in the poem before us, aſſuming a Pindaric privilege,

Numeriſque fertur
Lege ſolutis *.

Through the whole, we have accompanied him with pleaſure; and we venture to pronounce it, notwithſtanding ſome little faults, the production of a true poet.

Our readers muſt not conclude, either from the title or the motto, that DIVERSITY is a wild rhapſodical effuſion. It is a regu-

* The motto to this pamphlet.

larly

larly diverſified poem; in which POETRY (the 'vivifying Maid') is boldly ſketched, under the influence and direction of Genius.

With a deſcription of GENIUS the poem commences:

'Twas on a mountain's airy ſpire,
With eye that flaſh'd celeſtial fire,
That quench'd the dawn's expanding ray,
And pre-aſſumed the day,
Immortal GENIUS ſtood.
Anon, his ſapphire wings unfold
With ample ſpread, and ſtarr'd with beamy gold;
His looſe hair hover'd o'er the proſtrate flood,
And on each bounding billow threw
A quiv'ring ſhade of deeper blue.
Sudden he darts a light'ning ſmile,
And "bleſt (he cries) be BRITAIN's iſle,
"Dear proud Aſylum of my favour'd race!
"Where Contemplation joys to trace
"The claſſic feature, and the form of ſenſe,
"And hail the MUSE SUBLIME, and PATRIOT ELOQUENCE.
"Theſe are the plains that FANCY loves,
"O'er theſe white cliffs ſhe wanders free,
"And ſcatters in the floating gale,
"Her long array of fairy pageantry.
"While MELODY, in ſome far vale,
"Weaves on the air a length'ning line
"Of cadence ſoft, and ſwell divine;
"What time the maniac RAPTURE roves,
"His jet locks dripping with the vap'ry ſhow'r,
"That EVENING weeps upon each folded flow'r,
"As down the ſhad'wy hills her leſſ'ning ear
"Tracks the ſlow progreſs of her idol ſtar.
"Then here, in ſweet delirium will I ſtay,
"And meet on every blaſt a variegated lay."

In the above, *maniac* RAPTURE, and *jet* locks, may be objected to; but, on the whole, the lines are beautiful; as, likewiſe, is the ſucceeding deſcription of POETRY:

'Lured by the voice, from ſolemn glade
The vivifying Maid,
Extatic POETRY, was ſeen
To pace the upland green—
With many a curl luxuriant flowing,
Cheeks with light purpureal glowing,
While her long, unſettled gaze
That VARYING PASSION's force diſplays,
Fix'd on him ſhe moſt ador'd,
HER SACRED SOUL'S ETERNAL LORD.
Ha! as ſhe ſwept with wild'ring hand
Her charmed harp, o'er ſea and land
Fleet ZEPHYR bore each melting tone,
That MELANCHOLY thought her own.

That frolic PLEASURE ſmiled to hear,
And MADNESS welcomed with a tear:
While VALOUR, ruſhing at the ſound,
Daſh'd his burning eye-balls round,
And as far off his ſhield he hurl'd,
WITH NAKED BREAST DEFIED THE WORLD!'

Nor is the painting of the ſcenery inferior to that of the *Dramatis Perſonæ*.

'Scarce was the myſtic ſtrain begun,
When from his eaſtern tent, the SUN
Leapt forth in arms,
And rear'd his creſt ſublime,
THE PROTOTYPE OF TIME!
How lovely then were NATURE'S CHARMS!
Glitt'ring OCEAN never ending,
Ruby ROCKS, and FORESTS bending,
Bending to the lawns below,
Where countleſs flow'rets countleſs tints beſtow;
Wide LAKES their lucid mirrors ſpread,
Upon whoſe banks the white flocks fed,
And ſeem'd their ſilv'ry fleeces to adorn
With the laſt luſtre of the moon of morn.
'ART, alike tranſported ſtraying,
Was her rival pow'r diſplaying;
O'er the ſleek wave ſhe bade a NUM'ROUS SAIL
Stretch the fair canvas to the wafting gale;—
From ſhelving hills triumphant CITIES riſe,
And tow'rs and column'd domes uſurp the ſkies;—
Bade meadows ſmile with many a cultur'd bow'r,
And burſting fountains toſs the ſpangled ſhow'r.
Such was the ſcene when the rapt Maiden ſung,
Ah, who ſhall tell the muſic of her tongue!'

Hence the Muſe regularly proceeds to exhibit her various powers, under the inſpiration of Genius, in diverſified meaſures. We cannot, however, follow her through all her changes; but we muſt not forget to notice the elegant tribute which Della Cruſca pays to the memory of a deceaſed friend, with whoſe name he concludes his enumeration of the Engliſh Poets, and whom he not only laments as Milton does Lycidas, in verſe, but concerning whom he adds the following note:

'SIR JOHN HENRY MORE, Bart. who died in the year 1780, at about the age of twenty-five. His true poetical powers cannot be better proved than by the following lines, which he wrote to a Lady, a few months before his death, being then in an evident decay:

"If in that breaſt, ſo good, ſo pure,
Compaſſion ever lov'd to dwell,
Pity the ſorrows I endure,
The cauſe I muſt not—dare not tell.

The grief that on my quiet preys,
That rends my heart, that checks my tongue,

I fear

I fear will laſt me all my days,
But feel—it will not laſt me long."

The deſcription of *Affectation* has great merit; and there are ſome lines in it which Pope would have been glad to own; but we do not approve of Affectation being *maſculine*, nor of the following line:

'And then the witty wink, and he! he! he!'

Toward the end, we are obliged to adopt a reading of Peter Pindar's *(Pozzi* for *Piozzi)* to get rid of a redundant ſyllable; but theſe are ſpots which are ſo loſt in the light of the whole, that, perhaps, they will not be obſerved unleſs viewed through the ſmoaked glaſs of criticiſm.

ART. XI. *Mary, Queen of Scots*, a Tragedy; as performed at the Theatre Royal, Drury Lane. By the Honourable John St. John. 8vo. pp. 76. 1 s. 6 d. Debrett. 1789.

THE Prologue to this Tragedy concludes with theſe four lines:

'Too long hath virtue bluſh'd at Mary's name,
And juſtice ſlumber'd o'er her injur'd fame:
Truth to the heart at length ſhall force its way,
And reaſon juſtify the paſſions' ſway.'

The play exhibits an evident partiality to the character of Mary, yet never attempts to impeach the received hiſtory of the reign of Elizabeth; ſo that the expectation raiſed, is by no means ſatisfied: and indeed the Prologue and Epilogue, though, in point of writing, each has merit, both proceed on a falſe principle. Engliſh audiences have never been adverſe to hiſtorical dramas, nor impatient of a violation of the unities. Without thinking of Horace, they demand that the characters ſhall be ſuch as tradition has taught them to expect; and the ſucceſs of the piece reſts on the choice of the ſubject, and the manner in which it is treated.

The ſtory of Mary Queen of Scots is not new to our ſtage; and we will not ſcruple to pronounce that it has been more happily treated by Banks in his *Albion Queens* *, than by the author of the tragedy now before us. The incidents are more judiciouſly ſelected and arranged, the characters are delineated with more variety and ſpirit, and the language is, with all its faults, more warm and animated. Banks, it is true, often indulges himſelf in extravagant ſallies of rhyme and fuſtian; yet there are in his dialogue many happy ſpeeches, and many touches of true poetry. The conflicts of nature and politics in the breaſt of Elizabeth,

* He was author likewiſe of the well-known tragedy of *The Earl of Eſſex.*

the

the emotions of love and royalty in the boſom of Mary, as well as the affections of the Duke of Norfolk, together with the diſcovery of the conſpiracy of Babington, and the ſigning of the death warrant by Elizabeth, are ſo well imagined and executed, that we are tempted to believe that an able alteration of the play of Banks would produce a valuable addition to our dramatic catalogue.

The ſubject has engaged us in a compariſon between the rival efforts of Banks and the Hon. Mr. St. John; and that the reader may, in ſome meaſure, judge for himſelf, we will lay before him parallel ſcenes from each writer.

In the firſt Act of *The Albion Queens* the following ſpeeches compoſe part of the ſeries of dialogue between Elizabeth and the Duke of Norfolk:

" *Q. Eliz.* Nay, were you Duke of all your fancy'd world,
Your head as high as your aſpiring thoughts—
Confeſs 'tis frenzy, ſo go home and ſleep,
But take this caution, Sir, along with you—
Beware what pillow 'tis you reſt upon.
Nor. If to proclaim the innocence of her
Who has no liberty to do't herſelf,
Be ſuch a crime, take then this life and honours,
They're more your Majeſty's than his that wears 'em;
But while I live, I'll ſhout it to the ſkies,
Whilſt echo anſwers from this ball of earth,
Queen Mary's wrong'd, Queen Mary's innocent.
Q. Eliz. And muſt I endure all this?
Hence from my ſight be gone, be baniſh'd ever.
Nor. I will obey your anger, but alas!
You'll hear my meſſage firſt from the ſad Princeſs.
Q. Eliz. What ſaid ſhe?
Nor. Here is a letter from that guilty fair one;
She bid me thus preſent it on my knees.
Q. Eliz. Before I read it you may ſpeak, my Lord.
Nor. Mark but the ſuperſcription—is't not to
Her deareſt ſiſter Queen Elizabeth!
Q. Eliz. It is.
Nor. But had you ſeen her write it, with what love,
How with a ſigh ſhe perfum'd every word,
Fragrant as eaſtern winds, or garden breezes,
That ſteal the ſweets of roſes in their flights;
On every ſyllable ſhe rain'd down pearls,
And ſaid inſtead of gems, ſhe ſent you bleſſings;
For other princely treaſure ſhe had none.
Q. Eliz. Alas! what mean'ſt thou, Norfolk?
Nor. Then ſhe ſigh'd, and ſaid,
Go to the Queen, perhaps upon her throne,
Tell her, mine is an humble floor, my palace
An old dark tower, that threat'ning dares the ſky,
And ſeems at war with heaven to keep day out:

For

For eighteen years of winter, I ne'er ſaw
The graſs embroider'd o'er with icy ſpangles,
Nor trees majeſtic in their ſnowy robes;
Nor yet in ſummer, how the fields were clad,
And how ſoft Nature gently ſhifts the ſcene,
Her heavy veſtment to delightful green.

Q. Eliz. O Duke, enough, thy language ſtabs my ſoul.

Nor. No feather'd choriſter of chearful note,
Salutes my duſky gate to bring the morn,
But birds of frightful omen. Scriech owls, bats,
And ravens, ſuch as haunt old ruin'd caſtles,
Make no diſtinction here 'twixt ſun and moon,
But join their clattering wings with their loud creaks,
That ſing hoarſe midnight dirges all the hours.

Q. Eliz. O horror! Cecil, ſtop thy ears and mine.
Now cruel Morton, is ſhe guilty now?
She cannot be ambitious of my crown;
For though it be a glorious thing to light,
Yet like a glittering, gaudy ſnake it ſits,
Wreathing about a Prince's tortur'd brow:
And oh! it has a thouſand ſtings as fatal.
Thou haſt no more to ſay?

Nor. I found this mourning Excellence alone,
She was aſleep, not on a purple bed,
A gorgeous palat, but upon the floor,
Which a mean carpet clad, whereon ſhe ſat,
And on a homely couch did lean her head:
Two winking tapers at a diſtance ſtood;
For other light ne'er bleſs'd that diſmal place,
Which made the room look like ſome ſacred urn,
And ſhe, the ſad effigies of herſelf.

Q. Eliz. No more; alas! I cannot hear thee out—
Pray, riſe my Lord.

Nor. O! never till you have pity.
Her face and breaſt I might diſcover bare;
And looking nearer, I beheld how tears
Slid from the fountains of her ſcarce clos'd eyes,
And every breath ſhe fetch'd turned to a ſigh.

Q. Eliz. O! I am drown'd! I am melted all to pity.

Nor. Quickly ſhe wak'd, for grief ne'er reſted long,
And ſtarting at my ſight, ſhe bluſh'd and ſaid;
You find me full of woe, but know, my Lord,
'Tis not for liberty, nor crowns I weep,
But that your Queen thinks me her enemy.

Q. Eliz. My breaſt, like a full prophet, is o'er charg'd,
A ſea of pity rages to get out,
And muſt have way—Riſe *Norfolk*, run, haſte all,
Fly, with the wings of darting meteors, fly
Swift as the merciful decrees above
Are glided down the battlements of bliſs.
Quick, take your Queen's own chariot; take my love,
Dear as a ſiſter's, nay as a lover's heart,

And

And bring this mourning Goddeſs to me ſtraight;
Fetch me this warbling nightingale, who long
In vain has ſung, and flutter'd in her cage;
And lay the panting charmer in my breaſt;
This heart ſhall be her jaylor, and theſe arms her priſon,
And thou, kind Norfolk, ſee my will obey'd."

The correſpondent paſſages in *Mary, Queen of Scots,* compoſe part of two Scenes in the ſecond Act.

'*Enter* Norfolk.

Nor. I fear I'm come full late; tho' not the laſt
In love and duty to my gracious Queen.
Eliz. My Lord, we know your fame for loyalty;
For honour, juſtice, generoſity;
We think ourſelves have not been wanting yet,
In owning and rewarding your deſerts;
Nor can we doubt your faith and gratitude.
Nor. Forbid it Heaven that there ſhould be juſt cauſe!
Eliz. Norfolk, you are our firſt commiſſioner.—
Nor. As ſuch, I truſt I've not diſgrac'd my charge,
Or England's juſtice.—
Eliz. You are not accus'd;
Think not we wiſh for blind ſubſerviency
In th' exerciſe of ſuch a truſt; but ſay
Frankly, what colour wears this wondrous cauſe?
Nor. On Mary's ſide fair as her beauteous front.—
Eliz. How! to my face? [*aſide.*
My Lord, you never ſpeak
But from the heart; ſuch frankneſs pleaſes me,
And much becomes your family and name;
Which, in good truth, I wiſh were well ſecur'd
In the right line; your noble wife, my Lord,
Hath lately left us to lament her loſs;
You ſhould repair it: who wou'd not be proud
To boaſt of Norfolk's heart? Why not aſpire
To aſk a royal hand?—The Queen of Scots
Is not, I gueſs, diſpleaſing in your ſight.
Nor. Aſpire to gain the Queen of Scots? ſhall I,
So highly countenanced by your good grace,
Court one in bondage, fallen, and accus'd?
Eliz. Is, then, a diadem ſo ſmall a prize?
Nor. Pardon me, Madam, if I have no wiſh
To wed a priſoner.—Gods, when I reflect
On all the comforts I enjoy at home,
How can I wiſh to ſeek a land of ſtrife;
And purchaſe, at the price of wealth and eaſe,
A barren ſceptre and a fruitleſs crown!
Eliz. Then England boaſts a peer who ſcorns the match
Nor. Such are the gifts of bounteous Providence,
Such my condition in my native land,
That when ſurrounded by the numerous throng
Of my retainers, at my plenteous board,

Or

Or in the crouded field at country ſports,
I your liege ſubject, ſometimes rate myſelf
As high as many princes.—

Enter Daviſon.

Dav. Madam, I come
From the Earl of Leiceſter, who by illneſs ſeiz'd,
Deſpairs of life, yet frequently repeats
Your royal name, and ſeems as if he wiſh'd
T' impart ſome weighty matter.—
Eliz. Say I'll come. [*Exit* Dav.
[*Aſide.*] So Leiceſter has ſome ſecret to divulge
Upon his death-bed, tho' I truſt to Heav'n
He doth not yet upon his death-bed lie!—
[*Addreſſed to* Norfolk.] And on what pillow Norfolk lays his head,
Let him beware!— [*Exit* Eliz.

* * * *

Enter Norfolk, *throwing himſelf at* Elizabeth's *Feet.*

Nor. My Miſtreſs! Oh, my Queen!
Here let me, proſtrate on this ground, aſſert
My faith and loyalty!
Eliz. You may ariſe;
'Tis done already; honeſt Cecil prov'd
Your plots were not deſign'd againſt ourſelves.
Nor. Tho' juſtice is of right, yet he who feels
Not thankful for't, betrays a narrow mind,
Forgets the general pravity of man,
Nor prizes virtues for their rarity.
Eliz. Norfolk, attend! this caution now remains;
What falls from high ſhould deep impreſſion make;
Beware how you take part in Mary's cauſe!
Remember this forgiveneſs, and engage,
That henceforth you'll give over theſe attempts.
Nor. This act of juſtice claims my ſolemn vow.
Eliz. Cecil, attend us— [*Exit* Eliz.
Cecil. Norfolk, this eſcape
Should ſerve to warn you from this idle chace;
Now ſeek ſome other fair—take her to wife;
Fly not at game ſo high; the faulcon's ſafe
Who for the leſſer quarry ſcuds the plain,
But if he's ſtruck, tow'ring to chaſe the hern,
He falls to riſe no more— [*Exit* Cecil.
Nor. ſolus. So this wiſe man
Thus condeſcends to waſte his thoughts on me!
Advice is eaſier given than purſued.—
It is no trifling taſk to quit at once
All that makes life engaging, all I love!—
What have I promiſed? Heavens, I dread to think!
Yet it muſt be! for when did Norfolk e'er
Infringe his word? Nay, to his Queen, his kind
Indulgent Miſtreſs—What! for mercy ſue,
And break the fair conditions of the grant?

The

The very thought's a crime—Nature may change;
All creatures may their elements forſake;
The univerſe diſſolve and burſt its bonds;
Time may engender contrarieties,
And bring forth miracles—but none like this,
That I ſhould break my word—I'll to my love,
Lament our fate, and take my laſt farewell.'

Many of the ſcenes of this tragedy are not only irregular, but ſuperfluous: the ſtyle is a cold imitation of Shakeſpeare, the great model of the hiſtorical drama; which he has contrived, particularly in his two parts of Henry the Fourth, to enliven with humour, and to enrich with paſſion; giving at once the varieties of the theatre, and the truths of hiſtory; and bringing old times, old characters, and old chronicles, before delighted hearers and ſpectators. In contemplation of ſuch excellencies, we abſtain from any further examination of the tragedy of Mary Queen of Scots.

ART. XII. *Four Tracts.* I. *On the Principle of Religion,* as a Teſt of Divine Authority. II. *On the Principle of Redemption,* whether if premial, it is agreeable; or, if judicial, contrary to Divine Rectitude. III. *On the Angelical Meſſage to the Virgin Mary.* IV. *On the Reſurrection of the Body,* as inferred from that of Chriſt, and exemplified by ſcriptural Caſes. With a Diſcourſe on Humility. By Robert Holmes, B. D.* Profeſſor of Poetry in the Univerſity of Oxford, Rector of Stanton, and late Fellow of New College. 8vo. pp. 307. 5s. Boards. Rivingtons, &c. 1788.

WE have, in Nos. I. II. and III. of theſe tracts, an ingenious and candid defence of the doctrine of the church of England, reſpecting the nature and perſon, ſufferings and death of Chriſt. The profeſſed deſign of the firſt is, 'to fix the characteriſtical principle of religion, and to ſhew upon what preciſe view of the Divine Being it was at different times founded.' But the author has, evidently, a further intention, viz. to prove that repentance alone, is not ſufficient to obtain the forgiveneſs of ſin, or to give the ſinner any rational aſſurance of exemption from its penal effects; and that all other ſacrifices, the ſacrifices of Abel, of the patriarchs, and of the Jews, had a reference to, and were ſacramental repreſentations of the death of Chriſt, which alone was, in a ſtrict and proper ſenſe, 'an expiatory ſin-offering.' The general train of thought and reaſoning in this tract is, that, in conſequence of the fall, the principle of fear, *i. e.* dread of the divine diſpleaſure and apprehenſion of puniſhment, took poſſeſſion of the human mind, to the total excluſion of the principle of love, or confidence in the divine goodneſs and mercy; which latter principle, in the fallen ſtate of human nature, owes its

* Now, D. D.

firſt exiſtence to the promiſe contained in Gen. iii. 15. and, conſequently, was unknown in the Gentile world, and took place among the worſhippers of the true God, only in the degree in which that promiſe was believed and underſtood; that the divine purpoſe of reverſing the penal effects of the fall gradually opened and explained, by ſubſequent revelations, the inſtitution of ſacrifices, eſpecially thoſe of the Moſaic ritual, the prophecies reſpecting the Meſſiah, &c. till at length the death of Chriſt, the only proper ſacrifice for ſin, whoſe firſt and greateſt object it was to obtain the indemnity of the world from penal evils, accompliſhed that great revolution, which God, from the time of the promiſe to the completion, had been forwarding in many ways, but with one deſign; and reſtored the principle of love, to the excluſion of that of fear. In the courſe of this argument, it is ſuppoſed that ſacrifices were of divine inſtitution: it is farther preſumed, without the ſhadow of reaſon, that the faith which rendered Abel's ſacrifice more acceptable than that of Cain, was faith in the promiſe made to our firſt parents immediately after the fall, *that the ſeed of the woman ſhould bruiſe the ſerpent's head:* and at length, it is roundly aſſerted, p. 103, that 'there never was but one great object, which the known ſacrificial * terms of ſcripture ſtrictly and properly denoted, and to that object, accordingly, the apoſtles apply them in the manner they would have done, if there had been no patriarchal or legal ſacrifices to repreſent it.' That in conſequence of the fall, the principle of fear took place in the human breaſt, to the entire excluſion of love or confidence, Dr. H. infers from the ſentiments and practice of 'the diſciples of nature,' who, on all occaſions, expreſſed a dread of the anger of their deities; and whoſe ſacrifices and luſtrations were manifeſtly deſigned to avert their vengeance. Now that fear, or love and confidence, reſpecting the great moral Governor, ſhould take place in proportion as a conſciouſneſs of innocence, or ſenſe of guilt, prevails in the mind, appears to us a juſt and rational ſentiment. But *the diſciples of nature* knew nothing of the fall of Adam and its *ſuppoſed* conſequences: their ſenſe of guilt muſt have been altogether perſonal; and very little, we imagine, can be ſatisfactorily concluded, reſpecting the meaſures and maxims of the divine moral government, from their ſentiments or practice, who had ſuch obſcure and unſettled notions of a ſupreme Ruler, who aſcribed human imperfections and paſſions to the objects of their worſhip, and who looked on their deities as ſuperior to themſelves only in knowlege and power. And if the ſacrifices and ſervices of the Moſaic ritual had a typical, or, according to our author, ſacramental reference to the death of Chriſt, it appears to us unac-

* Dr. H. always writes, *ſacrificial*, inſtead of, *ſacrifical*.

countable

countable that no hint of such a reference should be given in the writings of Moses, that the Jews should always be ignorant of it, and that the author of the epistle to the Hebrews should be the only writer in the New Testament who has given any intimation of it. It is much more probable, that one or two expressions of that writer ought to be understood in a qualified sense.

The *second* of these tracts, as the author informs us, was occasioned by the republication of Mr. Balguy's Essay on Redemption. The design of it is to prove that the idea of Christ's sufferings being judicial and penal, is not irreconcilable with divine rectitude. His two great arguments are, that in a variety of instances, the innocent suffer, in consequence of the evil actions of others; and that there were such peculiar circumstances attending the consent of Jesus, as are sufficient to evince that 'whatever the sufferings and the purposes of undergoing them were, no injury was done or received, nor rectitude infringed.' In his illustration of the first argument, Dr. Holmes, like other writers on the same side of the question, confounds ideas which are totally distinct, *suffering* and *punishment*. That the innocent are frequently involved in the consequences of the bad actions of others, is notorious; and has been justly alleged as a strong natural argument in favour of the doctrine of a future state. But guilt is personal, appropriate, and intransferable: and nothing can, in our opinion, be more inconsistent with truth and justice, than to impute the guilt of one being to another, or to inflict punishment on the innocent. With regard to the peculiar circumstances attending the consent of Jesus, among other things, Dr. H. says, 'He concerted in heaven that plan of redemption, which he afterwards conducted on earth. The method and order to be pursued in the accomplishment of it, all the introductory means, all the intermediate and final parts of the scheme, were adjusted by his own counsel concurring with that of the Father, with whom, by unity of will and of love to mankind, he was a principal to his own appointment as Redeemer,' p. 160. And again, p. 162. 'Whatever he was to do when made flesh, or to endure, and for what purposes and to what effect, having been arranged and sanctioned by the Spirit of the Father and his own, it was the same wisdom, it was the same will, by which he acted in the form of God, and consented in the likeness of man.' What is this but to make Christ at once the Sender and the Sent, the Sovereign whose laws were broken, and the Sacrifice by which atonement was made for the breach of them, and the Being who inflicted, and who received punishment? And what must that doctrine be, which involves in it such a confusion of ideas and characters?

The third tract contains an explanation of the titles given to our Saviour, in the angelical message to the Virgin Mary, re-

corded Luke, i. 31, &c. and a reference to thoſe paſſages in the Jewiſh propheeies in which the Meſſiah is ſuppoſed to be pointed out under the ſame or ſimilar expreſſions. Little which is new, or worthy of particular attention, occurs in this tract. This interpretation is agreeable to what is generally called the *orthodox* ſyſtem; and, conſequently, partakes of its ſtrength and its weakneſs. But we cannot help remarking that Dr. H. muſt have been at a great loſs for a propheey reſpecting the birth of the Meſſiah, when he preſſed into the ſervice the expreſſion of Jeremiah, ch. xxxi. 22. *A woman ſhall compaſs a man.* At p. 201, we are told that the title, *only-begotten Son of God*, 'aſſerts a filial relation to God by a real and natural generation.'—What ideas can Dr. H. have under the expreſſion, *real and natural generation*, when applied to the Deity? In the ſame page he ſays, 'To the queſtion, 'Art thou then the Son of God?' he replied by an aſſertion that God was his Father, πατέρα ἴδιον.' This is not true. The words πατέρα ἴδιον occur only John, v. 18. and are the words, not of Jeſus, but of the evangeliſt. The queſtion is recorded Luke, xxii. 70. and the anſwer is, *Ye ſay that I am.*

In the fourth tract, the author profeſſes to prove the reſurrection of the body, from the reſurrection of Chriſt, and to exemplify it by ſcriptural caſes. The whole of his inference and reaſoning from the reſurrection of Chriſt, is contained in the following paragraph:

'The foregoing circumſtances, and any other that are commonly offered in ſupport of the Apoſtolical teſtimony that God raiſed up Chriſt from the dead, will alſo have ſome effect in confirming the great inference from his reſurrection, that he is 'the firſt fruits of them that ſleep.' For it is a violence to break the relation between them; "if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?"

The ſcriptural caſes alleged to exemplify the reſurrection of the body, are thoſe of Chriſt himſelf, of Lazarus, and of the ſaints who aroſe, and came out of their graves after Chriſt's reſurrection. Of theſe the firſt only is, in any degree appoſite. Lazarus, and *the ſaints*, were merely reſtored to a temporary exiſtence in the preſent ſtate, in which the bodily organs are equally neceſſary with the intellectual powers.

The greater part of this tract conſiſts of a few common arguments in ſupport of the credibility of the witneſſes of our Saviour's reſurrection, a ſuperficial reply to the objection againſt the reſurrection of the body, reſpecting identity, an argument, rather plauſible than ſolid, in its favour, from the mutual recognition which, there is reaſon to think, will take place in the future ſtate; and a few other particulars.

The

The diſcourſe on humility is a good practical ſermon on Gal. v. 26; but in which is nothing new or ſtriking to recommend it to public notice.

At the end of the volume, are notes on the four tracts, conſiſting of remarks and quotations, deſigned to illuſtrate and to corroborate the ſentiments and reaſoning contained in them. Both the tracts and the diſcourſe abound with abſtract terms and affected expreſſions. Of the latter, take the following inſtances. P. 4. '*an aſſignable operation upon the human mind*,' for a certain effect, or influence. P. 16. '*Aggravation of the divine hoſtility.*' P. 17. '*Love would decline to aſſociate with turbulence and diſtruſt.*' P. 53. '*The clear and forward light which fear of judgment will aſſume.*' P. 79. '*To animate human wearineſs.*' P. 189. '*Natal egreſſion.*' P. 214. '*And the inviſible Divinity did appear, veiled in the ſenſibleneſs of humanity.*' P. 256. '*He diſſuades a ſpirit of inſult.*'

To conclude: Though we are diſpoſed to allow Dr. Holmes a conſiderable degree of merit, with reſpect to ingenuity and candour, we cannot ſay much in commendation of his judgment or his reaſoning.

ART. XIII. *A View of the Importance of the Trade between Great Britain and Ruſſia.* By Anthony Brough. 8vo. 51 Pages. 1s. Robinſons. 1789.

MR. Brough expatiates, with great fluency, on the advantages of the trade with Ruſſia to Great-Britain. The following articles of import from Ruſſia, which he gives as the average quantities annually brought into this country, are conſidered by him as a text, and the importance of each article is ſeparately ſtated.

'1ſt. 82,420,000 pounds of iron—avoirdupoiſe.
2d. 3,168,000 pieces of deal—12 feet in length, and 1½ inches thick.
3d. 65,300,000 pounds of hemp.
4th. 28,400,000 pounds of flax.
5th. 41,624,000 pounds of tallow.
6th. To theſe we may add many other commodities, which contribute to the comforts of private life, and furniſh the moſt abundant materials, without which ſome of our manufactories could with great difficulty ſubſiſt.

'The 82,420,000 pounds of iron are employed in building houſes, in the conſtruction of every kind of wheel carriage, in the greateſt part of our domeſtic utenſils, in anchors for our large ſhips, and in many tons of iron work that are neceſſarily employed to the ſeveral parts of them.'

He thus proceeds, through the different articles. Under that of hemp, he obſerves, that 'one year's importation from Ruſſia is ſufficient to rig out three hundred and fifty men of war of the

firſt rate, or, of conſequence, many numerous fleets of merchant veſſels.'

He next conſiders the articles exported hence to Ruſſia; a liſt of which, in 1777, he tranſcribes from Coxe's Travels; but he relates the following as a ſpecimen of particulars:

'The dry ſalters import into their ſeveral harbours upwards of 100,000l. value of ſundry commodities annually; hardwaremen and jewellers 70,000l. Add to this about 12,000l. value in watches and clocks; 28,000l. value in furs; upwards of 80,000l. in more obſcure manufactures of Great-Britain, and 500,000 pounds of tin, with 2,680,000 pounds of lead from our own mines. But above all the woollen, and linen and cotton manufactures are enriched by this commerce.

'The Ruſſians buy of us annually upwards of 500,000 arſhines [the arſhine is 28 inches] of baize, calimancoes, camblets, and white cottons; 170,000 arſhines of ordinary and fine cloths, 200,000 arſhines of cotton, velvets, velverets, druggets, flannels, phlug, and ſhag, and 500,000 arſhines of ſhalloons and tabaurets.'

After having enumerated the other articles of exports, and commented on them at conſiderable length, he concludes with the following recapitulation:

'1ſt, We import from Ruſſia annually, a great quantity of iron, deals, hemp, maſts, flax, wrought and unwrought, [quere, what is wrought flax? Is it linen? If ſo, will this be reckoned beneficial for our manufactures?] tallow, pitch, tar, and other articles, to the value of upwards of 3,000,000l. ſterling.' Are none of theſe articles to be found elſewhere?

'2dly, We export to Ruſſia annually, a great variety of manufactures, to the value of at leaſt 1,000,000l. ſterling.

'3dly, We import and export theſe commodities in Britiſh bottoms, the freightage of which amounts to 450,000l.' Query, Is not this article included already under the two foregoing heads?

'4thly, The chief of theſe articles imported to us, are the neceſſary materials for ſhip-building.

'5thly, This trade keeps alive a fleet of 1,100 Britiſh ſhips, and employs no leſs than 22,000 Britiſh ſeamen; 22,000 ſeamen not enervated by the warmth of milder climates, but hardened by the cold and froſt of the Baltic.'

Query, How many months muſt theſe men be idle and the ſhips unemployed each winter, if they do not engage in ſome other trade? Are not twenty men for each veſſel above the average number? Are not the 1100 veſſels above enumerated the whole number which are cleared out *once* in a year from Ruſſia? And do not our veſſels uſually make two trips, and ſometimes three, to Ruſſia in *one* ſeaſon? How much ſhould be deducted from the ſtatement on account of theſe items?

'6thly, Moſt of our manufactories derive either ſome of their materials or their inſtruments from this trade.' Doubtleſs iron and wood are employed as inſtruments in every manufacture, and if *all* the wood and iron which we employ are Ruſſian, the poſition is juſt; otherwiſe it is not ſo.

'7thly,

'7thly, Government receives annually between 7 and 800,000l. duties, on the exports and imports of this trade.'

Will Mr. Brough be ſo obliging as to ſtate how much of theſe duties are merely *drawbacks*, all of which, though nominally money given, are, at the beſt, nothing; and for the moſt part, in conſequence of the frauds to which they give riſe, *leſs than nothing* to government? And after deducting theſe, ſpecify the neat amount of the duties ariſing from the Ruſſian commerce?

The reader will perceive that this is a popular, declamatory work, intended to magnify the importance of the Ruſſian trade as much as poſſible, and is by no means intended to give a *fair* view of it. Mr. Brough at length propoſes the following query, which we print as he has done:

'WHY DOES NOT THIS NATION RENEW THE SAID TREATY WITH RUSSIA?—We have renewed our treaties of commerce with Portugal; we have renewed our treaties of commerce with Spain; we have ſtipulated ſomething or other of a paltry commerce with America; and what is moſt wonderful, we have formed a laborious, dubious kind of commercial treaty with France—and nothing is ſaid about the trade to Ruſſia.'

We have always underſtood that, where two parties are concerned, ſhould *one* of them prove croſs, ignorant, and muliſh, it may be very difficult to come to an amicable and equitable adjuſtment of commercial affairs. By the author's own acknowlegement alſo, it ſeems that this queſtion ought firſt to be put to Ruſſia, for he ſays, 'how great ſoever they (the advantages of commerce) may have been to this (country), they have been ſtill greater to Ruſſia.'

'The Ruſſians will ever own, that in their commerce with Great Britain they have been treated with more juſtice, with more generoſity, and with fuller confidence by our merchants, than by the merchants of any other nation of Europe. We are not content barely to give them *long credit* for the money due to us, and to *pay them* the moment our money is due to them, but we even *lend* or *advance* them immenſe ſums at the beginning of every year; to enable them to travel into the interior parts of their country during winter, and to purchaſe there every ſpecies of commodity, which they afterwards bring down to their harbours in the ſpring or *ſummer*.

'It is owing to this cuſtom of advancing money to the Ruſſian merchants, many months before they deliver goods, that the trade to Ruſſia has been greatly encreaſed, and has circulated riches throughout her vaſt dominions.'

And is it neceſſary that England ſhould crouch and bend, and expreſs an over-ſolicitude for the continuance of ſuch a trade? Or is it not rather incumbent on Ruſſia ſo to do? A wiſe miniſter will be ready to treat every commercial propoſition with deference and attention. But it does not ſeem to be neceſſary that he ſhould *humbly ſolicit* permiſſion to pour his money into the lap of any potentate who chooſes to aſſume haughty airs of vain ſuperiority.

riority. There is no way ſo likely to bring ſome people to reaſon, as letting them feel their own weight a little. When that has produced its natural effect, let them be treated with equity and gentleneſs. Till then, ſurely it is beſt to leave them to themſelves.

ART. XIV. *Queries concerning the Conduct which England ſhould follow in Foreign Politics*, in the preſent State of Europe. Written in October 1788. By Sir John Dalrymple, Baronet, one of the Barons of Exchequer in Scotland. 8vo. pp. 86. 2s. 6d. Debrett. 1789.

THOUGH *Ruſſia* does not appear in the title-page of this pamphlet, it relates almoſt entirely to the commerce of that country with England; and Sir John purſues the ſame tract, though in a different manner, which Mr. Brough has followed in the foregoing pamphlet. As the ſame obſervations will apply to both works, when their general tendency is conſidered, we beſtowed more attention on Mr. Brough's pamphlet, that our obſervations on the preſent one might be curtailed.

After ſtating that, from St. Peterſburg alone, the number of Britiſh ſhips cleared out in one year was 542, each of which, on an average, was above 300 tons burthen, and that the value of their cargoes before put on board is near 2,700,000*l.* and near 3,700,000*l.* when landed, and that theſe are almoſt all *raw* materials, for the uſe of the manufacturers of Great Britain and Ireland, and conſequently, that the *ſhipping*, the *value*, and the *uſe*, are far greater than England ever enjoyed from her connection with the whole of America; &c. our public-ſpirited author proceeds to enumerate, in the way of queries, the great ſuperiority of the Ruſſian trade to this country over that of America; and concludes his firſt ſet of queries with the following general queſtion:

'From theſe premiſes, is it not the intereſt of England, for the ſake of Engliſh commerce, to court and foſter up Ruſſia as ſhe formerly did America, in order to get a new market in place of the old one ſhe has loſt; and to prevent the arts and advances of France to the Empreſs, in her preſent critical ſituation, from ſtealing that new market from England, as ſhe did the old one?'

Some perſons will, perhaps, think this rather an unlucky argument for the purpoſe for which it is adduced, as they will deny that England ever received an adequate return from America for her foſtering care; and others will deny that France has ſtolen from us the American trade.

In his ſecond ſet, Sir John endeavours to ſhew that, from the nature of the Baltic Sea, Ruſſia can never become a great maritime power, to be dreaded by England; but that America may become ſuch a dreaded power;—and thus concludes this ſet of queries:

'If

'If England, then, has a common political intereſt with Ruſſia, is it not the duty of the governors of England to look forward to futurity, and to make proviſion beforehand in the friendſhip of Ruſſia, againſt thoſe dangers which, ſooner or later, will fall on their country from America; in order that during war, the Baltic trade may be protected, and naval ſtores brought ſafely from Ruſſia to England, to enrich the one country, and defend the other?'

He then endeavours to ſhew, that it is much for the intereſt of England to ſupport Ruſſia in the preſent war, diſregarding the conduct of that country to us during the late war; and attempts to prove that, in promoting the armed neutrality, the Empreſs had no inimical intention toward Great Britain; and that, if ſhe had, it ought to be diſregarded by us.

He then tries to convince his readers, that it would tend to promote the intereſt of this kingdom, if the Emperor ſhould be encouraged to proceed in his career againſt the Turks; and enters into a wide diſquiſition concerning the *balance of power* in Europe. As the old balance of power, he ſays, is now changed, or entirely loſt, he propoſes that a new one ſhould be eſtabliſhed, by forming a grand alliance between England, Pruſſia, Denmark, Sweden, Ruſſia, the Emperor, and Holland, founded on the following principles:

'That the King of Pruſſia be hereditary King of Poland, with thoſe parts of Poland which lie to the weſt of the river Viſtula, together with Lodomeria and Galicia, gained lately by the Emperor from Poland: That the Kings of Denmark and Sweden be one of them hereditary Duke of Lithuania, and the other hereditary Duke of Courland, with Courland, Lithuania, and that part of Poland which lies to the eaſt of the Viſtula divided between them: That the free revenues of Courland be guaranteed by the alliance to the preſent Duke, with his palaces, if he chuſes to reſide in Courland; and the free revenues of Poland guaranteed by the alliance to the preſent King, with his palaces, if he chuſes to reſide in Poland: That the Emperor ſhould have the empire of the Danube; and in return for it, and for the ceſſion of Courland by the Empreſs of Ruſſia, ſhould give Podolia to the Empreſs, in order to make the river Neiſter a boundary between her on the one ſide, and the King of Pruſſia and him on the other: And give the Netherlands to the Prince of Orange, for the protection of Holland againſt France.'

The remaining part of the pamphlet is taken up in pointing out the various advantages that would reſult from ſuch an alliance as that which is here propoſed; in removing objections that might be ſtarted; and in providing alternatives in caſe of the refuſal of any of the parties to concur in the meaſure propoſed. Nor does Sir John, whoſe imagination is doubtleſs of a very active ſort, reſt here: he carries his views acroſs the Mediterranean, and ſuppoſing it might be eaſily poſſible for this grand alliance to get poſſeſſion of Egypt, he propoſes that the cuſtody of it ſhould be given to England; who ſhould then

open

open a trade through that country to the Red Sea, that ſhould not be confined to the allies alone—but be open to people of all nations.

Such are the general outlines of the pamphlet before us; and from this ſlight ſketch, our readers will perceive that Sir John Dalrymple has as little averſion to a bold project *now*, as he had at an earlier period of his life. Thoſe readers who delight in ſpeculations of this ſort will find amuſement in this pamphlet, not only from the general tenor of the project, but alſo from the particular circumſtances that occur as illuſtrations. We could not, however, help being in ſome meaſure ſurpriſed at the poſitive manner in which Sir John ſpeaks of the innumerable benefits to be derived from the uſe of double veſſels, on the conſtruction of one lately built by a very patriotic gentleman in Scotland; which, on trial, we have heard, was found not to anſwer the purpoſes expected from it; yet of this he ſpeaks as a matter not of doubt, but of the utmoſt certainty. Of carronades, likewiſe, he ſpeaks in terms of admiration, which, we fear, experience will not authoriſe. We mention theſe things only as a caution to young perſons into whoſe hands this pamphlet may fall, to guard againſt their being carried too far by it. In regard to ſome other particulars, we had alſo occaſion to ſuſpect, that the author's fondneſs for ſyſtem does not allow him to advert with much ſcrupulous attention to facts, when they ſtood in his way. *E. g.* he aſks, p. 13. 'Whether thoſe politicians muſt not have little remembrance of paſt events, who forget that Paul Jones lay *three weeks* within three miles of one of the capitals of Britain, when Britain had three hundred ſhips of war in her ſervice?' &c. On reading this, we were not able to recollect the circumſtance here alluded to. We know very well that this rover entered the Frith of Forth, and came up nearly within three miles perhaps of Leith; but inſtead of lying there *three weeks*, our recollection carried us to believe, that in *three days* after he had appeared there, a ſuperior fleet of Britiſh veſſels came into the place from which he had already departed; and, on conſulting the papers of the time, we found that we were right. This is poſſibly an error of the preſs.

Notwithſtanding any little inadvertencies, the pamphlet is written in the lively manner peculiar to Sir John Dalrymple, and will afford entertainment even to thoſe readers who ſhall differ in opinion from the author. From this tract may alſo be gleaned ſome uſeful articles of information, though we ſcarcely expect that many of his readers will concur, entirely, with the author, in his politics: but there cannot be a doubt, that it is the intereſt of Great Britain to keep on good terms with Ruſſia, if it be poſſible. Perhaps, the beſt way of doing that, is to act as a juſt, but as an *independent* power.

MONTHLY CATALOGUE,

For JUNE, 1789.

MEDICAL *and* CHIRURGICAL.

Art. 15. *A Treatiſe on Fevers*; wherein their Cauſes are exhibited in a new Point of View, &c. &c. 8vo. pp. 87. 1s. Scatcherd and Whitaker. 1788.

THIS author endeavours to vindicate the hypotheſis, that *all* infections and epidemical diſeaſes, eſpecially fevers, originate from inviſible animalculæ. Linné's Diſſertation *De Mundo inviſibile*, miſunderſtood, ſeems to have afforded hints for this little treatiſe.

Art. 16. *Obſervations on the Brunonian Practice of Phyſic, including a Reply to an anonymous Publication, reprobating the Uſe of Stimulants in Fevers.* By George Moſſman, M.D. 8vo. pp. 60. 1s. 6d. Law. 1788.

Dr. Moſſman here defends the Brunonian doctrine, and offers ſome remarks on a pamphlet, intitled, *Obſervations on the medical Practice of Dr. Brown.* See Rev. for July laſt, p. 89. The practice in fevers muſt be directed by the circumſtances and appearances; and the phyſician's judgment is ſeldom put to a more ſevere trial, than in the determination of the patient's diatheſis. Low fevers, in which all phyſicians preſcribe wine and cordials, in their beginning frequently put on ſuch appearances as are common to thoſe of the inflammatory kind, and the contrary: but when once it is clearly determined what the kind of fever is, the mode of treatment neceſſarily follows. Sterne's motto, Ταρασσει τους ανθρωπους ου τα πραγματα, αλλα τα περι των πραγματων δογματα, is remarkably applicable to the Brunonian controverſy.

Art. 17. *Advice to Gouty Perſons.* By Dr. Kentiſh, Gower-ſtreet, Bedford-ſquare. 8vo. pp. 100. 1s. 6d. Murray. 1789.

Dr. Kentiſh has quarrelled with the phyſicians; and, to widen the breach, he begins his pamphlet with the following ſentence; 'To detail the opinions of medical men on the generality of complaints, is at once an inſult to their profeſſion, and to common ſenſe. No abſurdity is too great for the creed of a phyſician. He who is orthodox in phyſic, muſt ſhut his ears to reaſon, and "liſten with credulity to the whiſpers of fancy, or the phantoms of imagination." And a little farther, it is added, 'The *medical mind* has been ſingularly attached to ſyſtems repugnant to truth, ſcience, and common ſenſe. Hipoocrates was the unintentional cauſe of this calamity. He ſeparated medicine from philoſophy, and ſent it *a-wandering* amongſt the fictions of imagination.'

After a few reflections of this ſort, Dr. K. delivers a philoſophical view of the cauſes of life, health, diſeaſe, and death, in ſixteen propoſitions. His theory is ſtrongly tinctured with the Brunonian doctrine; being founded on the opinion, that 'Life is an adventitious property of matter, requiring the action of certain exciting or capacitating powers to its maintenance and ſupport.'

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The hiſtory of the gout is next given, together with its cauſes;—and the reſult of this part of Dr. Kentiſh's inquiry is, that 'The removal, or cure, of a gouty paroxyſm, depends on the free uſe of the capacitating powers, and ſuch medicines as are calculated to remove direct or indirect debility.'

The third, or laſt part, contains practical remarks; and is ſubdivided into two ſections: one, on regimen, or the proper management of the capacitating powers; and the other, on medicine, or the uſe of particular remedies.

Art. 18. *An Account of Cures by Velno's Vegetable Syrup.* By Iſaac Swainſon. 12mo. pp. 155. 2s. ſewed. Ridgway. 1789.

We have here a number of caſes, in addition to thoſe publiſhed in Mr. Swainſon's former pamphlets *, confirming the efficacy of the ſyrup in diſorders deriving their origin or malignity from ſcorbutic impurities, or obſtructions in the lymphatic ſyſtem.—We daily hear great things of this medicine.

Art. 19. *A new compendious Syſtem on ſeveral Diſeaſes incident to Cattle,* wherein the Diſorders are orderly deſcribed, and the Symptoms of each Diſeaſe obviouſly laid down; together with a complete Number of Medicines for every Stage and Symptom thereof. There is alſo annexed, An Eſſay on the Diſeaſes incident to Calves, and their curative Indications. In the Courſe of this Work will be found ſeveral Obſervations on the Diſeaſes peculiar to Horſes, and their proper Method of Treatment. By Thomas Topham. 8vo. pp. 421. 6s. Boards. Scatcherd and Whitaker. 1788.

We are ſurpriſed that no perſon in this enlightened age has preſented the public with a ſcientific and practical treatiſe on the diſeaſes of cattle. Till ſuch a work appears, the preſent publication, with Bracken's and Bartlet's Farriery, may be, in ſome meaſure, uſeful to the public: but it muſt be remarked, that Mr. Topham (whatever may be his experience, and ſkill, as a cattle doctor) is a very indifferent writer.

Since writing the above, we have received Mr. Clark's Treatiſe on the Diſeaſes of Horſes; of which ſome account will be given in our next.

Art. 20. *An Account of the various Syſtems of Medicine, from the Days of Hippocrates to the preſent Time:* Collected from the beſt Latin, French, and Engliſh Authors, particularly from the Works of John Browne, M. D. By Francis Carter, M. D. 2 Vols. 8vo. Vol. I. pp. 200. Vol. II. pp. 239. 10s. 6d. ſewed. Murray. 1788.

From ſeeing theſe two ſmall volumes offered to the public at ſo large a price, we expected that their contents would be more valuable than uſual; but we were deceived. So far is the author from giving an account of *the various Syſtems,* &c. that he wholly omits ſeveral, touches but ſlightly on a few, and *fully explains* only one ſyſtem, viz. that of Dr. Brown.

Dr. Carter ſeems no leſs inclined to abuſe, than was his late friend, Dr. B.; but he abuſes with leſs art and leſs keenneſs.

* See Review, vol. lxxvi. p. 535.

We ſhall not enlarge on the numerous *errata* that appear in almoſt every page; they are partly typographical, but it is poſſible that many of them are errors of the writer. Thus, phœnomœna, occurs frequently, eſpecially at p. iv. and v. of vol. i.; *dizerned*, *neugatory*, *coalecing*, *Neephritis*, may be ſeen at p. 181. 224. 226. 229 of vol. ii. His ſtyle is remarkably uncouth; and a number of ſtrange words are introduced. *Expulſed* is uſed for expelled, p. 43. vol. i. and *perſpiratible*, in p. 119, for perſpirable; with many others of a ſimilar kind, beſide ſuch as are totally unintelligible, as *colicanodyne*, p. 220. vol. ii.

We ſhall conclude with *an humble hint* to the defenders of the Brunonian doctrine: A weak cauſe requires a ſtrong advocate; but we have not obſerved that any very powerful champion hath yet entered the liſts in favour of the opinions maintained by the late Dr. Brown.

LAW.

Art. 21. *Reports of Caſes argued and determined in the Court of Common Pleas*, in Michaelmas Term, 1788, and Hilary Term, 1789; in the 29th Year of George III. By Henry Blackſtone, Eſq; of the Middle Temple. Part II. Folio. 5s. ſewed. Whieldon.

To refer to what we ſaid, relative to the firſt Part, in our Review for April laſt, p. 360, may ſuffice for the preſent article.

TRADE.

Art. 22. *A Copy of the Charter of the Corporation of the Governor and Company of the Bank of England.* 8vo. 2s. 6d. Bell. 1788.

This is a handſome new edition of a valuable old publication, that has ſtood the teſt of repeated examinations, by accurate Reviewers, poſſeſſed of far more *ſubſtantial* qualifications than are often to be found at our board.

To the Charter are added the Bye-laws of the Company.

Art. 23. *Conſiderations on the Capital Stock of the Corporation of the Governor and Company of the Bank of England.* 8vo. 6d. Turner. 1788.

So far as the repreſentations of an anonymous writer on ſo important a ſubject may be liſtened to, the Bank of England is at this time in the moſt proſperous ſtate, on the moſt ſolid foundation. He boldly declares, that the Company are able to divide ten *per cent.* on their capital ſtock, with as much conveniency and propriety as they now divide ſeven: that future enlargements of their dividend do not depend on future profits; but that ample means for it are at this moment in poſſeſſion: that it is prudent to augment the dividend in a ſteady progreſſive manner; and that the proprietors may look for a farther advance of their dividend, at no very diſtant day.

EAST INDIES.

Art. 24. *An Enquiry into the Situation of the Eaſt India Company*, from Papers laid before the Houſe of Commons in the Year 1787 and 1788. By George Craufurd, Eſq. 4to. pp. 64. 3s. Debrett. 1789.

Although much has been written, of late, relative to the concerns of the Eaſt India Company, the ſubject ſeems not to be exhauſted.

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The accounts that have been laid before the public, are drawn up in ſuch an obſcure and ambiguous manner, as to give room for many diſputes and oppoſite concluſions, of which the partiſans of the two contending parties in parliament will, no doubt, avail themſelves, for their own particular purpoſes. Mr. Craufurd is inclined to ſupport the party which repreſent the intereſts of the Company as in a declining ſtate; and he controverts the juſtneſs of that account of the Company's affairs that was lately laid before the public, and ſupported as fair and authentic by the miniſterial party. The errors which he thinks he has detected, and the inferences which he draws from them, are very clearly ſtated in the following ſhort abſtract:

'As the truth of what I ſhall advance, will appear from the papers called for by the moſt active member of the Board of Controul, I cannot poſſibly be liable to contradiction on any point of conſequence; nor ſhall it be ſaid that I have in the leaſt heightened the picture of diſtreſs, by putting any one article, on which my own opinion decided, in a point of view leſs favourable than it is entitled to. Following then the ſame mode of ſtating the Company's account, article by article, as the Directors did in 1783, to which no perſon of candour can object, I ſhall *incontrovertibly* prove, *Firſt*, That the Company's debts are, at preſent, 5,544,363 *l.* 6 *s.* ſterling more than ſtated to have been at that period; *Secondly*, That their effects in Europe and India are 2,301,638 *l.* ſterling leſs; and *Laſtly*, That the Company is conſequently deficient 3,877,520 *l.* 6 *s.* ſterling (in place of having a ſurplus of 3,968,481 *l.* ſterling as formerly ſtated), and ſubject, at the ſame time, to ſeveral deductions from their ſuppoſed effects, which would juſtify a much more unfavourable ſtatement.'

We cannot follow this intelligent writer in his elaborate reſearches; but it is eaſy to foreſee, that from the manner in which theſe accounts (and every other document of the ſame nature which we have ſeen) have been ſtated, there is abundant room for argument; ſo that it is not to be ſuppoſed that Mr. C.'s concluſions will be admitted as *incontrovertible* by his opponents—though *we* ſee no important objections to them. The pamphlet is written in a liberal ſtyle,—entirely free from acrimony and party abuſe.

Art. 25. *A Letter to the Right Hon. Charles James Fox*, on the extraneous Matter contained in Mr. Burke's Speeches in Weſtminſter Hall. To which is added, Mr. Burke's Letter to Mr. Montague, with Obſervations. By Major John Scott. Second Edition. 8vo. pp. 136. 3 *s.* Stockdale. 1789.

Major Scott's various compoſitions in defence of Mr. Haſtings have, very deſervedly, obtained ſo much credit with the public, that barely to mention the title of any production of his on this ſubject, may now, perhaps, be deemed ſufficient for the information of our readers. We ſhall, therefore, only add, that the preſent publication is ſtrong in evidence and argument; and reflects a ſevere cenſure on the conduct of thoſe who have charged Mr. H. with acts of cruelty and oppreſſion which, according to the tract before us, were never committed in the ſmalleſt degree.

ART

ART CULINARY.

Art. 26. *The Lady's Complete Guide*; or Cookery and Confectionary in all their Branches. To which is added, The Complete Brewer; alſo, The Family Phyſician, &c. &c. By Mrs. Mary Cole, Cook to the Right Hon. the Earl of Drogheda. 8vo. 6s. Boards. Kearſley. 1789.

Art. 27. *Cookery and Paſtry*. As taught and practiſed by Mrs. Maciver, Teacher of thoſe Arts in Edinburgh. 12mo. 2s. 6d. bound. Elliot and Co. 1787.

It is cruel to tantalize us with books of this kind. We can only lick our lips, and put them aſide.

EDUCATION, &c.

Art. 28. *Petite Encyclopédie des Jeunes Gens: ou Definition abrégée des Notions relatives aux Arts et aux Sciences, à l'Aſtronomie, au Blaſon, à la Chronologie, à la Geographie, &c. &c. tout rangé ſuivant l'Ordre Alphabétique; avec Figures. Par N. Wanoſtrecht.* 12mo. pp. 342. 5s. bound. Booſey. 1788.

Young perſons, while they are learning French, may, by the help of this miniature-dictionary of arts and ſciences, gather much uſeful information. Many of the articles are indeed ſcarcely dwelt on ſufficiently to give the learner the firſt leading ideas; but others are more fully treated, particularly, geography, chronology, heraldry, mythology, and the explanation of emblematical figures. The plates, though not elegant, are well adapted for uſe.

Art. 29. *A New Grammar to teach French to Engliſhmen.* By Dom. Blondin, Profeſſor of Divinity at the Fuillans, Paris, Interpreter to the King, and Member of the Royal Society of Agriculture at Soiſſons. 12mo. pp. 136. 2s. ſewed. Bell. 1788.

Though this grammar is too conciſe to be a complete introduction to the knowlege of the French language, as far as it proceeds, it is correct and well arranged. It is chiefly valuable for the accurate precepts and tables which it contains, reſpecting pronunciation.

BIOGRAPHY and MEMOIRS.

Art. 30. *The intereſting Narrative of the Life of Olaudah Equiano, or Guſtavus Vaſſa, the African; written by himſelf.* 12mo. 2 Vols. about 260 Pages each. 7s. ſewed. Printed for the Author; and ſold by Johnſon, &c. 1789.

We entertain no doubt of the general authenticity of this very intelligent African's intereſting ſtory; though it is not improbable that ſome Engliſh writer has aſſiſted him in the compilement, or, at leaſt, the correction of his book: for it is ſufficiently well written. The narrative wears an honeſt face: and we have conceived a good opinion of the man, from the artleſs manner in which he has detailed the variety of adventures and viciſſitudes which have fallen to his lot. His publication appears very ſeaſonably, at a time when negroe-ſlavery is the ſubject of public inveſtigation; and it ſeems calculated to increaſe the odium that hath been excited againſt the Weſt-India planters, on account of the cruelties that ſome of them are ſaid to

have exerciſed on their ſlaves; many inſtances of which are here detailed.

The ſable author of theſe volumes appears to be a very ſenſible man; and he is, ſurely, not the leſs worthy of credit from being a convert to Chriſtianity. He is a Methodiſt; and has filled many pages, toward the end of his work, with accounts of his dreams, viſions, and divine impulſes; but all this, ſuppoſing him to have been under any deluſive influence, only ſerves to convince us that he is guided by principle; and that he is not one of thoſe poor converts who, having undergone the ceremony of baptiſm, have remained content with that portion, only, of the Chriſtian Religion: inſtances of which are ſaid to be almoſt innumerable in America, and the Weſt-Indies. Guſtavus Vaſſa appears to poſſeſs a very different character; and, therefore, we heartily wiſh ſucceſs to his publication, which we are glad to ſee has been encouraged by a very reſpectable ſubſcription.

NOVELS.

Art. 31. *Eleonora*, in a Series of Letters; written by a Female Inhabitant of Leeds in Yorkſhire (Mrs. Gomerſall). 12mo. 2 Vols. 6s. ſewed. Walter, Piccadilly. 1789.

Theſe volumes are rendered intereſting by a great variety of natural incidents, and are enlivened by an eaſy and often humourous delineation of characters. The former are indeed ſuch as often happen in life; and the latter are chiefly taken from the middle or the lower claſſes of ſociety; but the general effect is pleaſing, and the writer certainly poſſeſſes a vein of comic humour. Her account of a Yorkſhire courtſhip is particularly happy. In deſcribing low characters, Mrs. Gomerſall introduces rather too much of their coarſe and ungrammatical dialect. A few words of this ſort may be endured; but Mrs. M'Gregor's *vulgariſms* are repeated till they become diſguſtful.

Art. 32. *The Spectre.* 2 Vols. 12mo. About 180 Pages each. 6s. Boards. Stockdale. 1789.

If this book be regarded as a Novel, it has little merit, for the incidents are few and unnatural: if it be conſidered as a ſeries of letters on various topics, it deſerves commendation. The writer has contrived to weave into his narrative a deſcription of the modern ſtate of the Grecian Iſlands—a critique on Elfrida—a *review* of the novel called *Emmeline*—a dialogue on duelling—a compariſon of the advantages and diſadvantages of private and public education—a philippic againſt the cuſtom of powdering the hair—and two or three pleaſing poems, beſide many moral reflections. The whole is written elegantly, and will afford conſiderable amuſement.

POETRY *and* DRAMATIC.

Art. 33. *Remarks on ſome of Shakeſpear's Characters.* By the Author of *Obſervations on Modern Gardening* *. 8vo. pp. 82. 2s. ſewed. Payne.

A preliminary advertiſement informs us, that theſe remarks proceeded from the author of the "Obſervations on Modern Gar-

* See Rev. vol. xliv. p. 345.

dening

dening [Mr. Wheatley], who intended to have gone through eight or ten of the principal characters of Shakeſpeare in the ſame manner.' Were this the only misfortune reſulting from his death in 1772, the loſs were not much to be regretted; for theſe remarks contain, in our opinion, more labour and ingenuity, than novelty or ſolidity. It is not true, as is aſſerted in the introduction by the author, that any eminent critics, ancient or modern, conſidered the *manners* as leſs eſſential to the drama, than the *fable*; nor does it require ſuch an inveſtigation and analyſis of the two ſeveral plays, as prevails in the remarker, to diſcriminate the leading features that diſtinguiſh Richard from Macbeth; though they each made their way to a throne by murder, ſupported it by cruelty and tyranny, and loſt it by death in battle.

Art. 34. *Macbeth reconſidered.* An Eſſay, intended as an Anſwer to Part of the Remarks on ſome of the Characters of Shakeſpeare. 8vo. 1s. pp. 36. Egerton.

In this anſwer to part of the above remarks, the commentator is worthy of his predeceſſor; and argues with equal labour and addreſs, and with almoſt an equal number of quotations, that Shakeſpeare did not mean, in Macbeth, to give an example of *cowardice*; a diſcovery which he has ſubmitted, with great reſpect, to Mr. Malone, and proved, moſt incontrovertibly, that two and two make four.

Art. 35. *Peter Pindar's Penitence.* A miſcellaneous and burleſque Poem. By Pindaromaſtix. 4to. 2s. 6d. Robinſons. 1789.

This perſevering antagoniſt of Pindar's, may be conſidered as his ſhadow, or, rather, as his louſe, living upon him, and ſticking as cloſe to him as his ſhirt, or cloſer. This ſhadow, or this creeper, which you pleaſe, gentle reader, ſuppoſes Peter to have been lately haunted by diſmal dreams, and a tormenting conſcience; in conſequence of which he repents of his abuſe of the K***, Sir Joſeph, and Mr. Weſt; and reſolves to quit, at once, the wicked rhyming trade. Accompanied by his Peggy, whom we are to conſider as his favourite female friend, and who makes a great figure in this poem, he propoſes to retire to Falmouth, or the Land's End—there to paſs the remainder of his days in penitence for paſt offences.

This thought, ſuch as it is, the bard has embelliſhed with wondrous *wit* and *humour*, through upwards of fifty pages. We ſhake our heads now and then at his jocularities,—but he never, like Peter, makes us *ſhake* our ſides.

Art. 36. *Retort Smart upon Peter Pindar's Epiſtle to a falling Miniſter**. With Peter's Palinody and Petition to a ſtanding Miniſter. A pelting Poem. By Pindaromaſtix. 4to. pp. 24. 1s. 6d. Robinſons.

In this dull poem, as in the preceding piece, P. P. is conſigned over to *repentance*. He begs pardon of Mr. Pitt, and requeſts, as the recruiting ſerjeant ſays, to be taken "into preſent pay and good quarters."—*Something too much of this*, Pindaromaſtix! *Too much*, indeed! many may think, for human patience, even that of a *Reviewer*, to bear!—But the worſt we wiſh thee, is, that thou wouldſt

* See Rev. for February laſt, Art. 62. of the Catalogue.

give up thy unavailing ſtruggle with the Corniſh Hero.—Quit the ſtage; and then, as the Dunciad has it, mayſt thou,

" ——— at laſt, be bleſt
In Shadwell's boſom with eternal reſt!"

Art. 37. *The Viſion.* A Poem, on the Reſtoration of his Majeſty's Health. 4to. pp. 18. 1s. Johnſon. 1789.

There are many uncommon ſtrokes of *genius* in this poem, and ſome extraordinary ſingularities of expreſſion: ſuch, for inſtance, as the following, extracted from the ſoliloquy uttered by Death, while he is meditating to hurl the laſt fatal dart at the King:

" —— by ſlaying him, millions I ſlay
With living deaths, *unhappyſying* them
Of all the joys from his protection reap'd—"

We do not wiſh to *unhappify* the author by any farther notice of this production.

Art. 38. *The Farm-houſe.* A Comedy in three Acts. As altered by J. P. Kemble, and firſt acted at the Theatre-Royal, Drury-lane, May 1, 1789. 8vo. 1s. Debrett.

The Country Laſſes, or the *Cuſtom of the Manor*, a comedy, written about ſeventy years ago, by Charles Johnſon (author of ſeveral other dramatic performances), has given birth to ſeveral *alterations* and *imitations*. Kenrick transformed it into an opera*; and now Mr. Kemble has, with no bad effect, cut it down to a piece of three acts; but, ſhould he not have mentioned the fountain into which he dipped his pitcher, on this occaſion?

Art. 39. *The Female Parliament*, &c. By Theophilus Swift, Eſq. 4to. 2s. pp. 27. Debrett. 1789.

In theſe ambling, tit-up-ing verſes, many of which run ſmoothly and prettily enough, the author ſings to the praiſe and glory of female beauty! Such productions generally remind us of the Iriſh paſtoral ballad, which thus begins:

" Dev'l burn 'em—theſe wits are jack-aſſes!
Tumble down their vile books from my ſhelves!
They goddeſſes make of their laſſes,
And ſimpletons make of themſelves.
Away with their nonſenſe, away†!——"

The author poſſeſſes a wildneſs of imagination which frequently produces flaſhes of poetry that, like the coruſcations of the Aurora Borealis, are reducible to no regularity or order. But what does he mean by the

' —odours of velvet embalming the gale?'

Try, ſagacious reader, what thou can'ſt make of it: *our* efforts have been fruitleſs.

Art. 40. *Ode* to HOPE. 4to. 1s. pp. 14. Edinburgh printed, and ſold by Elliot and Kay, London. 1789.

The anonymous author ſeems to feel his ſubject; his ideas are warm, and his expreſſion is often truly poetic; but his diction is ſometimes in-

* See Rev. vol. lix. p. 468.

† See a character of this humourous performance, Rev. vol. I. p. 484.

correct

correct and uncouth, (no uncommon case in ode-writing!) and his rhymes are, in one or two instances, intolerably faulty.—The chief design of the ode appears to be, though somewhat obscurely, and rather obliquely, to point out to *Britannia* the room for *Hope*, in the Prince of Wales, had his Majesty not recovered from his late alarming indisposition.

Art. 41. *Ode* on his Majesty's Recovery. By the Author of Sympathy and Humanity. 4to. pp. 7. 1s. Walter, Picadilly. 1789.

We have already, in a late Review, hinted our opinion, that on a subject of this kind, great excellence cannot be expected, even from the Muse's best exertions. A luxurious display of FANCY would seem too artificial; and all that NATURE would dictate, on such a topic, might be most happily expressed with brevity and simplicity.

Mr. Pratt's poetic talents are so well known, that to enlarge on them, on this occasion, would be superfluous. There is nothing in this Ode that will diminish the reputation which he has already acquired, unless it be the following lines: and these we leave to the comments of the reader.

'We know 'tis GOD, the LIVING GOD that giveth
To our pray'rs a Parent King;
We know, we know, that "OUR REDEEMER liveth,"
To HIM—the Mighty ONE we sing!'

Art. 42. *Subjects for Painters.* By Peter Pindar, Esq. 4to. pp. 105. 3s. 6d. sewed. Kearsley. 1789.

Our poetic Momus goes on teizing the Academicians, and his other old friends, Sir Joseph Banks, the King, &c.; but his enmity to Mr. West seems to be most implacable. What can this celebrated artist have done to provoke him to such eternal hostility? We never heard that he had painted Squire Pindar's picture. By the way, may not Mr. West, if he seeks revenge, seize this hint, and *do it*: taking some old sign of the Saracen's head for his original,

"Staring, tremendous, with a threat'ning eye,
Like some fierce tyrant, &c."

The subjects here proposed are, some of them, well displayed, in the present exhibition; and most of them well imagined. Among the groupe, we could not help distinguishing, and smiling at, a great 'Law Chief,' *swearing his prayers*, on the late thanksgiving-day at St. Paul's:

'The Devil behind him pleas'd and grinning,
Patting the angry lawyer on the shoulder,
Declaring nought was ever bolder,
Admiring such a novel mode of sinning.'

The rest of the subjects are, chiefly (beside those above alluded to), the D. of R——d, the Lord Ch—n, the late K. of Spain, Old Nick, the Duchess of Devonshire [a truly elegant compliment], the Lords of the Bedchamber, &c. &c. Beside these characters, several pleasant stories are introduced, with Peter's usual felicity and success.

MISCELLANEOUS.

Art. 43. *The Reflector.* A Selection of Eſſays on various Subjects of common Life. From original Papers. Illuſtrated with entertaining Anecdotes. 12mo. 2 Vols. pp. 216 each. 5s. ſewed. Lane. 1788.

Theſe eſſays are ſaid to have been written in a country town, by a plain man, for the peruſal of plain readers. Steele and Addiſon, it is obſerved, firſt brought philoſophy from ſchools and colleges, to the dreſſing-room and parlour; and that this author has wooed her to take a trip with him to the farm-houſe and cottage. This diſtinction of places, for which the reſpective writers are thought to be beſt adapted, is not however very perceptible; no liberal compoſitions will be read with profit or pleaſure by perſons whoſe minds are too contracted by ignorance to comprehend common ſenſe on paper; but above that level, we do not ſee what ſhould withhold the Tatler, Spectator, or Guardian, from entering a farm-houſe, or this Reflector, from the parlour. They all treat of familiar ſubjects, though the latter is more of a preceptive nature, eſpecially on the ſubjects of love and marriage. On theſe points indeed the author's counſels are ſo very *prudent*, that were they likely to be generally attended to, we ſhould not heſitate to deem this, and all works of a ſimilar complexion, injurious to ſociety. The propriety of matrimonial connexions may be ſafely left to the private friends on both ſides, who are ſeldom inattentive, and whoſe counſels have the merit of applying to particular caſes; but in a general view, were only the rich, the beautiful, the wiſe, and the well-diſpoſed, to be united together, what is to become of all the reſt? Muſt the other claſſes be left to ruin each other, or be conſigned to hopeleſs celibacy and deſpair? Fortunately, nature takes better care of us, than we can take of ourſelves; by croſs mixtures, all are accommodated; adverſe circumſtances on either ſide are meliorated, while even the moſt cautious marriages are not diſtinguiſhed by ſuperior degrees of conjugal felicity.

The writer of theſe amuſing and inſtructive papers is becomingly modeſt in his literary pretenſions.

'Yet ſurely (he adds) it is no ſuch very great ſin, for a man of confined talents to lay ſome of his thoughts and obſervations before the public. The world, even the literary world, is perhaps under greater obligations to little nameleſs writers, than is generally imagined. The uninformed mind may ſtumble on important remarks or a happy thought. Virgil is ſaid to have found jewels on the dunghill of Ennius; and even the man of erudition may diſcover ſomething worth his peruſal in the moſt ordinary ſcribbler.'

Whatever truth there may be in this apology, we imagine the author does not mean to recommend dunghills for the ſearch of jewels; for if he does, we, whoſe hard fate it is to be too often raking among them, can ſeriouſly aſſure him, the labour is as unprofitable as it is diſagreeable. The *Reflector* is not, however, conſidered as the production of the moſt ordinary ſcribbler; his ſentiments are generally juſt; but he is unequal, and does not uniformly ſupport the eaſy dignity that characterizes our moſt celebrated eſſayiſts.

Art. 44. *Thoughts on the diſtinct Provinces of Revelation and Philoſophy:* propoſed to the candid Conſideration of young Students in Divinity of both Univerſities, and other Seminaries of Learning. 4to. pp. 80. 2s. Faulder. 1788.

It is impoſſible that we ſhould more *fully* (we will not ſay *accurately*) expreſs our idea of this pompous declamation in favour of an eternal divorce between reaſon and religion, philoſophy and revelation—[the writer of which 'looks down upon all the ſages of antiquity and heatheniſm with pity and contempt,' and 'dreads the thought of venturing ſomething more eſtimable than his neck in a philoſophical balloon!]—than in his own words:

'We are equally ſurpriſed and entertained, to ſee what *pompous nothings* are iſſued from the preſs, *occaſionally, into* the public attention, which, when they are critically diſſected, have no other recommendation but *great, ſwelling words of vanity.* That is abſolutely their ſum total; a mere *caput mortuum!* Who can read them without recollecting what is ſo frequently repeated, *parturiunt montes, naſcetur* [the author, *ſuo periculo*, writes, *naſcitur*] *ridiculus mus.*'

Art. 45. *Liberal Strictures on Freedom and Slavery.* 4to. pp. 51. 2s. 6d. Cadell, &c. 1789.

The writer of theſe ſtrictures, ſtrangely miſnamed *liberal*, appears much better qualified to declaim in the Tabernacle on the bondage of Satan, than to diſcuſs, with intelligence and information, the great moral and political queſtion concerning the abolition of ſlavery. Whatever zeal he may have for *ſpiritual* liberty, on the ſubjects of *civil* and *literary* liberty, his ideas appear to be narrow and confuſed. For while he is haranguing in favour of freedom, he deplores the *jumble* of incoherent and diſtracting ſentiments which the wild imaginations of men have *ſpawned*, under the very *ſpecious* though *inſinuating* pretence of liberty of conſcience;—humbly aſks, whether the preſent mode in which *certain literary journals* are conducted, is *a part* of the liberty of the preſs; and grievouſly complains, like one whoſe ſtripes are yet green, of the diſcipline which is adminiſtered in the ſchool of criticiſm. To the ſubjects of wholeſome diſcipline it will always 'ſeem a little hard,' to ſuffer caſtigation; but will the public think the worſe of thoſe by whom it is adminiſtered?

Both theſe pamphlets are the productions of the author of *A true Eſtimate*, &c. and *Characteriſtics of Public Spirit*, &c. See Rev. vol. lxxix. p. 560.

Art. 46. *Eſſays on important Subjects.* By Daniel Turner, M. A. 2 Vols. about 250 Pages in each Vol. 12mo. 6s. ſewed. Buckland. 1787.

The firſt principle of theſe eſſays ſeems to be, that we are indebted for all our knowlege of religious ſubjects to revelation. The author expreſsly aſſerts, 'that reaſon can be of no effectual uſe in religion without that divine illumination which the Father of lights communicates through his Son;' and though he acknowleges the belief of the exiſtence of God to be a neceſſary preliminary to the belief of miracles, yet he derives even this firſt principle of religion from revelation, and owns that 'he cannot ſee how any one could convince himſelf that there is a God, the firſt cauſe of all things, without ſome farther

aſſiſtance than what mere nature affords.' This is ſurely ſaying, in other words, that our belief in God depends on revelation; and that our faith in divine revelation depends on our belief in God; that is, as the logicians ſay, reaſoning in a circle. And this, we apprehend, all thoſe writers do, who, in their zeal for revelation, deny the ſufficiency of reaſon to diſcover the firſt principles of natural religion. This notion of referring every thing in religion to immediate divine illumination, is unqueſtionably the hinge of all enthuſiaſm; and the common point, from which myſtics, in all ages, whatever different routes they may have afterward taken, at firſt ſet out. Mr. Turner's ſtyle is eaſy and correct; and allowing him his *data*, he reaſons clearly: but we cannot ſee how theſe can be admitted, without overturning all religion, natural and revealed.

The ſubjects treated in theſe eſſays are, *The origin of our idea of God*; *The Moſaic account of the creation*; *The nature of religion*; *Miracles*; *A ſeparate ſtate*; and *The double ſenſe of prophecies.*

Art. 47. *A ſhort Letter to Col. Lenox*, on his Conduct towards the Duke of York. By an Officer of the Army. 8vo. pp. 28. 1s. Kearſley. 1789.

The letter-writer takes great liberties with Col. L.'s character and conduct; and to prove, beyond all poſſibility of doubt, that he was totally wrong in preſuming to *call out* a prince of the blood, he abuſes Col. L.'s family and kindred-connexions. Such arguments are, certainly, *irrefragable.*

POLITICAL.

Art. 48. *An Addreſs to his Majeſty, on his happy Recovery*: with a ſhort Review of his Reign: Some Remarks on the late Proceſſion to St. Paul's, and the reported Voyage to Hanover; with the Characters of a *pious King*, a *Patriot Prince*, and *an imperious Miniſter.* 8vo. pp. 62. 2s. Kearſley. 1789.

We read in a certain obſolete hiſtory, that, on a certain day, when the ſons of God came to preſent themſelves before the Lord, Satan, who had been prowling about the earth with a moſt malicious intention, intruded himſelf among them: Our readers will be at no loſs to make the application. The author of this pamphlet (who was aſhamed to affix his name to it), fearing that the cup of joy, which Providence had put into our hands, might be too luſcious, was willing to daſh it with wormwood and gall.

In this addreſs we have a few truths greatly diſtorted; and numberleſs falſehoods dreſſed up in language calculated to faſcinate and miſlead the minds of his Majeſty's good ſubjects.

Art. 49. *An impartial Report of all the Proceedings in Parliament, on the late important Subject, of a Regency.* Comprehending a more accurate, ample, and unbiaſſed Statement than any hitherto publiſhed; with correct Liſts of the Diviſions, and the Proteſts of the Lords: and a conciſe Narrative of the Circumſtances attending his Majeſty's Indiſpoſition. 8vo. 10s. 6d. Boards. pp. 620; beſide an Appendix of 48. Bew. 1789.

The editor of this valuable collection obſerves, in his introduction, that he has, for obvious reaſons, avoided 'to riſk any opinion' on circumſtances,

cumſtances, &c. confining himſelf 'to a plain and ſimple narration of the occurrences, and as faithful a report of the parliamentary debates, on the occaſion, as could be collected:' hoping, and 'confidently preſuming, that nothing of moment has been omitted.' —— The judicious and impartial reader will not value this compilement the leſs, for the editor's abſtemiouſneſs, in the reſpect here mentioned.

The Appendix contains copies of Mr. Pitt's Letter to the Prince of Wales, with his Royal Highneſs's Anſwer; Extracts from the Examination of the Phyſicians; Tranſactions at the Meetings in London and Weſtminſter; A Liſt of the Addreſſes; Proceedings of the Parliament of Ireland; and other particulars.

Art. 50. *An Oration, delivered on the Secular Anniverſary of the Revolution.* By William Sharp, Junior, Preſident of a Society devoted to *Public Freedom*, at Newport, Iſle of Wight; with an Appendix. 8vo. pp. 31. 1s. Johnſon. 1789.

In this oration are many ſenſible obſervations, and ſome things which might as well have been omitted. We here refer to what the author ſays, page 13, 'Not a ſingle ſpot appears to ſtain the *ſnowy* ermine of the elder GEORGES. No illegal invaſion of civil property: No infringement of the ſacred rights of private conſcience, are to be traced in their amiable memoirs. And, though the *preſent reign* has not uniformly ſhone with ſuch propitious beams; we hope the clouds are *for ever* diſſipated, which obſtructed its luſtre.' We have nothing to object either to George the Iſt or IId. They were patrons of liberty; the friends of mankind; and we are much indebted to their ſalutary adminiſtration. But why caſt a ſlur on George III.? Surely Mr. Sharp forgets that to him we are indebted for a full and free toleration, and the independence of our judges, which is the beſt ſecurity for our liberties.

As to the ſongs in the Appendix, though we cannot ſay much in favour of the poetry, yet we approve the ſentiments.

NEGROE SLAVERY.

Art. 51. *The Speeches of William Wilberforce*, Eſq. &c. on the Abolition of the Slave-Trade, in the Houſe of Commons, May 12, 1789. 8vo. pp. 32. 1s. Stockdale.

This publication contains, likewiſe, the ſpeeches of Meſſrs. Fox, Pitt, Gaſcoigne, Grenville, Burke, Dempſter, Lord Penrhyn, &c. &c. to which Mr. Wilberforce's twelve propoſitions are added.

Art. 52. *No Abolition*; or, an Attempt to prove, to the Conviction of every rational Britiſh Subject, that the Abolition of the Britiſh Trade with Africa, for Negroes, would be a Meaſure as unjuſt as impolitic, fatal to the Intereſts of this Nation, ruinous to its Sugar Colonies, and more or leſs pernicious in its Conſequences, to every Deſcription of the People. 4to. pp. 51. 2s. Debrett. 1789.

To thoſe who would impartially view the ſubject of negroe-ſlavery, in a commercial light, with reſpect to this country, the preſent publication will appear to be of great conſequence. The author ſeems, as far as *we* can pretend to judge, to have made his eſtimates, and ſtated every circumſtance, with the utmoſt exactneſs; and to have given due ſanction to the whole, by a number of important extracts

from the report of the Rt. Hon. Committee of Privy Council. His concluding paragraph runs thus:

'I leave it now to every honeſt and conſiderate man in Great-Britain, who is at preſent unwarped by prejudice and paſſion, to put theſe ſtubborn facts and figures which I have diſplayed before him, in competition with all the oratory and all the merits of Mr. W—— and his followers, however tranſcendent they may be; and then let him calmly decide, not without a fair and candid examination of evidence on one ſide, as well as the other, whether he recollects that there ever was propounded to this nation, any meaſure ſo raſh and puerile; ſo enormouſly unjuſt and abſurd; ſo advantageous to foreign powers, particularly France; and ſo hoſtile and miſchievous to our nation and its colonies, as that of the *Abolition of the Britiſh Trade with Africa?*'

We cannot quit this publication without noticing ſome ſlips of paſſion in the writer; who, forgetting what is due to candour and Chriſtian charity, has diſgraced his performance by the following paragraph:

'When the preſent mania abates, the public will judge of the fitneſs of men to conduct the concern of a great, a powerful and wiſe nation, who would ſacrifice its moſt important intereſt, and rob fifty-eight thouſand of our fellow ſubjects of the means of exiſtence, *to humour the cant of hypocrites*, and the folly of projectors; or to ſerve a temporary, ſelfiſh, political purpoſe, which ſooner or later will diſgrace all its abettors.'

For a confirmation of the *prophetic* part of the laſt paragraph, we muſt refer to time.

Art. 53. *An Eſſay on the comparative Efficiency of* REGULATION *or* ABOLITION, as applied to the Slave Trade. Shewing, that *the latter* only can remove the Evils to be found in that Commerce. By the Rev. T. Clarkſon, M. A. 8vo. pp. 84. 1s. 6d. Phillips, 1789.

Thoſe who are acquainted with the former writings of Mr. Clarkſon, reſpecting the ſlave trade, and with the ample extent of his knowlege of the ſubject, will need no aſſurance from us, of his ability to make good the poſition advanced in the title-page of the preſent tract. We have not room, nor is it any longer neceſſary for us to enter into particulars relative to this almoſt exhauſted topic. Suffice it, therefore, with reſpect to the preſent article, only to add our general opinion, that Mr. C. has clearly ſhewn, that no bill of *regulation* for carrying on the negroe-trade, will effectually remove the enormous evils, of which we have heard ſo much complaint; and that a total *diſcontinuance* of that trade can alone prove efficient for the accompliſhment of the great and deſirable purpoſe, contended for by thoſe friends of human liberty, who wiſh to ſee an end of the negroe ſlavery.

This pamphlet is full of curious information and cogent reaſoning.—Many repetitions of eſtimates, facts, reports, and arguments that have been formerly adduced, are neceſſarily again brought forward; but, at the ſame time, it muſt be obſerved, that much new matter will be found in this elaborate and valuable performance:—which, therefore, deſerves to be attentively peruſed, and well conſidered,

ſidered, by all who wiſh to become thoroughly acquainted with the real ſtate and merits of this GREAT QUESTION OF HUMANITY.

Art. 54. *Conſiderations on the Abolition of Slavery, and the Slave Trade*, upon Grounds of natural, religious, and political Duty. 8vo pp. 169 2s. 6d. Printed at Oxford. London, Elmſley. 1789.

We have here one of the moſt capital of our modern publications on the ſubject. The learned and humane author warmly eſpouſes the abolition ſcheme; and among other able exertions of his great ability, he gives a complete refutation of Mr. Harris's *Scriptural Reſearches*. This elaborate work is written in the form of a *Letter to a Friend*, and the ſignature, at the end. is 'T. *Burgeſs*. C. C. C. Feb. 1789.'

Art. 55. *Scripture the Friend of Freedom*; exemplified by a Repetition of the Arguments offered in Defence of the Slavery, &c. 8vo. pp. 79. 1s. 6d. Phillips, &c. 1789.

Another reſpectable opponent of the author of the *Scriptural Reſearches*. The preſent writer being a foreigner, as well as Mr. Harris, apologizes for any defects of ſtyle, &c. in his compoſition. He was chiefly ſolicitous 'to detect what he conceives to be miſconſtructions of ſcriptural paſſages, artfully fabricated for the purpoſe of giving ſanction to a trade, the purſuit of which muſt deeply wound the feelings of every true Chriſtian.'

THEOLOGY.

Art. 56. *The Right of Proteſtant Diſſenters to a complete Toleration, aſſerted*; containing an hiſtorical Account of the Teſt Laws, and ſhewing the Injuſtice, Inexpediency, and Folly of the Sacramental Teſt, as now impoſed, with reſpect to Proteſtant Diſſenters; with an Anſwer to the Objection from the Act of Union with Scotland. By a Layman. The ſecond Edition, corrected *. 8vo. 2s. Johnſon.

The narrative part of this piece ſtates, fully, and we think, fairly, the hiſtory of the teſt laws; the argumentative part reaſons clearly and forcibly on the injuſtice and impolicy of excluding from public offices a part of the community, who have given every poſſible proof of loyalty, and are as able, and as well diſpoſed, to ſerve their country in civil capacities, as the reſt of their fellow-citizens. In the following paſſage, the writer refutes the notion of danger to the church from the propoſed repeal:

'The repeal of the teſt laws, while it would be a relief to many of his Majeſty's faithful ſubjects, would in no way affect the church. It was eſtabliſhed long before theſe acts were made, and ſo would continue, if they did not exiſt. Its doctrine, diſcipline, revenues, and preferments, would remain exactly the ſame as at preſent. Not one article of its doctrines, not one rule or ceremony of its diſcipline, not one particle of its revenues, or the ſmalleſt preferment, would be turned out of its preſent channel. That repeal would leave them where they are, fully protected by ſtatutes, and fenced in by canons.

* See Rev. vol. lxxvi. p. 348.

No legal power or privilege would be taken from the church, nor would any thing be introduced which could pave the way for future danger. On the contrary, the friendſhip of a reſpectable body of men, rendered contented by ſuch a meaſure, would add to their ſecurity; eſpecially if there is the leaſt colour for pretending, that the diſſenters have it in their power to become formidable.

'If queſtions of late have been agitated concerning tythes, has it not been by the landed intereſt? or if concerning eccleſiaſtical courts or powers, has it not been in the legiſlature only? Have not the diſſenters been ſilent as a body, except when attacked, or as mere controverſial writers on points of doctrine, and not of power or poſſeſſions?—And on the other hand, have they not fought the general cauſe of religion againſt deiſts and atheiſts, and, by the confeſſion of many dignitaries in the church (who have made the circumſtance matter of reproach to their own inferior clergy), have they not done it with great zeal and effect, and has not this ultimately ſtrengthened the eſtabliſhment?—In ſhort, they have founded their chief comfort in tranquillity; and manifeſted every mark of ſatisfaction in the civil and religious conſtitution of their country, their own hardſhips excepted.—Their miniſters have made no ill uſe of the enlarged toleration lately granted; nor will their laymen of that now ſought for. The church may therefore reſt aſſured, that the diſſenters are never likely to attack *their* rights, unleſs it ſhould be indiſpenſable for the reſtoration of their own; and that the moſt effectual way of diſarming them as foes, is by making them friends.'

The facts and arguments, ſtated in this publication, ſo decisively eſtabliſh the expediency, as well as the juſtice, of the repeal of the teſt acts, that we cannot ſuppoſe that it will long be in the power of the obſolete cry, "The church is in danger," to prevent it.

Art. 57. *An Addreſs to the Diſſenters*, on the Subject of their political and civil Liberty, as Subjects of Great Britain. By Samuel Catlow, of Mansfield. 8vo. pp. 19. 4d. Johnſon. 1788.

The ſame ſubject curſorily treated, in a way which is rather more declamatory than argumentative.

Art. 58. *Hints ſubmitted to the ſerious Attention of the Clergy, Nobility, and Gentry*, newly aſſociated. By a Layman; a Friend to the *true* Principles of the Conſtitution in Church and State, and to religious and civil Liberty. The ſecond Edition, reviſed, with Additions. 8vo. 1s. White. 1789.

The firſt edition of this very reſpectable tract was noticed in our Review for February laſt, Art. 73. of the Catalogue. The unknown author continues to urge, with zeal tempered by moderation and candour, the long-wiſhed reviſal of our Liturgy; and he has here made conſiderable additions to his former arguments. The following advertiſement is prefixed: 'The public affliction affecting all orders of people (but now moſt happily removed), cauſed the firſt edition of this pamphlet to be called in, when few copies had been ſold; for ſuch a publication would *then* have been ill-timed. As the alterations are conſiderable in this ſecond, any one poſſeſſed of the firſt edition may have this in exchange, by bringing the former to the bookſeller.'

Art.

Art. 59. *A Hiſtory of Chriſt*, for the Uſe of the unlearned: With ſhort explanatory Notes, and practical Reflections. Humbly recommended to Parents, and Teachers of Youth in Schools. By Will. Dalrymple, D. D. one of the Miniſters of Ayr. 8vo. pp. 600. 6s. Boards. Printed at Edinburgh. London, Robinſons. 1787*.

It muſt afford the pious reader great pleaſure, to ſee a faithful miniſter of the goſpel, who has worn himſelf out in his Maſter's ſervice, and might well claim the privilege of an *Emeritus miles*, employing his laſt moments, as it were, in compiling an Hiſtory of his Saviour's Life and Actions, for the benefit of his hearers in particular, and poſterity in general. It is not eaſy to determine which is moſt conſpicuous, the humility and modeſty, or the zeal and affection of the author. His humility and modeſty, if there were any imperfections in this work, would, in a great meaſure, diſarm criticiſm. His zeal for promoting the Chriſtian religion, and his affection for the objects of his paſtoral care, are ſuch as might be expected from one who had conſecrated his youth and riper years, and is now devoting his old age, to the ſervice of the ſanctuary. The notes and reflections are ſenſible and pertinent, and will be very uſeful to young ſtudents in divinity, and others who have not an opportunity of conſulting various authors. An index is added, to the chapters, verſes, and ſections. We heartily wiſh the good Doctor may live to ſee this publication anſwer his warmeſt wiſhes. By way of appendix are added, Teſtimonies of early Chriſtian writers, of Jewiſh and Heathen writers,—and of ſceptical writers. This is not the leaſt valuable part of the book. In compiling it, the author has not failed to avail himſelf of the labours of Lardner, Newcombe, &c. &c.

Art. 60. *Leſſons of Moral and Religious Inſtruction*, for the Benefit of the Poor in general, and the Uſe of Sunday Schools in particular. 18mo. pp. 74. 4d. Rivingtons.

Theſe leſſons conſiſt of eaſy dialogues, many of which are rendered intereſting by the introduction of natural incidents. They are, both in ſentiment and language, well adapted to the purpoſe for which they were written.

Art. 61. *Remarks on Dr. Horſley's Ordination Sermon:* in a Letter to the Lord Biſhop of Glouceſter. By Gilbert Wakefield, B. A. and late Fellow of Jeſus College, Cambridge. Small 8vo. pp. 15. 4d. Deighton. 1788.

A very free, but, in our opinion, not entirely an ill-grounded cenſure of ſome of the leading ſentiments of a diſcourſe, which has already paſſed under our notice.

Art. 62. *A Letter to the Lords Spiritual of Parliament*, with Anecdotes of the Character and Vices of the preſent Clergy. 12mo. pp. 79. 1s. 6d. Stockdale. 1789.

The chief objects of cenſure in this pamphlet are, the ſuperficial manner in which candidates for holy orders are examined, the inequality of the proviſion made for the ſupport of the clergy, and the

* Though the date of this volume is two years old, it did not make its appearance in London till very lately.

prophaneneſs

profaneneſs and licentiouſneſs which often diſgrace the clerical character. Theſe are certainly great evils, and call aloud for redreſs; and the complaint does not deſerve the leſs attention, becauſe it is preſented with ſome degree of petulance.

Liſt of THANKSGIVING SERMONS *continued:* See our laſt.

No. VIII. Preached at the Cathedral Church of St. Paul, London, before his Majeſty and both Houſes of Parliament, April 23, 1789, being the Day appointed for a General Thankſgiving. By Beilby, Lord Biſhop of London. Publiſhed by his Majeſty's Command. 4to. pp. 24. 1s. Rivingtons.

When we conſider the importance of the occaſion, the grandeur of the audience, and the delicacy of the preacher's ſituation (the King, to whoſe character, and late very afflicting circumſtances, he muſt neceſſarily allude, being *preſent*), we muſt allow that the Biſhop had a moſt difficult taſk. He, however, acquitted himſelf with perfect ſucceſs. We do not recollect that we ever heard or peruſed a ſermon with greater ſatisfaction. The diſcourſe (in brief) is judicious, pious, rational, manly, and elegant. Can more be ſaid?

IX. *The Favour and Protection of God, an infinite Source of national Gratitude and Joy.* Preached in the Chapel of Gofport, April 23, &c. By Richard Bingham, B. A. late Fellow of New College, Oxford. 8vo. 1s. pp. 28. Rivingtons, &c.

Mr. B.'s ſentiments are juſt, properly ſuited to the occaſion, and expreſſed in eaſy, flowing language; though ſome grave readers may poſſibly think the ſtyle of the preacher rather too poetical.

X. Preached in the Roman Catholic Chapel at Wincheſter,—on the General Thankſgiving, &c. By the Rev. John Milner, M. A. *With Notes, hiſtorical and explanatory*, &c. 4to. 1s. 6d. pp. 34. Robinſons, &c.

Mr. Milner has, in this valuable diſcourſe, given to the public, as we apprehend, a very ſatisfactory vindication of the principles and conduct of the Roman Catholics, as good citizens, and loyal ſubjects. In proving this, he found himſelf unavoidably obliged to embark on the 'turbid ſea of controverſy,' as he well expreſſes it; which having paſſed, he enters 'on the more pleaſing ſubject' of 'the particular motives of attachment,' on the part of the Britiſh Roman Catholics, to their preſent Sovereign. In this part of his well-written diſcourſe, he expreſſes himſelf in the moſt becoming and animated terms, as a grateful and affectionate ſubject of a good and worthy Prince. In a word [for we muſt not enlarge, in this part of our Catalogue], we cannot but recommend this *uncommon* publication to the candid peruſal of Proteſtant readers of every denomination.

XI. At Greenwich Church, by the Rev. Andrew Burnaby, D. D. Vicar, &c. 4to. pp. 20. 1s. Payne and Son.

The preacher applies the doctrine of a particular Providence to the caſe of his Majeſty's happy recovery; which, he obſerves, 'was as inſtantaneous as was his illneſs;'—'The interpoſition of a particular Providence,' he adds, 'was univerſally felt and adored.'—The

Doctor's

Doctor's inferences from theſe awful premiſes, are ſuch as well become the pious Chriſtian divine.

XII. ——— By Thomas Roſkilly, A. B. Vicar of Awliſcombe. 4to. pp. 10. 1s. Robinſons.

After a juſt aſſertion, that national bleſſings demand the tribute of national gratitude, the author proceeds to make ſuch proper reflections as the occaſion naturally ſuggeſts; concluding with ſome practical inferences, and earneſt exhortations to loyalty, and every grateful return which a happy nation owes to a mild and ſalutary government. The compoſition is animated and correct.

XIII. *Cauſes for obſerving the late memorable Event by a public and national Thankſgiving*, &c. 8vo. pp. 32. 1s. Payne, &c.

We are not told where this anonymous ſermon was preached, or whether it was preached at all. The following 'Addreſs to the Public' is prefixed 'by the Editor:'

'The following diſcourſe was partly compoſed, and partly extracted from a volume of poſthumous Sermons (but little known), by an unbeneficed clergyman of the Biſhop of London's dioceſe; who, with a wife and five children, and debts unavoidably contracted, to the amount of *one hundred pounds*, has no dependence whatever, beſides two curacies, in an obſcure part of the country; the one *thirty*, the other of *twenty-five pounds*.—The editor hopes, that the above will be a ſufficient apology for the publication of this ſermon, on the preſent occaſion.'

Perhaps the ſuppreſſion of the author's name was ſuggeſted by prudence, on account of ſome political ſentiments which it contains; particularly thoſe where he inſiſts on the imminent danger in which the nation was on the point of being involved (had not his Majeſty happily and ſeaſonably recovered) in regard to the ſettlement of a *Regency*: a ſubject, on which the author appears to be, decidedly, a miniſterialiſt.

XIV. Preached in Haliſax Church—By the Rev. Mr. Pattenſon, Schoolmaſter at Ruſhworth. 4to. 1s. pp. 16. Edwards.

This diſcourſe, like that which immediately precedes it, is partly political; and perhaps it was deemed not unuſeful to give it much of that caſt, as there ſeems, from ſome expreſſions in the ſermon, to have been a kind of local propriety in the admonition which is ſtrongly impreſſed on its hearers, to avoid factious contentions, and little party diviſions.—For the reſt, we do not commend this performance, as an elaborate or elegant compoſition.

XV. Preached in Commemoration of his Majeſty's Reſtoration to Health. 8vo. pp. 17. 1s. Dilly.

Another anonymous production, the unknown author of which aſſigns his 'dread of cenſure,' as his motive for concealing his name. Perhaps there was little occaſion for this caution, as the performance is by no means deſtitute of merit,—though we do not praiſe it as a firſt-rate work of its kind. If it was written by a young miniſter, he will probably improve in pulpit compoſition.—What denomination of hearers this diſcourſe was calculated for, is not ſaid; but it ſeems formed on ſcriptural and rational principles; and it turns on good and uſeful points, ſuitable to the occaſion.

XVI.

XVI. Preached before the Society of Proteſtant Diſſenters at Manſfield, by Samuel Catlow. 8vo. pp. 19. 6d. Johnſon, &c.

After a brief introductory view of public exhibitions of gratitude to Divine Providence for national bleſſings, in all countries, Mr. Catlow proceeds to conſider the great and ſignal occaſion, which gave birth to his animated diſcourſe, and on which depended the welfare of ſo many millions of rational beings. Here he introduces much political diſcuſſion; and, among other points of information, which, perhaps, were peculiarly acceptable and inſtructive, to his congregation, he gives a brief ſketch of the principles of our admirable conſtitution of civil government; whence he deduces the infinite conſequence, and benefit to theſe nations, of his Majeſty's providential recovery, by which the continuance of ſuch ineſtimable bleſſings was ſo happily ſecured to us.—The ſermon is written in good language, and abounds with warm expreſſions of the preacher's zeal for the preſervation of our civil and religious liberties, as well as of his firm attachment and loyalty to the beſt of ſovereigns—the ſteady aſſertor and protector of thoſe liberties.

[*This Liſt to be continued in our next.*]

SINGLE SERMONS, *on various Occaſions.*

I. —— Occaſioned by that Branch of the Britiſh Commerce which extends to the Human Species. Preached to a Congregation of Proteſtant Diſſenters in Hull, Jan. 21, 1789. By John Beatſon. 8vo. pp. 64. 1s. Robinſons, &c.

Written with unuſual animation, great zeal, and ſtrength of argument, againſt the ſpecies of ſlavery here alluded to. Mr. Beatſon warmly contends for a total extermination of the Negroe trade,—thinking, 'that ſeriouſly to deliberate on a plan for the *regulation* of injuſtice and oppreſſion, ſeems wholly incompatible with every principle of honour and conſcience. It is,' he adds, 'degrading to human nature, and ſhews that the mind is warped from the ſtandard of rectitude.'

For the information of thoſe who have not peruſed the moſt conſiderable of the late publications relative to the general ſtate of the trade, the methods of procuring ſlaves, their treatment on board the ſhips, at the place of ſale, and in the plantations, extracts are given from the writings of Meſſrs. Clarkſon, Ramſay, Newton, Abbé Raynal, &c. The paſſages are ſuch as will naturally excite horror in the minds of humane and generous readers.

II. *Faith, Virtue*, and *Knowlege*, the peculiar Duties of *the Clergy*—Preached at the ordinary Viſitation of John Lord Biſhop of Bangor, held at St. Peter's, Rathin, Aug. 12th, 1788. By the Rev. John Walters, M. A. 4to. pp. 23. 1s. Rivingtons.

A warm and well-written panegyric on the Eſtabliſhed Church; in which, however, are ſome paſſages relative to the Diſſenters, that may, poſſibly, excite a controverſy with them.

III. *On the Duty of Forgiveneſs*, abridged from the late Rev. R. Needham, M. A. 2d Edition. 12mo. pp. 43. 4d. Johnſon. 1788.

IV. *A Sermon againſt Lying.* 12mo. pp. 27. Johnſon. 1788.

The latter of theſe publications is a ſhort and plain diſcourſe, by the Rev. Mr. Charleſworth, publiſhed for the benefit of the poor, and is well adapted to anſwer the editor's benevolent deſign. For Mr. Needham's ſermon, ſee Rev. vol. lxxviii. p. 447.

V. *The Goſpel preached by the Apoſtles, and eſpecially St. Paul:* being a Diſcourſe chiefly drawn from his Writings; proving, that this great Apoſtle held, and taught, both *particular* and *general* Redemption and Salvation. Delivered at the Chapel in Glaſshouſe Yard, Aug. 10, 1788. By Elhanan Wincheſter. 8vo. pp. 38. 6d. Marſom, &c.

The text Galatians, i. 8. The Author tells us, page 11, that he pays no regard to human authority in matters of religion; that he is a diſciple of Chriſt alone; that both Calviniſts and Arminians are ſometimes miſtaken: that he draws his religious opinions from the fountain of truth, and theſe he publiſhes to the world. So far ſo good. And if this publication tends to make proſelytes to liberality of ſentiment, the public will be benefited by it.

VI. *On the Principle of Vitality in Man, as deſcribed in the Holy Scriptures, and the Difference between true and apparent Death.* Preached in the Pariſh Church of St. Andrew, Holborn, March 22, 1789, for the Benefit of the *Humane Society*, by Samuel Lord Biſhop of St. David's. 4to. pp. 24. 1s. Rivingtons, &c.

The text Eccleſiaſtes, xii. 7. The learned Biſhop has taken no ſmall pains to prove that the *vital* principle may remain in a man for ſome time after all ſigns of the *vegetable* life diſappear in his body: that what have hitherto paſſed, even among phyſicians, for certain ſigns of a complete death, the rigid limb, the clay-cold ſkin, the ſilent pulſe, the breathleſs lip, the livid cheek, the fallen jaw, the pinched noſtril, the fixed ſtaring eye, are uncertain and equivocal; inſomuch, that a human body under all theſe appearances of death, is in many inſtances capable of reſuſcitation. This, he tells us, however contrary to received opinions and current prejudices, is now abundantly confirmed by the ſucceſs with which Providence hath bleſſed the attempts of this Society for the ſpace of 14 years: which he deems a convincing reaſon for the liberal ſupport of this moſt important inſtitution.

This ingenious diſcourſe is well adapted to the audience before whom it was delivered, and which we hope will be the happy means of preſerving many more from an untimely grave.

VII. Preached before the Governors of the Magdalen Hoſpital, London, on Wedneſday, May 28, 1788. By the Rev. George Henry Glaſſe, M. A. Rector of Hanwell, Middleſex, &c. *Printed for the Hoſpital.* 4to. 17 Pages. 1s. Robſon and Co.

Mr. Glaſſe is peculiarly happy in the choice of his text, Micah, vii. 8. and has ſhewn good judgment and great ſenſibility in treating a very delicate and affecting ſubject. He has painted the unhappy female, and her brutiſh ſeducer, in juſt and lively colours. His addreſs to the audience is manly and polite. The whole diſcourſe does honour both to his head and to his heart.

VIII.

VIII. Preached in the Chapel of the Aſylum, on Sunday Morning, March 29, 1789, by the Rev. Septimus Hodſon, M. B. 8vo. pp. 23. 1s. Cadell.

In an Addreſs to the Reader, Mr. Hodſon declares that he ſhould not have publiſhed this 'very humble compoſition,' if he had not been charged with plagiariſm; which charge appears to us to be falſe from this circumſtance, *viz.* that if he had known it to be true, he would not have called on his accuſers to have proved their accuſation. The text is Proverbs, xxii. 6. from which paſſage, Mr. H. conſiders the duty of parents in three points of view, either as it is taught us by *nature*—or as it has been conſtituted by the *cuſtoms of nations*—or commanded us by the *revealed will of God*.—His obſervations and reflections under each of theſe heads are pertinent and ingenious.—The phraſe *train up a child*, &c. is conſidered by him as implying, giving him an early religious education—under the influence of a pious and virtuous example. We recommend this ſenſible and pathetic diſcourſe, not only to parents, but to children, as worthy the ſerious attention of both.

IX. *The Riſe, Progreſs, and Effects of Sunday Schools*, conſidered. Preached at Taunton, March 28, 1789. By Joſhua Toulmin, M. A. 8vo. pp. 28. Johnſon.

The text on which this diſcourſe is founded, is 1 Kings, xviii. 44. which Mr. T. illuſtrates by the riſe and progreſs of Chriſtianity,—by the origin and increaſe of its corruptions,—by the hiſtory of the Reformation, and by the commencement and progreſs of religion in the ſoul;—applying the whole to the ſubject of Sunday ſchools, and expreſſing his aſtoniſhment at the magnitude to which this ſcheme of diſciplining and inſtructing the children of the poor has ariſen. Mr. Toulmin pleads, in the moſt forcible manner, for the ſupport of this pious inſtitution; and concludes his excellent ſermon with a pathetic addreſs to the benefactors, the teachers, and the children.

CORRESPONDENCE.

*** 'A Young Reader' was charged at the Poſt-office, although '*poſt paid*' was written under the addreſs. This circumſtance is mentioned, as it may lead to a detection of an unfaithful ſervant. For the reſt, ſuffice it to ſay, that we have frequently declared our wiſh to put a ſtop to ſuch troubleſome inquiries; our time is too precious to be laviſhed on anonymous correſpondents, who can have no right to impoſe ſuch taxes on us. We have no leiſure for the juvenile amuſement of *Queſtions and commands*.

ERRATA *in our laſt Number.*

P. 385. l. 21. for 'leading chapters,' r. *the firſt three chapters.*
— 418. Par. 2. line 1. dele '*in.*'
— 471. Correſpondence ‡††, line 2. read, it will *be* reviewed.

In the preſent Number.

P. 483. l. 24. In the reference to the note after Mr. Fynney's name, for * put †.

APPENDIX

TO THE

EIGHTIETH VOLUME

OF THE

MONTHLY REVIEW.

FOREIGN LITERATURE.

ART. I.

Hiſtoire des Membres, &c. i. e. Hiſtory of the Members of the French Academy, by M. D'ALEMBERT, *concluded:* See our laſt Appendix, page 655.

WE return with the more pleaſure to this work, as we find the fifth and ſixth volumes, which our former review of this publication did not include, equally amuſing and inſtructive with the firſt four. We cannot, however, quite agree with the author, when, in his eloge of the *Abbé du Bos*, he ſays, that 'he was one of thoſe men of letters who had more merit than reputation.' Indeed we are of a totally different opinion, and think that his fame conſiderably exceeded his deſert. The ſubjects which he treated, were intereſting, and he was one of the firſt among the many Frenchmen who wrote and talked prettily and ingeniouſly about the fine arts, without feeling their effects with true taſte and enthuſiaſm. Who talk more ſpeciouſly and frequently about muſic than our Gallic neighbours? and what muſic is leſs pleaſing to the reſt of Europe than theirs?—not ſo much in the compoſition, the laws of harmony being nearly the ſame every where, as in the *expreſſion*; which is ſo nationally and radically bad, as to ſpoil and corrupt the muſic which they perform of every other country, and reduce it to a level with their own. What the *Abbé du Bos* has aſſerted of the muſic of the ancients, diſcovers at once his ignorance of the ſubject, and his firm reliance on the ignorance of his readers. His deciſions concerning poetry and painting are more frequently the effects of arrogance than good taſte or ſound judgment. Voltaire ſays, that 'he had never written verſes or uſed a pencil; but he had read, ſeen, and meditated much.' He certainly was more

fond of diſcuſſion, than of the ſilent and attentive examination of works of art: and it has often been a matter of diſpute in France, whether, in judging of productions of art, *diſcuſſion* or *ſentiment* was the beſt guide. M. D'ALEMBERT wiſely adviſes his countrymen to *feel firſt, and diſcuſs afterwards.* But we have known few French connoiſſeurs, who would not rather talk than liſten, during the peruſal of poetry, or the performance of muſic.

We meet with ſome admirable traits of character, eloquence, and benignity, in the notes to the eloge of the celebrated preacher *Maſſillon*, biſhop of *Clermont en Auvergne:* and the manner in which this prelate pleads the cauſe of the poor of his dioceſe to Cardinal *Fleury*, then miniſter of ſtate, is a model of elegant ſimplicity and pathetic ſupplication. The cardinal and he were of different parties in the religious diſputes of France at that time, yet they reſpected and feared each other: and *Maſſillon* pleaſantly ſaid, "We are mutually afraid of each other, and we are both glad to find each other a coward." When he had lent his chapel to ſome ſectariſts, who occaſioned a diſturbance, he ſaid: "I opened the door to ignorance, for the ſake of peace, but I ſhould have remembered that among prieſts as well as among common people, ignorance is much more to be feared than ſcience."

Maſſillon left his whole poſſeſſions to the poor, which did properly belong to his family. Charlemagne, hearing of the death of a biſhop, aſked how much he had left to the poor; and was told, two pounds of ſilver. A young prieſt, who ſtood by, obſerved, that it was but a ſmall *viaticum*, a ſhort allowance, for ſo long a voyage. The prince, pleaſed with the reflexion, told the prieſt that he ſhould be his ſucceſſor, and added, "but don't forget what you have ſaid."

The eloge of the *Marquis de St. Aulaire*, who arrived at his hundredth year, and at ſixty became an agreeable poet, is amuſing and full of anecdotes. And in that of the Don Quixote in benevolence and ſpeculative patriotiſm, the *Abbé de St. Pierre*, we find ſo many inſtances of a wild imagination under the guidance of a good heart, ſo many impracticable but well-intentioned ſchemes for the benefit of ſociety, the melioration of the government of his country, and the peace and happineſs of all Europe; that virtue ſeems to have been his miſtreſs, his dulcinea, whom he is always ſeeking, but never finds. This worthy Abbé is ſuppoſed to have been the firſt who ventured to uſe the word *Bienfaiſance* in the French language; and it is certain that, in order to make it current, he put its principle in practice on all occaſions. He wrote againſt exceſſive taxation, religious intolerance, the uſeleſs expence and magnificence of courts, ſupported with the ſubſtance and tears of the people. He regarded arbitrary power and

and its conſequent evils as the certain ruin of a ſtate. Theſe are common-place ſentiments in England, but were new and heroic in France, at the beginning of the preſent century. He was the firſt who ſaw through all the glare and ſplendour of the court and character of Lewis the XIVth, and the defects and vices of that prince's principles and government. But ſo long and conſtant had been the practice of adulation to which the members of the French Academy were accuſtomed, that they treated him as guilty of Academic treaſon for publiſhing, even after the deceaſe of that monarch, his ſentiments in a pamphlet called *La Polyſynodie, Plurality of Councils*, and expelled him from the Academy. This good man being aſked, the day before he died, what he thought of his approaching end, anſwered, that "it ſeemed like a journey into the country."

The preſident *Boubier*, a man of conſiderable erudition, was elected into the French Academy, on the condition that he would quit Dijon, the place of his birth and reſidence, and ſettle at Paris; to which condition he acceded, but was unable to perform his promiſe, for want of health. Though remote from the capital, he could not remain in obſcurity, but from the variety and extent of his learning, he was courted and conſulted by the literati throughout Europe: and many learned men, who had availed themſelves of his councils, dedicated their works to him. 'It were to be wiſhed (ſays M. D'ALEMBERT) that men of letters would prefer ſuch patrons to the generality of ill-choſen Mecænas's ſo unworthy of that title, and whoſe pride and indifference incline them to receive as a debt, the homage which men of genius and talents pay to them.'

At a time when the miniſters of ſtate were frequently changed in France, an author dedicated his book to the Brazen Horſe on the Pont-neuf at Paris, perſuaded that his patron would *long remain in place*. But the Duke *de Montauſier*, the governor of the Dauphin, would never ſuffer him to read the dedications which were addreſſed to that young prince: However, he diſcovered him one day reading, in ſecret, one of theſe epiſtles; but inſtead of taking it from him, he obliged the prince to read it aloud, and ſtopping him at the end of every phraſe, ſaid, "Don't you ſee, ſir, that they are laughing at you with impunity? can you ſincerely believe yourſelf poſſeſſed of all the good qualities aſcribed to you; or can you read, without indignation, ſuch groſs flattery, which they would not venture to beſtow without having the meaneſt opinion of your underſtanding?"

'The moſt noble of all dedications (continues M. D'ALEMBERT), the moſt worthy perhaps of reaching poſterity, and unluckily the moſt unknown, is that of the learned *Lefevre*, father of *Mad. Dacier*, addreſſed to *Peliſſon*, while he was in the Baſtile, for having defended the unfortunate *Fouquet*, his benefactor.

Pope dedicated Parnell's Poems to Lord Oxford in the Tower; but his riſque of perſecution was ſmall in England, compared with that of *Lefevre* in France, where miniſters are armed with *lettres de cachet*; which are a kind of muſkets charged with *white powder*, that have been ſaid to go off without making a report. A friend approaching the bed of the preſident *Boubier* within an hour of his death, found him in a ſeemingly profound meditation. He made a ſign that he wiſhed not to be diſturbed, and with difficulty pronounced theſe words: *I am watching death:* ſimilar to thoſe of an ancient philoſopher, who, when dying, ſaid he was watching what paſſed at the moment when the ſoul quitted the body.

Among the ſubjects propoſed by the French Academy for the prize of eloquence, till about the middle of the preſent century, the chief part were religious or moral: as, the *ſcience of ſalvation*; *the merit and dignity of martyrdom*; *the purity of ſoul and body*; *and even a paraphraſe on the Ave Maria.* All theſe ſeem more fit ſubjects for the pulpit than a literary ſociety; but as there are generally many biſhops and dignified clergy in the Academy, it afforded them an opportunity of diſplaying their abilities as preachers, who were unable to diſtinguiſh themſelves as poets. After theſe ſubjects were exhauſted, and the nation ſeemed ſurfeited with monotonous and inſipid repetitions of common-place precepts of virtue and piety, the Academy propoſed the panegyrics of celebrated men, who had diſtinguiſhed themſelves "by pencil, compaſs, ſword, or pen." The public has much applauded ſeveral of theſe diſcourſes; and ſubjects of this kind ſeem now to have entirely ſuperſeded the ſermons of former times: ſome of which, however, ſays M. D'ALEMBERT, merited diſtinction; but theſe were chiefly compoſed by laymen; among whom thoſe of *Fontenelle* and *De la Motte* were the beſt. We have heard of ſermons written by the late Dr. Johnſon for his friends, and there is one in the *Eloge de Mongin*, with which *Fontenelle* ſecretly ſupplied his friend *Brunel*, and gained him the prize. This diſcourſe was written *on the danger of certain ways to ſalvation which ſeem ſure.* The ſubject is treated by *Fontenelle* with ſo much wiſdom and philoſophy, and rendered ſo intereſting by his enlarged and ingenious reflexions, that we are tempted to preſent our readers with an extract of ſome length in Engliſh.

'How aſtoniſhing is the infinite diverſity of religious worſhip into which the univerſe is divided! Every people, by the light of nature, and an internal ſenſe of their own weakneſs, agree in ſubmiſſion to ſome ſuperior Being, though they diſagree in the ideas which they have formed of him. Every thing of which the ſenſes can judge, or which the imagination can form, whatever is moſt brilliant and beyond our reach, as well as whatever is moſt vile, terrific, and noxious, has been deified by ſome people or other; all has had its incenſe, its altars, and its victims. The variety of religious worſhip

has correſponded with that of the divinities. In one place, they will always have viſible gods repreſented by ſtatues; in another, it is a crime to repreſent the objects of worſhip; here flows the blood of animals and men; there, the incenſe only ſmokes; ſometimes the angry gods are appeaſed by public games and ſpectacles; and ſometimes by rigorous penance and voluntary ſufferings. He who honours the divinities of one country abominates thoſe of another; and the moſt holy ceremonies of one people are often regarded by their neighbours as ſacrilegious.

'There is however but one God, and miſerable is that people to whom he is unknown!——Among ſo many different religions, and ways to ſalvation which men purſue, how is the right path pointed out to us? Alas! that which is preferred by the inhabitants of the country where we happen to be born is almoſt always ſuppoſed, without examination, to be the ſafe and true road to eternal happineſs: every people march with equal confidence in the ſteps of their countrymen. And how difficult is it to eradicate a firſt opinion which has taken poſſeſſion of us in youth, undiſputed by reaſon, and at a time when it has no rival opinions to deſtroy?—O celeſtial truth! why is thy light ſo feeble, or why are men ſo blind? why does univerſal darkneſs almoſt cover the earth? why do innumerable nations run to perdition without knowing it? can one involuntary error merit ſuch a puniſhment? We muſt not pretend to ſathom the abyſs of eternal Wiſdom; it is our duty to ſubmit to its decrees: God is juſt, and will only puniſh the culpable; and if our weak reaſon is unable to reach the latent cauſes, ſprings, and regulations of Omnipotence, let us not murmur, but ſubmit with humility and reſignation to the ignorance of our nature.'

The *Abbé Girard*, author of the juſtly celebrated little book entitled *Synonymes François*, or definition of ſynonymous words in the French language, has not been forgotten by M. D'ALEMBERT. This admirable work, ſhewing the nice and almoſt imperceptible ſhades of meaning in words of which the choice ſeems indifferent, obtained the author admiſſion into the French Academy in ſpite of all the cabals and oppoſition of rival philologers. We know not of any ſuch work in any other language ancient or modern, though it ſeems equally wanted in them all.

The royal lecturer and profeſſor of philoſophy, *Terraſſon*, was a very ſingular character: abſent, ſimple, totally ignorant of the world, with much learning, and original wit and humour. He made a good tranſlation of Diodorus Siculus merely, he ſaid, to expoſe the credulity of that author. When he ſuddenly became very rich by the Miſſiſſippi ſcheme, it had no effect on his conduct or philoſophy, though he ſaid he would not anſwer for himſelf beyond a million of livres; however, thoſe who knew him would have been bound for him much farther. He was, however, as ſuddenly ruined by this bubble as he was enriched, when he wrote a friend word that he had got rid of many difficulties in which wealth had involved him, and he ſhould now

enjoy the comfort and convenience of living on a little. When people laughed at his ſimplicity, he ſaid: "You are perfectly right, and I readily ſubmit to the juſtice of your contempt." Madame *De Laſſay* ſaid of his pleaſant ſimplicity, that "none but a man of wit could be ſo agreeably fooliſh." His father, who was very religious, deſtined all his four ſons for the church, and, of courſe, in France, to a life of celibacy. "My father," ſays the Abbé TERRASSON, "by his devotion, has accelerated the end of the world to the utmoſt of his power." In a fit of abſence, he went in the ſtreet ſo incompletely dreſſed, that a crowd ſoon gathered round him, to laugh at his ſtrange appearance. "I have amuſed the populace (ſaid he) without putting them or myſelf to any expence." At the latter end of his life, he totally loſt his memory, and when any queſtion was aſked him, he ſaid, "Inquire of Mrs. *Luquet*, my houſe-keeper." When the prieſt, who confeſſed him in his laſt illneſs, interrogated him concerning the ſins which he had committed, he could get no other anſwer from him than, "*Aſk Mrs. Luquet.*"

We have here, alſo, the eloge of *Nivelle de la Chauſſée*, the dramatic writer, who brought into favour in France *Comedies larmoiantes*, or comedies in which there are more ſcenes of tenderneſs and ſenſibility, than of wit and humour. This elegant and pleaſing writer, like other original authors, has had ſo many feeble imitators in ſentimental plays, that he has been often involved in the general cenſure of that ſpecies of drama. It is certainly a different genius from comedy, tragedy, or farce, and yet the characters and incidents are as much in nature, and conſequently as fit for repreſentation, in their turn, as the higher comedy of *Moliere*, or tragedy of *Racine*. The *Faſhionable Prejudice*, the *School for Friends*, and *Melanide*, are ſtock plays in France, that are regarded as models in that ſpecies of writing, and admired for purity of manners, delicacy of ſentiment, and elegance of ſtyle. In *the School for Friends* there is a paſſage which is always applauded with enthuſiaſm. A virtuous character in great diſtreſs cries out, "What can a villain ſuffer more?" and is anſwered by his miſtreſs, who enters during his complaints, without being ſeen,—"*Remorſe.*" We have a ſtroke of a different kind in the advice of a coxcomb to his friend who complained of the difficulties which he was in, from the number of tradeſmen to whom he was in debt—*Poh, poh!* ſays he, *don't ſpoil theſe people by paying them.* This new ſpecies of drama was ridiculed in epigrams by rival wits, and thoſe who preferred the old comedy; they were called *City Tragedies*, *Weeping Comedies*, and *Sermons*; but thoſe who laughed at the epigrams, went eagerly to the theatre to cry at *the Faſhionable Prejudice*, and *Melanide*. However, many critics tried to perſuade the public that it was unclaſſical and vulgar to weep

at

at the playhouſe for any diſtreſs but that of kings and heroes; while more equitable and reaſonable judges thought there was no harm in being affected by the diſtreſs of our equals, and that every kind of play was good, except the *tireſome.*

In the prologue to one of *De la Chauſſee's* plays, he introduces Genius, who aſks the Public how he can poſſibly pleaſe them after ſo many excellent works have made them faſtidious, and ſo many bad ones have put them out of humour? The Public, divided by good ſenſe and nonſenſe, and repreſented by different perſonages, neither knew what they wanted, nor what to aſk. At length the actors quit the ſtage, and Genius ſays to Thalia, who receives the new piece, but ſeems embarraſſed, "Come, come, take it as it is—theſe are bad times."

The notes on the eloge of the comic poet *Nericault Deſtouches*, are chiefly local, and allude to French cuſtoms and French critics. It will, however, amuſe Engliſh readers, perhaps, to find that this dramatiſt, who had been repeatedly ſucceſsful, was ſo intoxicated by the applauſe given to his comedy of the *Glorieux*, the *Vain Man*, or rather the *vain-glorious* or *haughty man*, that in his preface to this play, after much ſelf-approbation, he ſays: "I am not afraid to add, that the audience, in honouring me with their applauſe, have done honour to themſelves." This arrogance produced the following epigram:

Deſtouches thinks the portrait he has drawn in his play,
Of a *vain-glorious man*, each beholder muſt ſtrike;
But to others it ſeems, 'ſpite of all he can ſay,
That his picture is drawn, in the *Preface*, more like.

M. D'ALEMBERT refers us to the fifth volume of the Encyclopedie, and the ſecond volume of his *Melanges de Litterature*, for an eloge on the admirable *Monteſquieu*; but he has given ſome notes here, by which it appears that this celebrated writer, though he had no great reverence for poetry, did not diſdain to try his poetical powers in a few ſportive verſes, which, though perhaps unworthy of his great reputation as a philoſophical hiſtorian and legiſlator, would have diſgraced few profeſſional poets in France fifty years ago. We ſhall try to tranſfuſe into Engliſh, his ideas of a ſong on the old mythological plan, addreſſed to the Ducheſs *De Mirepoix.*

After many victories, LOVE
Thought in heav'n alone to reign,
Braving all the gods above,
Trying Jove himſelf to chain.

But with indignation fir'd,
Gods, as well as demi-gods,
Whom his froward humours tir'd,
Chas'd him from the bleſt abodes.

Baniſh'd thus, to earth he flies,
Full of anger, pride, and rage;
Fixt his ſtandard in your eyes,
Thence celeſtial war to wage.
But thoſe eyes benign and mild
Such a revolution wrought,
That he grew a harmleſs child,
Nor of gods nor vengeance thought.

His *Temple de Gnide*, after being ſo long praiſed and admired by readers of ſenſibility, as the moſt poetical compoſition which had ever been written in proſe, and as abounding with the moſt exquiſite traits of character, delicacy, and paſſion, is at length diſcovered, by mechanical critics in France, to be written on an unintereſting plan, a trifling fable, overcharged with deſcription, and containing little variety of character; that the ſtyle is ſtudied and affected, abounding more with wit and gallantry, than ſentiment and imagination; and that the work, in general, conſiſting only of common-place thoughts, embelliſhed with happy ſtrokes of fancy, is now only to be regarded as an ingenious trifle decorated with the name of a great man. As an appellation of ſtill higher contempt, a cynical wit has called it the *Apocalypſe*, or *Revelations of Gallantry*. But it ſeems a work of warm imagination, of which critics turned of fifty, who are no longer admitted *inter ludere virgines*, are very incompetent judges.

M. D'ALEMBERT has enlivened his notes to his eloges, with accounts of the intrigues and cabals of the literati who have aſpired at a place in the French Academy; or who, having obtained it, wiſhed to ſhut the door againſt others. The quarrels of men of genius entertain the public in proportion to the ingenuity with which they torment each other. The duplicity of the Abbé *Teſtu*, when the preſident *Lamoignon* was put up, in order to keep out the Abbé *De Chaulieu*, produced the following epigram, in which the preſident ſpeaks:

In this ſad dilemma, your council pray lend ——
But are you an Academician, dear Friend?
"To be ſure (ſays the Abbé), I'm plac'd in the chair"—
Oh, if that is the caſe, I've no wiſh to be there.

An excellent eloge on *Fontenelle*, by the late M. *Duclos*, has been candidly inſerted by M. D'ALEMBERT inſtead of one of his own. "The death of great men," ſays M. *Duclos*, "puts an end to the jealouſy which they had excited when living; and many have never enjoyed the reward due to their merit during their lives; but the ſuperior deſert of *Fontenelle* ſoon ſilenced his enemies, and lifted him out of the reach of injuſtice." He often ſaid, however, that he was never ſafe till after ſixty; at which time he had been ſecretary to the Academy of Sciences fifteen years, and had eſtabliſhed a moſt brilliant reputation. *Boileau*

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and *Racine*, his ſworn foes, were dead; the poet *Rouſſeau*, his detractor, was baniſhed from the kingdom; and the poet *Roi*, another abuſive ſatiriſt and bitter enemy, was ſunk into contempt; ſo that *Fontenelle*, who lived to above the age of one hundred, enjoyed above forty years of glory.

Fontenelle's merits were ſo various, that we apply to him, ſays his panegyriſt, what he ſaid of Leibnitz, that to know him properly he ſhould be decompounded. He therefore claſſes his talents in literature, ſcience, and ſociety. He gained a prize in the Academy at fourteen years of age; ſoon after, he produced the opera of Belerophon, for his uncle *Th. Corneille*. After that he eſtabliſhed his reputation by works of a new kind: his Dialogues of the Dead, his Hiſtory of Oracles, and his Plurality of Worlds, were univerſally admired. Every one was aſtoniſhed at this variety of talents, which before had been thought incompatible. *Fontenelle* introduced the light of philoſophy into literature, which wounds the eyes of thoſe whom it does not guide. And the amuſement, eaſe, and grace, with which he explained abſtruſe ſubjects, ſeemed a profanation to thoſe who only thought themſelves ſolid, becauſe they were heavy. Incapable of feeling his merit, they ventured to pronounce it ſuperficial at a time when *Bayle* recognized the philoſopher in his early works of amuſement, and the celebrated geometrician, *Varignon*, declared, with the moſt noble gratitude, how much his works had gained by being reviewed by Fontenelle. Dr. Prieſtley did the ſame, when his Hiſtory of Electricity was reviewed by our late worthy brother, *Bewley*, the philoſopher of Maſſingham.

Celebrity is always attacked by ſatiriſts without talents; but for the diſgrace of literature, or rather of humanity, men of merit ſometimes degrade themſelves by jealouſy. If they did but know how much they augment their own fame by reſpecting that of others, they would never liſten to the dictates of envy, which ſeems to have the peculiar power of ſtifling ſelf-love.

What a number of reputations has *Fontenelle* ſecured by his Hiſtory of the Academy of Sciences? and how many names did he ſave from oblivion by attaching them to his own, in his academic diſcourſes? But his writings, however high in the favour of the public, were not ſuperior to his converſation. This is a rare talent, for which he was peculiarly qualified, not only by the variety of his knowlege, but by a peculiar ſerenity of mind, and diſpoſition for tolerating the different characters and humours of men. Every great man, ſaid the Ducheſs of *Maine* to *Fontenelle*, has his peculiar folly; but you have contrived to hide yours. Tell us honeſtly what it is?——In all humility, ſays he, I am unable, madam, to inform you which of my follies ſtands higheſt in my own favour. This equanimity was by ſome conſtrued into apathy, and an utter want of feeling either

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for perſons or things.—But men of a ſuperior claſs, inſtead of confining their inclinations within narrow and partial limits, ſhould extend them perhaps to ſociety at large: as a wiſe prince, occupied with the good of his people, ſhould have no favourites.

Fontenelle was perhaps the only man who felt and confeſſed a diminution of his intellectual powers in old age. He well knew how neceſſary memory is to the underſtanding, and conſequently to the ſupply of wit. Memory collects ideas, the underſtanding arranges them, and judgment determines the propriety of their union. An extenſive and prompt memory is neceſſary to preſent to our choice a number of ideas, for the mind to apply and uſe at pleaſure. In ſpeaking of the loſs of his memory late in life, he ſaid, "I am on the point of removing into another country, and memory is ſent off before, with the heavy baggage."

He was born with a delicate conſtitution, and, in his infancy, it was thought he could not live. But he ſeems to have lengthened life to the extent of a century, by good humour and the command of his paſſions, more than by care and regimen, which are as great enemies, perhaps, to nature, as exceſs. In his laſt moments, being aſked how he did? he replied, "I only feel a difficulty of exiſtence."—The eloge of moſt illuſtrious characters, ſays M. *Duclos*, is only glorious to themſelves, without being of much uſe to poſterity; but that of Fontenelle is a leſſon, and an example of the benefit ariſing to mankind from the right uſe of reaſon and ſcience; and perhaps we may apply to him what he ſaid of his uncle the great Corneille, that "he has only left his ſecret with thoſe that are able to uſe it."

In his eloge of *De Boiſſy*, who commenced his career by writing againſt the principal authors of his time, M. D'ALEMBERT obſerves that it cannot be too often repeated to young writers, that the happineſs of their lives depends much leſs on the ſucceſs of their firſt productions, than on the ſubject of the works themſelves; and that ſatire is of all others the moſt likely to be productive of durable miſchief. Satiriſts are hated and feared even by their greateſt admirers and abettors; and men are as uneaſy in their ſociety as in the company of waſps and hornets. Gentle and beneficent ſouls, who know the value of public eſteem, ſelf-approbation, and ſocial commerce, may apply to ſatire, what a Perſian philoſopher ſaid of imprudent marriages: "If the firſt moon abounds with honey, the ſecond is full of gall." Advice in theſe matters is of little uſe; we only believe our own experience. *Boiſſy* was but too ſenſible of the errors of his youth before he died. He had felt from the bitter effects of enmities wantonly made, that all the doors to fortune and favour were ſhut againſt him; and that he had no ſupport even from thoſe who encouraged him in this infamous trade; "for thoſe who

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are wicked enough to ſet a mad dog upon you (ſays *Voltaire*) never think of feeding or curing him."

General ſatire, when perſonal fails, is ſome gratification to atrabilious ſpirits; and M. *De Boiſſy*, in thirty years, produced four comedies, in which he had an opportunity of expoſing vice and folly without offending individuals. It would be unfair to cenſure a general who had fought forty battles, with having loſt ſome of them. *Boiſſy* did not gain all his battles, but he won more than he loſt, which was ſufficient to fix his dramatic reputation. Of all his comedies, *Les debors Trompeurs*, *The ſpecious Man*, is the beſt, and ſtill the moſt frequently repreſented. The character is ſo common in the world, that it is matter of wonder that no writer had ſeized it before; for what is more uſual than to ſee a man exhaling himſelf in vivacity, good-humour and pleaſantry in ſociety, who is gloomy, morooſe, and tyrannical, in his own family?

This author was ſo indigent, that he and his wife, in want of neceſſary aliments for the ſupport of life, and knowing the humiliating harſhneſs of mankind in the contempt of poverty, ſhut themſelves up with a reſolution to die of hunger rather than ſubject themſelves to indignity or the bitterneſs of niggardly and ill-humoured bounty; and this plan would certainly have been executed, but for ſome accidental relief which enabled them to wait for better times.

His early ſatires being remembered, prevented *Boiſſy*'s admiſſion into the French Academy till he was ſixty years of age, though he was well entitled to that honour, by his labours and talents twenty years ſooner. About the ſame time he was appointed editor of the *Gazette* and *Mercure de France*; but he enjoyed theſe diſtinctions but a ſhort period, dying at the age of ſixty-four, when he had hardly taſted the ſweets of life. He complained, in his laſt moments, that his miſery was not ſhortened by an earlier death, or his felicity extended by longevity.

In the eloge of M. *De Mirabaud*, the tranſlator of *Taſſo* and *Arioſto* into French, M. D'ALEMBERT mentions his admiration of Italian literature with more candour than is uſual in France, where Italy has been long treated with the ſame ingratitude as the mothers of thoſe animals who forget their parent, and even make war againſt her as ſoon as weaned, and when no longer in want of her aſſiſtance.

The too much celebrated and impious book, called *The Syſtem of Nature*, printed for the firſt time long after the death of M. *De Mirabaud*, with his name to it, is not ſuppoſed by M. D'ALEMBERT to be of his writing.

The longeſt and moſt intereſting eloge in the fixth volume is on the celebrated *Marivaux*, whoſe theatrical productions and novels were ſo long the delight of every part of Europe where

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the French language is familiar. But it ſeems that literary productions, as well as manufactures, are not only ſubject to the viciſſitudes of faſhion, but are rendered more or leſs durable by materials and texture. Some only gratify the caprice of the moment, ſome are elegantly ſlight like ſummer ſilks, and others durable and of general uſe. However captivated was the public with the writings of *Marivaux* when they firſt appeared, the critics of France are not partial to them at preſent. In the firſt place, he is accuſed of having been no ſcholar, and from his inability to draw from the pure fountains of antiquity, is aſcribed his ſtrange manner of writing which has brought on him ſuch frequent and juſt reproaches. In anſwer to this charge, M. D'ALEMBERT candidly obſerves, that female writers, without the aſſiſtance of Latin or Greek, frequently expreſs their thoughts in a ſtyle ſo natural, eaſy, and pleaſing, as to ſhame the moſt proud and ponderous ſcholars who have devoted the chief part of their lives to the ſtudy of the claſſics. But *Marivaux* had ſuch a contempt for imitation, that with all the learning which a regular education could have given him, he would have gloried in neither thinking nor writing like any other author, ancient or modern. "I would rather (ſays he) be placed on the loweſt form with original writers, than be proudly ſeated among the ſervile herd of literary apes of the higheſt claſs." His want of reſpect for the ancients was carried ſo far as to burleſque Homer, not as *Scarron* did Virgil, to produce mirth, but to throw contempt on the father of poetry. "We deſpiſe what we do not underſtand (ſays *Fontenelle*); 'tis a kind of revenge." The principal plan of his moſt ſucceſsful comedy, *Les Surpriſes d'Amour*, ſeems to have pervaded all his other dramas. Every character falls in love inſenſibly, and every heart is taken by *ſurpriſe*. No one knows any thing of the matter till the matrimonial moment arrives, ſo that it may be ſaid of every couple which he introduces, that they love as late, and marry as ſoon, as poſſible. The gradations of paſſion, however, are touched in his pieces with great delicacy and refinement, and the heart is ſometimes made to ſpeak its true language, particularly in his *Mere Confidante*, where a daughter, confiding the ſecret of a riſing paſſion to a fond mother, as her boſom friend, finds in the kind and prudent advice of this wiſe and affectionate parent, all the comfort and encouragement which her timidity and ſituation required. But the ſubtilty of his ſentiments and the peculiarity of his language muſt frequently be unintelligible to the generality of an audience; who do not go to the play in order to examine the fibres of the human heart with a microſcope, but to ſee its ſprings and movements laid ſo open, that they may be viewed without trouble. The unnatural and affected ſtyle of his comedies has been

been ſtill more ſeverely cenſured than the plan; he is not only accuſed of coining new words and quaint phraſes, but of putting this jargon into the mouth of all his characters, indiſcriminately, from the clown to the marquis. But, ſays M. D'ALEMBERT, it was the language which he had ſo long ſpoken himſelf, in converſation, that he imagined it to be natural. He never expreſſed the moſt common idea in the uſual colloquial language, but turned and twiſted it into novelty and ſingularity by new words or a new arrangement.

His novels of *Le Payſan parvenu*, and *Marianne*, which are better known in England than his comedies, are allowed by the critics of his own country to be more intereſting and natural than his plays, and to contain not only a greater variety of character and incident, but a more extenſive and accurate delineation of the manners of the world. *Marianne* is the moſt intereſting, and *The fortunate Peaſant* the moſt maſterly performance; but in both, the deſcriptions are ſo minute, and reflexions ſo long, as to exhauſt the reader's patience. He has been ſaid to know the bye-ways to the heart better than the high road. But he is in all things uncommon; and neither his defects nor his beauties reſemble thoſe of any other writer. M. D'ALEMBERT ſuppoſes that the Engliſh are very partial to *Le Spectateur François*, of *Marivaux*, becauſe it was written on an Engliſh plan, and becauſe we are unable to judge of his affectation of ſtyle and defects of language; but the *French Spectator* is ſo far from being highly favoured in our country, that we are rather inclined to believe many of our readers will now ſee the title for the firſt time.

Though his ideas were metaphyſical, and though his language was ſtudied and affected, he was ſuch an enemy to affectation in others, that having fallen in love with a young perſon whom he wiſhed to marry, and on going into her room one day unperceived, and finding her ſtudying looks and practiſing graces in a glaſs, he inſtantly quitted her, and never again renewed his addreſſes.

Marivaux was as whimſical and capricious in his manners and conduct, as in his writings. He was naturally indolent, and only worked by fits and ſtarts, which accounts for his leaving both his novels unfiniſhed. He was amuſed with a new purſuit, but if ever it was interrupted, he never could prevail on himſelf to renew the chaſe. But with all his ſingularities, he had many good qualities, at the head of which, and in its proper place, was *charity*. He has been known to deny himſelf comforts, and almoſt neceſſaries, the moſt ſincere ſpecies of benevolence, to aſſiſt the wretched. In the ſtreets he was never proof againſt a plaintive voice. But being ſolicited by a healthy-looking young man, he aſked him the uſual queſtion which idle people aſk idle beggars: *why don't you work?* *Ah, Sir*, ſays the young man,

man, *if you did but know how lazy I am, you would pity me!* and accordingly *Marivaux*, touched with the honeſty of the confeſſion, had not the power of refuſing to contribute to the continuance of the beggar's lazineſs. During a long and ſevere illneſs, *Fontenelle*, fearing that he would ſuffer from indigence as well as diſeaſe, and knowing that he was a kind of man to ſuffer in ſilence, carried him 100 Louis d'or, and begged him to accept them; *Marivaux* took the money with tears in his eyes, but immediately returned it, ſaying: "I have a due ſenſe of your friendſhip, and of the touching proof which you have given me of it. I ſhall return it as I ought, and as you deſerve; I look on this 100 Louis as actually received and expended, and reſtore them with gratitude." He died in 1763, at 79 years old. He had been married to an amiable and worthy perſon, and was long inconſolable for her loſs. He was, long after, ſufficiently fortunate to find another object of attachment; which, without a lively paſſion, contributed to the peace and comfort of his latter years. Without female ſociety it has been truly ſaid, that the beginnings of our lives would be helpleſs, the middle without pleaſure, and the end without comfort. M. *D'Alembert* terminates this eloge with a reflexion that does honour to the female ſex, and to his own feelings. "We are in a particular manner (ſays he) in want of the ſociety of a gentle and amiable woman, when the paſſions are ſubſided, to participate our cares, calm or alleviate our ſufferings, and enable us to ſupport our infirmities. Happy is the man poſſeſſed of ſuch a friend! and more happy ſtill if he can preſerve her, and eſcape the misfortune of a ſurvival."

In the eloge on the *Abbé d'Olivet*, we meet with but few circumſtances, which can be very intereſting to Engliſh readers. The Abbé ſeems to have devoted the chief part of his life to the ſtudy and tranſlation of Cicero, as ſome have done to Homer, and others to Plato. His *Treatiſe on French Proſody*, and his *Grammatical Remarks on Racine*, are works much eſteemed in France. In the notes on this eloge, we have a kind of epitaph on a girl who died of the green-ſickneſs, by *de Maucroix*, a friend of the good *La Fontaine*; who, though a man of great learning, amuſed himſelf ſometimes in writing little copies of verſes in the ſtyle of his friend, in which, ſays M. *d'Alembert*, he ſucceeded tolerably well for a deep ſcholar, a prieſt, and a canon of Reims:

The nymph for whom our tears we ſhed,
Alas! was number'd with the dead
Before ſhe years had twenty.
Poor girl! of life to be debarr'd
By ſuch a *ſickneſs* ſure was hard
For which we've doctors plenty!

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The Abbé *Trublet*, the friend, admirer, and almoſt adorer of *Fontenelle* and *la Motte*, ſeems to have been ſo much their votary during the laſt years of his life, as to think, write, and ſpeak, unwillingly, on any other ſubjects. He kept a conſtant regiſter of their private opinions and *bon mots*. The eſſays of the Abbé *Trublet*, though he was neither gifted with the elegance of *la Bruyere*, nor with the penetration of *de la Rochefoucault*, contain much good ſenſe and knowlege of books and men. And the preſident *Monteſquieu* ſeems to have appreciated them very accurately, when he ſaid the Abbé's was a good book of its kind, *of the ſecond claſs*. His belief in the doctrines of *Fontenelle* and *la Motte* was ſo implicit, and his zeal ſo ardent, that he ſeemed to court the martyrdom of ridicule in defence of them. He had the misfortune to diſlike the poetry of his country, and had not only the courage and imprudence to ſay that he thought it in general monotonous, but that he was unable to read even the *Henriade* of Voltaire without yawning. This drew on him the vengeance of the *French Virgil*, as his countrymen often call him, which was expreſſed with ſuch wit and humour in a ſhort poem called *Le Pauvre Diable*, that almoſt every line is become proverbial. His difference, however, with Voltaire, ended in a more agreeable manner than moſt literary quarrels: when the Abbé, after much cabal and oppoſition, was elected into the French Academy, he ſent Voltaire a copy of his inauguration diſcourſe, deſiring to be honoured with his friendſhip. Voltaire, as eaſily reconciled as offended, anſwered his letter with thanks and expreſſions of regret for what had paſſed. He confeſſed that his eſſays were not mere *compilations*, as he called them in a peeviſh fit, but contained both *uſeful* and *agreeable reflexions*. He pleaſantly promiſed the Abbé to forget their former diffeſence, never to diſturb him in future, and kept his word.

The writings of the amiable and agreeable *Moncrif* are not ſufficiently known in our country to render his eloge intereſting to the generality of our readers. His dramas, though ſucceſsful when they firſt appeared, are but ſeldom repreſented at preſent; and his charming book intitled *Eſſays on the neceſſity and on the means of pleaſing*, though abounding with reaſon, good taſte, and excellent maxims, ſeems to have been leſs admired in France than it deſerves; but faſhionable people, ſays M. *d'Alembert*, ſuppoſing themſelves better judges of the ſubject than the author, and men of letters unwilling to be taught by their equal, mutually agreed to decry the work. The author, however, had reaſon to imagine that from his own conſtant wiſh to pleaſe, in which he had long enjoyed the happineſs of ſucceeding in the different ſocieties in which he lived, and from his knowlege of the world, and the paſſions and foibles of mankind, he could give to others thoſe leſſons which he had himſelf ſo long practiſed.

None

None of this pleaſing writer's productions was ſo univerſally admired as his poem *de Titon & de l'Aurore*, or *The uſeleſs Renovation of Youth*, in which the fable is related with all the charms of poetry which delicacy and ſenſibility could inſpire. The goddeſs, in tears at the ſhort duration of the ſecond youth which her ſupplications had obtained for Tythonus, again arrived at fourſcore, is accoſted by her lover in ſentiments ſomewhat ſimilar to the following:

I've ſeen the glowing joys of youth retire
And feel, without regret, extinct their fire.
Each bliſsful day which ſtill remembrance warms
Was ſpent at leaſt in ſweet Aurora's arms.
Reſtore, ye gods, my youthful pow'rs once more,
I'd forfeit them, and haſten to fourſcore.
Thus fond Tythonus with impaſſion'd rage
Impetuous ruſh'd from youth to hoary age.
How hard the prudence which the gods require!
How hard, in pleaſing, to conſtrain deſire?
Deny, ye pow'rs, the mutual bliſs to ſhare,
And youth no longer would be worth our care.

We ſhall now take a final leave of this agreeable work; whence our extracts and remarks have been of an unuſual length; not without hopes that the pleaſure which we have had in examining it, will, in ſome meaſure, be communicated to our readers.

ART. II.

Eenige Berichten omtrent Groot Britannien en Ierland; i. e. Some Account of Great Britain and Ireland. 8vo. 460 Pages. Hague. 1787.

IT muſt be acknowleged, that no people, at firſt view, appear to a foreigner to greater diſadvantage, than the Engliſh. In moſt countries of Europe, the diſtinction between the higher and lower ranks of ſociety is more viſible: for in them, the prevalence of the French language and manners, among the former claſs, and the obſequiouſneſs of the latter, conceal, for a time, the defects of their character; and a ſtranger immediately finds himſelf at home, becauſe he diſcerns nothing in his new acquaintance that militates againſt the cuſtoms and opinions in which he has been educated. But, in England, the peculiar manners and cuſtoms of ſocial life, the variety and originality of character which are to be found in all ranks, the political notions of the people, their reſerve, and too often their rudeneſs to thoſe whoſe accent betrays them to be foreigners, are ſo oppoſite to what he has ſeen in his own country, that it requires a conſiderable length of time to conquer his averſion to many of the circumſtances around him, and to familiar intercourſe with perſons of every claſs, in order to diſcriminate the ſpirit of the nation.

It

It is natural to ſuppoſe that a traveller of rank ſhould be leſs converſant with the middling and lower claſſes, than with thoſe in what is called high life; but theſe are not in general (for many exceptions muſt be allowed) either the beſt ſpecimens, or the moſt faithful repreſentatives of the national character. In many of theſe, an imperfect adoption of the manners, and, we are ſorry to add, too cloſe an imitation of the morals of Paris, have obliterated ſome of the beſt qualities of the Engliſh character, and ſubſtituted in their ſtead, an heterogeneous mixture of foreign and domeſtic follies. Nothing, but a want of opportunity of becoming acquainted with the people at large, could have led the author of this publication to conſider intereſted marriages, adultery, and divorce, as vices of general prevalence in England: they are indeed too common; but are chiefly confined to the great, and to thoſe who, living within the ſphere of their example, are corrupted by it. In juſtice to our amiable countrywomen, we cannot help obſerving that inſtances of diſintereſted love, conjugal affection, fidelity, and happineſs, are at leaſt as numerous in Great Britain, as in any nation of Europe; perhaps much more numerous than in moſt countries. Our women may indeed appear leſs lively and leſs converſible in mixed companies, than the French ladies; and hence they may be leſs agreeable to ſtrangers; but this reſerve is often the effect, not of want of talents, but of a modeſt delicacy of ſentiment, which enhances their real worth. With reſpect to the faſhionable ſtyle of their education, and their extravagant fondneſs for dreſs, we cannot defend them from this author's juſt cenſure. His remarks on our cookery, and the manners of the table, are what may be expected from a foreigner; who can no more be ſuppoſed to reliſh the plain fare of England, than an untravelled Engliſhman can be pleaſed with being ſet down to made diſhes, obliged to ſwallow his wine, during his meal, without ſo much as ſaying "*here's to you*," and deprived of the ſocial enjoyment of his bottle after the cloth is removed. We muſt however do our traveller the juſtice to ſay, that his obſervations, in general, are ſuch, as ſhew a diſpoſition to view things in the moſt favourable light, and are not leſs honourable to his own liberality of ſentiment than to the national character which he deſcribes.

Under the modeſt title of this work, we have, indeed, found, and have peruſed, with ſingular pleaſure, one of the moſt elegant, pleaſing, *Itineraries*, that we have met with for many years. It is the account of an excurſion which the author, with his lady, made through the principal places in the Britiſh iſlands; and it exhibits evident marks of his being a man of taſte, obſervation, knowlege, and virtue.

The firſt part relates to England; and is divided into three chapters, in which he treats of the country, the inhabitants, and

the government. His deſcriptions, particularly thoſe of the beauties of nature, in our iſles, are highly animated and pictureſque; and they are expreſſed in an elegant ſimplicity of ſtyle, that does equal honour to his judgment and his taſte.

The ſecond chapter is devoted to *the people*;—a ſubject, of which an accurate diſcuſſion is a taſk peculiarly difficult to be fulfilled by a foreigner. Of this the Author is aware, and therefore modeſtly calls his diſſertation, a ſketch. It is, however, in the main, candid and judicious; and, inſtead of wondering that he ſhould have advanced a few things, in which our national education and ideas may induce us to differ from him, we have reaſon to admire the ſtock of information which he has accumulated during ſo ſhort a reſidence in our country, and the excellent uſe which he has made of his acquirements.

The third chapter treats of our government. Here we cannot help apprehending that political ideas, imbibed under a very different conſtitution, have prevented the author from entering into the ſpirit of that of England, and from properly eſtimating its value. There are, we confeſs, a great number of things in our laws, which need reformation; and many abuſes in the adminiſtration of government, which ought to be redreſſed. Theſe faults immediately ſtrike the attention of a ſtranger, and his aſtoniſhment does not always leave him at liberty to reflect how difficult it is in any country (except under an abſolute monarch) to alter laws and uſages, however abſurd, that have long been eſtabliſhed; or to aboliſh abuſes, which, though contrary to the letter as well as the ſpirit of the laws, the governors themſelves find it their intereſt to encourage.

The author ſeems to think it an imperfection in our government, that the miniſtry is more oſtenſibly active than the King. Others have thought this a very wiſe arrangement, by which the reſponſibility of government is ſecured, without any perſonal or direct cenſure of the monarch; who, according to a fundamental maxim of our conſtitution, can do no wrong.—But, to common apprehenſions, this maxim wants explanation.

We do not wonder that our traveller ſhould be diſpleaſed at the diſorder and corruption which take place at the election of members of parliament. But it ſhould be remembered, that this is contrary, in many reſpects, to the letter of the law, as well as to the ſpirit of the conſtitution; and might eaſily be aboliſhed, did not all adminiſtrations, in their turn, find it their intereſt to promote it. We cannot, therefore, acquieſce with this author, when he ſays that, *what remains of democracy in the Engliſh conſtitution does not tend to recommend this form of government*; though we grant that it needs much reformation, eſpecially with reſpect to the inequality of repreſentation; which is the conſequence of the changes that have taken place in the value of pro-

perty, of the decline of ſome towns, and the riſe of others. Though we are no enthuſiaſts in favour of an entirely democratic government, we cannot conceive that a people can be ſaid to be free, without a conſtitution that partakes of this form. Civil liberty may, indeed, exiſt without political freedom; but, in this caſe, it depends entirely on the accidental good qualities of the governors; and, however ſhamefully it may be violated, the people have no conſtitutional mode of obtaining redreſs, nor any means of reſtraining the tyranny of their governors, except ſuch as tend to the ſubverſion of all order, and the total ruin of the community. That this is not the caſe in England, muſt be aſcribed to the Houſe of Commons, or democratic part of the government, which, with all its defects, is ſtill the grand bulwark of our liberties, and one of the moſt reſpectable legiſlative bodies in the world.

The author's obſervations on many of our penal laws are perfectly juſt; in ſome of them the puniſhment bears no proportion to the crime, and moſt of them ſtand in need of reviſal. His account of the ſtate of our priſons is not more ſevere, than might be expected from a humane and virtuous man. He is juſtly offended at the want of ſolemnity in our manner of adminiſtering an oath, and diſguſted by the witticiſms and levity of ſome of our pleaders, which are calculated only to confound the priſoner and the witneſſes, and to excite indecent laughter in the audience. All this is a fair object of cenſure; but we beg leave to obſerve, that, in capital cauſes, greater ſerioufneſs generally prevails; and the judges are careful ſeverely to reprehend any levity of behaviour that might, in the leaſt, affect the priſoner, to whom their demeanour in court is humane and encouraging. But, in what he ſays of our mode of trial, and in his compariſon of it with that of the Dutch courts of juſtice, we apprehend his judgment was rather biaſſed by his diſapprobation of the above-mentioned abuſes, which prevented his ſeeing the advantage of the trial by jury.—At leaſt we cannot diſcern the ſuperiority of the mode of trial adopted in Holland, in either of the points adduced by the author. He obſerves that the confeſſion of the priſoner tends much to the ſatisfaction of the judges. This would indeed be true, were the confeſſion free and voluntary; but, as the accuſed perſon knows that he cannot be put to death unleſs he acknowleges his crime, there is little reaſon to ſuppoſe that he will do this. What ſatisfaction, then, can a humane judge derive from a confeſſion, which he extorts either by threatening, or by actually inflicting tortures, at the bare idea of which, the heart is chilled with horror, and of the inefficacy of which to diſcover truth, there are many inſtances on record in every country where it has been uſed. With regard to his ſuſpicions of the incompetency of our juries,

we may obſerve that, from the nature of the evidence required to convict a priſoner, there is little danger that twelve jurymen of common ſenſe and integrity, acting under the public eye, ſhould be precipitate in their verdict; eſpecially with the aſſiſtance which an Engliſh jury receives from the judge, who is always, not merely a *graduate* in law, but a man of eminence and experience in the profeſſion. But perhaps our traveller was not informed of a circumſtance which greatly obviates his objection, *viz.* that previous to the trial, the accuſation muſt be examined and preſented by a grand jury, compoſed of men, not leſs qualified for their office, than the *ſcheepens*, or judges of moſt of the cities of the United Provinces; in whom a learned education, or a knowlege of law, are not conſidered as eſſential requiſites.

It is but reaſonable to ſuppoſe that every man will judge impartially, where his intereſts, paſſions, and prejudices are not concerned; and, even where they are, every good man will, as far as poſſible, refuſe to liſten to their ſuggeſtions; but it would be highly preſumptuous to aſſert, that every judge is a good man, and ſuperior to all indirect influence of this kind, by which even worthy characters may be ſometimes biaſſed, without perceiving it themſelves. Againſt all ſuſpicion of this, which, however groundleſs, muſt increaſe the terrors of the accuſed, the Engliſh law has wiſely provided, by giving him a right to except againſt any of thoſe on whoſe verdict his life depends: that this challenge is ſeldom made, is no argument againſt either the value of the privilege, or the excellence of thoſe laws by which it is eſtabliſhed. In Holland, a priſoner's confidence muſt be built entirely on his good opinion of thoſe who happen to be in office as judges; for he feels himſelf completely in their power, and the privacy of their proceedings, in criminal cauſes, appears at leaſt to exclude every other kind of ſecurity. They are indeed generally his fellow-citizens; but this very circumſtance, though, in ſome caſes, it may inſpire hope, may, in other inſtances, give occaſion to the moſt diſtreſſing apprehenſions; for how greatly muſt his confidence be weakened, if he ſhould have reaſon to think that his intereſts interfere with thoſe of one or more of his judges, or that he has ever incurred their reſentment, or that his political ſentiments are known to be oppoſite to theirs? Theſe are all caſes, which may be conſidered as probable; and we believe that even this writer, had he, in the late melancholy circumſtances of his own country, been falſely accuſed of a crime againſt the ſtate, would have felt the full value of the privilege which he now holds ſo cheap; and would have deemed his fortune, life, and reputation, much more ſafe in a public trial, by a jury conſtituted in a manner ſimilar to thoſe in England, than amid the ſecret and inquiſitorial

ſitorial proceedings of ſome, even of thoſe tribunals, the legal authority of which he could not deny. But we need not have recourſe to an imaginary caſe; the memorable trial of Cornelius de Witt is an inſtance in point, which confirms all that we have offered on the ſubject.

By theſe obſervations, we mean not to caſt any invidious reflections on the courts of criminal judicature in the United Provinces; which we ſhould not have mentioned, had not the author introduced them in a comparative view. We are perſuaded that theſe courts proceed with great caution in caſes where life is concerned; and that, in all doubtful points, they incline rather to lenity than ſeverity. This opinion is confirmed by ſeveral facts; and is further ſtrengthened by the preſumption, that, where capital executions ſeldom happen, the feelings of the man are not liable to be *obtunded* by the profeſſional habits of the judge. But all this is foreign to our purpoſe, which is to ſhew, in anſwer to an obſervation of this writer, that in England, the public mode of trial by jury, and the privilege of excepting againſt thoſe who might poſſibly be prejudiced againſt him, gives the accuſed party, not merely *an apparent*, but *a real* ſecurity for the impartiality of the court in *his particular caſe*, which he cannot obtain in any other country: that this ſecurity muſt, in every inſtance, tend to relieve the mind, and that circumſtances may happen in every country, in which it may be of vaſt importance; for as *Junius*, in one of his letters, has obſerved, "*laws are intended not to truſt to what men* WILL *do*; *but to guard againſt what they* MAY *do.*"

We meet with another paſſage, of which we cannot avoid taking notice; becauſe, though from the tenor of the work, we are perſuaded that ſuch was not the author's intention, it may, by perſons of leſs candour, be interpreted as a reproach to our courts of judicature; and it is what they by no means deſerve. He tells his readers, that, *notwithſtanding all the pretended excellence of our judicial proceedings, there is perhaps no country in Europe, where ſo many, ſentenced to death, perſiſt, even on the brink of eternity, in declaring themſelves innocent of the crime for which they are condemned; though, at the ſame time, they acknowlege that they deſerve death on account of others which they have committed; or where ſo many exclaim againſt the perjury of two or more witneſſes as guilty of their blood.* We do not diſpute the fact; but it ſhould be obſerved, that, in no other country, are ſo many perſons reprieved and pardoned after condemnation; any circumſtance, that can extenuate their crime, or which can ſuggeſt the leaſt doubt that the verdict of the court may poſſibly have been erroneous, renders theſe unhappy wretches the objects of royal mercy; the ſlighteſt hope of this is eagerly indulged by the miſerable convicts, and ceaſes not but with life: this, together

with the liberty which they have of addreſſing the ſpectators of their ſad fate, will, in moſt caſes, account for the fact, without any ſuppoſition of an unjuſt or precipitate condemnation. In lenity and tenderneſs, where life is concerned, no courts of judicature can exceed thoſe in England; in which every doubtful point of law is referred to the mature deliberation of the judges, who are to meet and conſult on it; and in which a priſoner cannot be convicted, except on ſuch clear and poſitive evidence, as, in Holland, would be deemed ſufficient to juſtify the application of the torture; in conſequence of which, not the innocence, but the hardineſs of the priſoner might poſſibly preſerve a life rendered uſeleſs to ſociety, and miſerable to himſelf, by ſufferings for which no compenſation can be made.

Had this been a work of leſs merit, we ſhould have been leſs particular in animadverting on theſe paſſages; but in the publication before us, which, in other reſpects, exhibits ſo many marks of candour and judgment, they become of greater importance. With concern we obſerve, that they have been cited by the French journaliſts with an air of exultation in being able to produce the ſuffrage of a man of ſenſe, in favour of their prejudices; and there are but too many in every country, who, under the pretence of promoting ſocial order, are real enemies to the rights of mankind; and who would therefore wiſh to perſuade them, that liberty is an empty name, and that the beſt privileges of almoſt the only people that enjoy it in Europe, are mere *chimeræ*.

Scotland and Ireland take up the two remaining chapters of this entertaining work, which contains ſo much uſeful information, that we wiſh it were tranſlated into ſome language more generally underſtood than the Dutch; and we have formed ſo good an opinion of the author's candour, as to hope that our remarks, ſhould they fall into his hands, may induce him to make further enquiries; and, in this caſe, to rectify thoſe miſconceptions into which a ſtranger is ſo liable to be led from partial information, and the fallacy of which, the ſhortneſs of his ſtay in the country affords him not ſufficient opportunity to detect.

ART. III.

Tableau de l'Angleterre et de l'Italie. i. e. A View of England and Italy. Tranſlated from the German of M. D'ARCHENHOLZ, formerly a Captain in the Service of the King of Pruſſia; by L. B. DE BILDERBECK. 8vo. 3 Vols. Gotha*. 1788.

WE have ſo repeatedly travelled (with the aſſiſtance of *literary vehicles*) through the pleaſant and fertile countries of England and Italy, that almoſt every object which they afford is become

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* Imported by Mr. Dilly in London. Price 9s.

familiar

familiar and common to our ſight. But, ſtill, a book of travels, however beaten the path, may be, in a high degree, inſtructive and entertaining: for though a writer, in deſcribing the general face of nature, can differ little from thoſe who have gone before him; yet will it be very different when, with ſuperior talents, he comes to ſpeak of her paragon, Man—the Proteus, Man,—who puts on one ſhape to-day, and another to-morrow, juſt as his intereſt or his inclination may prompt. Now from the writer who watches this Proteus carefully; who marks, amid his many changes, the predominancy of any ſingle affection, the *ruling paſſion*, in ſhort, by which his character is to be finally determined; who next inquires into the ſeveral qualities and diſpoſitions of a particular people; and who ultimately lays before us a comparative ſtatement of the virtues and vices both of individuals and of nations at large:—from ſuch a writer, a conſiderable portion of inſtruction and amuſement may be derived. But this, indeed, requires not only great penetration, but even a long and intimate acquaintance with the people deſcribed; and for this, the modern traveller is not very frequently fitted, whatever his opportunities may have been.

The author of the volumes before us, though not to be ranked in the firſt claſs of philoſophical travellers, is yet, we think, entitled to a place in the ſecond. His obſervations, it is true, are not, at all times, equally important; but this is occaſioned by the nature of his work, which aims at a particular account of the people with whom he reſided, and which ſometimes neceſſarily deſcends to a deſcription of trifling and unintereſting ſcenes.

M. D'ARCHENHOLZ ſets out with a laboured encomium on the conſtitution of England; yet, like the greater part of his countrymen (the Germans), he views it with far too partial an eye. It might be imagined, from a peruſal of his book, in which our *virtue* is particularly inſiſted on, that Plato's famed republic was realized among us: though it is an undoubted truth, that our government inclines much more to *abſolute monarchy* than to *republicaniſm*, as ſeveral writers of acknowleged excellence have ſhewn. Liberty, that "goddeſs heavenly bright," as Addiſon ſtyles her, appears to be the deity which he adores; but, like many politicians who have preceded him, he makes not the proper diſtinction between civil and political liberty. Civil liberty we enjoy in an eminent degree; but political liberty is ill ſecured to us, and is indeed, in all events, of very uncertain tenure, in the preſent frame of our conſtitution. When the executive power in any ſort operates on that of the legiſlative, there is no longer any real political liberty; and that ſuch is the fact, that its influence is really great, every Engliſhman will, we preſume, on due conſideration acknowlege. It

is certain we can only preſerve to ourſelves the *former*, by a ſtrict and unabating attention to the *latter*; and yet no effectual proviſion has hitherto been made againſt the encroachments of the crown; which, however ſlowly and imperceptibly (generally ſpeaking), is obſerved by many to be undermining the fabric of our ſtate-eſtabliſhment;—that boaſted fabric, raiſed by our anceſtors with ſo much care! In a word, political liberty can no way be maintained, but by keeping the legiſlative and executive parts of government wholly diſtinct. They are now ſo in appearance: and we are ſorry to ſay it, *in appearance only*. But it will very poſſibly be aſked, Whether we do not at preſent enjoy the moſt perfect and *poſitive* freedom? Undoubtedly, we do. But then it ſhould be remarked, that we derive it principally from *moral* cauſes: for if inquired into, it will be found that our liberties, as far as they depended on a parliament, are really annihilated—in other words, that they are *politically dead*. We can no longer talk of the "over-balance of property" among the independent members of the lower houſe; and of the ſtand which, in ſuch a caſe, it might conſequently make againſt the exertions of arbitrary power. Reformation in the repreſentative body, it is true, has frequently been ſpoken of within the walls of St. Stephen's; but we are fully perſuaded, that ſuch reformation muſt begin with the people. The idea of a Houſe of Commons purifying and defecating itſelf is, at this time, abandoned by every thinking and intelligent man.

After expatiating in general terms on the ſubject of our 'excellent conſtitution,' M. D'A. proceeds to a particular conſideration of our ſeveral privileges and immunities, namely, the *liberty of the preſs*; *the habeas corpus act*; *the public tribunals*; *the trial by jury*; *parliamentary repreſentation*; *the right of petitioning*, &c. The liberty of the preſs is ſtyled by him, as it has been by many others, the palladium or bulwark of Britiſh freedom. But he attributes a potency to it which it does not poſſeſs. He avers, that the indignation of the people againſt a ſtateſman, when proclaimed by the public prints, will aſſuredly diſcomfit him, and deſtroy his meaſures: for that he is unable, however greatly ſupported in parliament, to bear up, for any length of time, againſt the cenſure of the public voice. This aſſertion is founded in miſtake, as we have too recently and too fatally experienced. The keeneſt philippics, indeed, have never yet driven a well-intrenched miniſter from his poſt. *Laiſſons les dire pourvu qu'ils nous laiſſent faire*, ſaid Cardinal Mazarin: and many an Engliſh *premier* has, no doubt, frequently ſaid or thought the ſame. We think it rather extraordinary, that M. D'ARCHENHOLZ ſhould be ſo greatly deceived in ſuch a matter; but what ſurpriſes us ſtill more is, to find a writer, who, on many occaſions, diſplays a ſound and accurate judgment, holding

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up to public view, as the teſt and criterion of Britiſh liberty, the conduct of a London rabble, who ſome few years ago attacked an unpopular miniſter in his carriage, dragging him from it, and threatening him with the fate of De Witt. It ſurpriſes us, we ſay, to find a writer like the preſent, vindicating and extolling ſo terrible an act of violence, and thus inconſiderately confounding *licentiouſneſs* with *genuine freedom.* An enthuſiaſt in the cauſe of liberty, he ſeems to be not a little vain of that which his countrymen at this time have to boaſt; but let him remember, that the freedom of which he ſpeaks, is only admitted by *courteſy*; and that it is in the power of the princes, their rulers, to cramp and fetter it whenever they pleaſe. His remarks on the other, the before-mentioned rights of the Britiſh ſubject, are juſt and pertinent; but as they differ not from the comments and obſervations ſo frequently found in our volumes of hiſtory and juriſprudence, it is unneceſſary to enlarge on them here.

The character which M. D'ARCHENHOLZ has given of our countrymen, is highly encomiaſtic, indeed! In his opinion, they inherit the combined virtues of Greece and Rome. They are in poſſeſſion of every excellence that the philoſopher and the poet, in their cloſets, might imagine for the benefit of mankind. But, ſtill, he not unfrequently ſpeaks at random. He aſſerts, for inſtance, that our nobility are by far the moſt enlightened in Europe: that learning and ſcience, in England, are ſecure of particular notice, and particular reward: in a word, that the people, who are known among us by the name of THE GREAT, *familiarize* themſelves, as he expreſſes it, with genius, bearing it always with pleaſure in their train. How flattering and agreeable is the picture! But, alas! how very unlike to truth. Lovers and encouragers of ſcience! And ſhall men, who are principally diſtinguiſhed by their vices and follies, be held up as the Mæcenaſes and Pollios of the age? Shall we fondly give to birth and fortune the praiſes which can belong only to the virtuous and the good—to the elegant and cultivated mind? Some few, indeed, may be found in the claſs of nobility, who are really the favourers and patrons of merit: but our author is remarking on the predominant and general character; we therefore reply to him in general terms;—and ſince from the example, we preſume, of a ſmall number of individuals, he ſeems to believe that our people of faſhion are univerſally ſuch as he has repreſented them, we can only, with real concern, aſſure him that he is totally wrong. They are, without the ſmalleſt queſtion, the laſt to whom the man of abilities would look up for protection and ſupport.

With reſpect to *national pride*, the great characteriſtic of the Engliſh, from which they really ſeem to think themſelves, as the

the Nabob of Arcot in the moment of adulation was pleaſed to ſtyle them, *a nation of Kings*; and which has acquired them among their neighbours the diſtinctive appellation of *les fiers inſulaires*; with reſpect to this *infirmity*, we ſay, and which involves in it a contempt of others, our author thinks it by no means reprehenſible in the proportion that many have done; but conſiders it as the effect of the conſtitution of the country, which places its members above the reach of any other power than that of the law.

To be in poſſeſſion of any particular advantage, and yet to ſhew not a proper ſenſe of it, is undoubtedly a mark of weakneſs; but then to evince a diſdain of others, becauſe they may not be in an equally fortunate ſituation with ourſelves, is ſcarcely leſs ſo. Our *love of our country* is highly commendable. The principle cannot be too warmly or too paſſionately cheriſhed. It will be our protection in the day of danger; in the day when *the ſpoilers ſhall be let looſe among us*, and when the giant AUTHORITY, free and unfettered, ſhall be ſeen in our ſtreets and public places, alarming us by his mighty ſtrides! But this our patriotiſm, as we have already ſaid, implies not a ſcornfulneſs and contempt of the ſurrounding ſtates: which would be illiberal and unmanly in the extreme.

After ſome general remarks on the arts, manufactures, and commerce of England, M. D'ARCHENHOLZ proceeds to a deſcription of London and its environs, interſperſed with occaſional reflections on the manners and cuſtoms of the people, their ſeveral amuſements, and particular employments. This part of the performance affords not, to the Engliſh reader, any thing new; and the obſervations, as we have already declared, are not, on every occaſion, ſufficiently important. We find this writer at one time in the ball-room of the court, and at another time in a cellar at St. Giles's: but even in the *latter*, perhaps, a real philoſopher might employ his thoughts and obſervations with ſome ſucceſs. But enough of England. We muſt now direct our attention to a different clime.

In the contemplation of blooming Italy, we naturally feel the glow of ſatisfaction and delight; but we muſt, at the ſame time, acknowlege, that this ſatisfaction is not in the ſame proportion with that which we have formerly experienced. But this may be partly occaſioned by ſatiety; for had we not before been glutted with the fruits of the "garden of the world," as it is ſometimes ſtyled, we might perhaps, at the preſent hour, have gathered its ſeveral productions with an eager hand.

M. D'ARCHENHOLZ has in this, as in the former part of his work, given a particular deſcription of the country, and of its inhabitants. Our readers will ſcarcely expect us, however, to enter into a detail of the pictures, buildings, and ſtatues of Italy,

Italy, any more than of the ſtate of letters and of arts: the whole is ſufficiently known.

With regard to the manners and principles of the people, as they ſpring from the conſtitution of the ſeveral ſtates of which this country is compoſed, they are neceſſarily much diverſified; and this is very pointedly adverted to in the preſent performance. 'National characters, or the qualities of a people at large (ſays this writer), depend entirely on their form of government: for it is an abſolute truth, that men conſtantly receive from the ſovereign whatever impreſſions he may think proper to give them. Hence the great diſſimilarity which we diſcover between the inhabitants of Venice, Florence, Naples, and Rome, who may not improperly be ſtyled neighbours, but who are ſeparately governed by their own particular laws.' We acknowlege the force of this poſition reſpecting government, as far as it depends on an eſtabliſhed and *regular* mode of rule, in contradiſtinction to that which has contended for the *influence of climate* on the manners of the people: but we cannot ſubſcribe to the opinion with all the latitude which this author has given to it. The ſentiment appears to be ſlaviſh (inaſmuch as it makes not any ſtipulation for the virtue of the prince), and is ſo unlike to any thing which preſented itſelf in the former part of the work, that we think it muſt have fallen from the writer through inadvertency. But perhaps he does not mean to ſpeak of theſe impreſſions as a *neceſſary conſequence*, but rather that mankind are *too apt, in all events*, to receive and retain them. In ſuch a caſe, the whole is ſufficiently conſiſtent.

The picture which this gentleman has drawn of the modern Italian, will, by many, be declared *a daub*. He conſiders him as the moſt wretched and moſt deſpicable of human beings. Wretched, by reaſon of the government under which he lives*; and deſpicable from his want of virtue, and from the utter ſtupidity *(l'ignorance craſſe)* which uniformly marks his character. But the colouring, in the latter particular, is not in ſtrict conformity with truth. Italy, even at the preſent day, can boaſt of ſome truly ingenious men. M. D'ARCHENHOLZ, however, is ſo greatly enamoured of Engliſh polity and Engliſh manners, that he ſeems unable to view any other nation with a tolerable degree of complacency. We muſt at the ſame time remark, that the accompanying obſervations on a ſtate of vaſſalage, are ſuch as do him honour. On the whole, the preſent performance may be ranked among the uſeful and the agreeable in its claſs; although its *partialities* are frequently ſo great, that it was impoſſible for us to paſs them unnoticed.

* We mean to offer a few obſervations on this ſubject in our account of a volume now before us, intitled, *The Temporal Government of the Pope's State.*

ART.

ART. IV.

C. F. E. HAMMARDS *Reiſe*, &c. *i. e.* Travels in the Year 1784, through Upper Sileſia, and Part of Poland, to the Ruſſian Army in the Ukraine. By C. F. E. HAMMARD, Lieutenant of Engineers in the Pruſſian Service. 8vo. Gotha. 1787.

M. HAMMARD's deſign in undertaking this journey, was to learn the art of war under the General Romanzow Sadunaiſkoy: and, if the volume now given ſhould be favourably received, he propoſes to publiſh two more; the one containing an account of the march of the Imperial army through Ruſſia, the other deſcribing its route through Moldavia and Walachia. He appears to be an attentive and intelligent obſerver; and his volume contains many intereſting particulars concerning the inhabitants, policy, cultivation, produce, and commerce of the countries through which he paſſed.

Upper Sileſia does not, by M. HAMMARD's account, appear to have derived any great advantages from its being ſubject to the King of Pruſſia, with whom, when he took poſſeſſion of the country, the nobles ſtipulated for the preſervation of their privileges. Hence the peaſants are in a moſt abject ſtate of ſlavery; which, though ſomewhat ſoftened by the attentions of the ſovereign and the equity of the ſtates, cannot, ſays our author, be entirely aboliſhed, without ruining the nobles, by depriving them of hands for labour. How far this reaſoning is juſt or valid, we ſhall not, at preſent, examine. It is however certain, that before liberty can be a real bleſſing, either to themſelves or to the community, they ought to be a little humaniſed by inſtruction; and to be, in ſome degree, reformed from the habits of idleneſs and drunkenneſs, to which they are here ſaid to be exceſſively addicted. The Prince of Anhalt Coethen was at conſiderable expence to provide for the inſtruction, health, ſubſiſtence, and domeſtic comfort of his vaſſals in the ſeigniory of Pleſſe; but theſe benevolent attentions made no other impreſſion on them, than to occaſion an inſurrection in 1781. To ſend their children to the ſchools eſtabliſhed for them, they conſidered as a hardſhip, which, under a variety of frivolous pretences, they contrived to elude; and they ſpent, in idleneſs and intemperance, thoſe days which were allowed them to labour for their own ſubſiſtence. M. HAMMARD is of opinion, that if their clergy were leſs ſuperſtitious, and more careful to inſtruct them in the principles and practice of religion; if divine ſervice were performed in their own language, inſtead of in Latin, and if good ſchools were eſtabliſhed, they might gradually be *civilized* and *improved*.

Though Upper Sileſia is leſs fertile than the Lower, it is nevertheleſs well cultivated, and produces what would be ſufficient,

cient, not only to supply the inhabitants, but also to permit a considerable exportation of grain; but the distilleries, which, though they enrich the nobles, ruin the people, consume a great part of it. This business was at one time carried on by the Jews, who acquired large fortunes by it; for, no sooner was the corn sown, than they claimed the crop in return for the money which they had advanced; but, in 1781, these usurious bargains were abolished by an order from the King.

The southern part of Poland, through which M. HAMMARD's route lay, exhibits a most wretched scene of desolation and poverty, the sad consequences of civil dissension, and of foreign and domestic oppression. The cities, if they deserve this appellation, serve only to vary the form of misery: many of them are encumbered with ruins, and remarkable for the indigence of their inhabitants, who are chiefly Jews. Even in Lublin, which, when compared with the rest, is in a flourishing state, and distinguished by its trade and manufactures, the streets are narrow and gloomy; of the houses, only the ground floor is habitable, while the upper stories are nodding to their fall, and threaten the destruction of the passenger. Sometimes, indeed, a more pleasing prospect occurs, when the traveller enters the domains of a nobleman, who has sense enough to perceive that, by ameliorating the condition of his vassals, he, in fact, promotes his own interests.

What M. HAMMARD says of the Polish nobility, appears to be just and candid. After observing that pride forms the basis of their character, and is the source of many ridiculous prejudices, as well as of much vice and folly, he allows that it also produces and fosters many good qualities, particularly courage, magnanimity, generosity, and hospitality; the latter is common to the Poles of every rank, and may be found in the cottage as well as in the palace.

Of the Polish ladies, our traveller speaks highly; and informs us, that, in general, their natural attractions are improved by an excellent education, which renders their company very agreeable. They apply themselves, from their infancy, to the study of foreign languages, and few affairs of any importance are transacted, in which they are not concerned: they have much more self-command and penetration than their countrymen; and many a foreign minister has found his political sagacity foiled by their management.

As the traveller enters Volhinia, the scene improves; the country is fertile and well cultivated; the inhabitants, though still slaves, are less degenerate than their neighbours, and seem to possess a spirit and abilities superior to their condition. One of the largest cities of Volhinia, is Dubno, belonging to Prince Michael Lubomirsky. It is a place of considerable commerce,

and

and during the fair, which is held in the month of January, is ſuppoſed to contain from twenty-five to thirty thouſand perſons, as it is the reſort of traders from Turkey, Germany, and Switzerland; the little ſhops which the Prince has erected in the market-place, for thoſe who frequent the fair, are neat and convenient; and there is a theatre built in the modern ſtyle, which, at this ſeaſon, is occupied by a company of Poliſh actors.

In Podolia, we are told, the venereal diſeaſe prevails to ſo great a degree, that whole villages are infected by it. This, ſays M. HAMMARD, the inhabitants aſcribe to the Ruſſians, to whom they attribute all their calamities, without reflecting that the French, who were there with the confederates, may alſo have contributed to its propagation. It is aſſerted, that many of the Ruſſian officers look upon a ſlight touch of it, to be the beſt preſervative againſt the plague.

The cities in the Ukraine are poor and ill-built, except Niemerow and Czudnow, in which the people are employed in the manufacture of cotton, in the making of glaſs and earthen ware, and in the bleaching of wax: Mihilow and Berdiezow are alſo enriched by the fairs held in them, and the commerce which the latter encourage. The ſoil is remarkably fertile, but ill cultivated; becauſe the ſpirit and induſtry of the peaſants are depreſſed by ſlavery. The Coſſacs, however, who inhabit the borders of the Ukraine, are more free, and retain ſome traces of that liberty, which, till the reign of Sigiſmond III. they enjoyed as a democratic ſtate under the protection of Poland. In war, they are bold, but cruel, neither giving nor taking quarter, and knowing no medium between death and victory. They have a remarkable talent of imitating any model of workmanſhip that is given them, and, with proper inſtruction, might eaſily be made to excel in arts and manufactures.

The Zaporoguian Coſſacs inhabit one of the moſt pleaſant and fertile diſtricts of the Ukraine, and preſerve a kind of democratic government under an elective chief, who is ſtyled Attaman, or Hætman, and who reſides at Setſcha; but, ſince their laſt invaſion of Poland, their number is greatly diminiſhed, and the court of Ruſſia ſeems reſolved to extirpate them.

This invaſion happened in the year 1770, when they penetrated as far as Volhinia. Gouda, their chief, had been in the ſervice of the Waywode, Count Potocki, but, conceiving himſelf injured, he determined on revenge. For this purpoſe, he went over to the Zaporogians, whom he inſtigated to take up arms in favour of the Ukraine Coſſacs. No ſooner had the Ruſſian army retired into quarters, than he attacked the territory of the Waywode; and, in the diſtrict of Braxlaw, put to the ſword all who were not of his party. Thoſe, in the adjacent country, who had time to eſcape, fled to Human, a ſmall town in the neighbourhood;

neighbourhood; in which above eleven thouſand perſons had taken refuge, when this blood-thirſty ſavage appeared before their gates, and ſummoned them to ſurrender. Here, deſpair would have induced them to defend themſelves to the laſt extremity; but their commander, intimidated by the threats, and deluded by the promiſes of Gouda, entered into a capitulation, and opened the gates, on condition that the lives and properties of the beſieged ſhould remain inviolate. Yet no ſooner had this faithleſs victor got poſſeſſion of the town, than he ordered the commander to be flayed alive, his wife and children to be murdered, with circumſtances of barbarity too ſhocking to relate; and all the inhabitants to be maſſacred, without diſtinction of age or ſex. To ſatiate his own cruelty, he commanded all the children, under five years of age, to be brought to him in the balcony of the town-houſe, where he ſlaughtered above eight hundred of theſe innocent victims with his own hands. Similar enormities were committed by his adherents wherever they came; and that part of the Ukraine which lies between the Nieſter and the Bog, was the ſcene of every kind of deſolation that fire and ſword, under the direction of the moſt unrelenting and wanton inhumanity, can inflict. At length Gouda became the victim of his own vanity: while he was attempting the ſiege of Dulczin, a Ruſſian officer, who commanded a ſmall party detached by Marſhal Romanzow, perſuaded him that the Empreſs of Ruſſia, informed of the glorious ſucceſs of his arms, wiſhed to make an alliance with him; and, with this view, had ordered the detachment to join him. Gouda fell into the ſnare; and the officer, under pretence of concerting a plan of operation, led him into an ambuſcade of the Poles, where he and eight thouſand of his followers were ſurpriſed and made priſoners. They were all publicly condemned and executed.

Some of the nobles of the Ukraine have, at length, perceived the wiſdom and good policy of encouraging manufactures and trade, for which the country is advantageouſly ſituated. On this ſubject M. HAMMARD's details are ample and intereſting to thoſe who wiſh for information of a commercial nature.

ART. V.

HENRICI ALBERTI SCHULTENS—*Oratio de Ingenio Arabum*, &c. *i. e.* An Oration on the Character and Genius of the Arabians. By HENRY ALBERT SCHULTENS, Profeſſor of the Oriental Languages in Leyden; delivered on his reſigning the Rectorſhip of that Univerſity. 4to. pp. 35. Leyden. 1788.

IN this judicious and elegant piece of criticiſm, the orator's deſign is, to recommend that branch of ſcience in which he is ſo deſervedly eminent; and in which it is his province to inſtruct

inſtruct his hearers. He introduces his ſubject by an application of the maxim of Horace;

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citraque nequit conſiſtere rectum.

And he obſerves, that the little attention generally paid to the ſtudy of Arabic, may, in a great meaſure, be aſcribed to the violation of this wiſe maxim, by thoſe who are enthuſiaſtic admirers of that language, and the works extant in it, as well as by thoſe who, by affecting to treat both with contempt, endeavour to excuſe their own want of application. The arguments of the latter claſs are by no means formidable, as it is eaſy to refute that calumny, which has its ſource in ignorance and indolence; but it is difficult to recommend the object of exaggerated praiſe to the attention of the unprejudiced and impartial enquirer.

In forming an eſtimate of the literary works of any people, it is proper to attend to the influence of their national character and manners on their ſtudies and purſuits. This, the Profeſſor thinks, has been too much neglected, and therefore he propoſes to conſider, in this point of view, the Arabs who lived before the Mahometan Æra; in order to ſhew the conformity of their national character to that kind of knowlege which was then cultivated among them.

But, though the exigencies and purſuits of a people are determined by their national character, yet this has alſo its cauſes, on which it depends for its various modifications and degrees of activity: theſe cauſes are either natural, as *bodily conſtitution*, *climate*, or *age*; or political, as *form of government*, *language*, *education*, *manners*, *religion*, and *commerce with other nations*. The Profeſſor has briefly, but judiciouſly, examined the influence of each of theſe circumſtance in forming the character of the Arabs, which, he concludes, is exactly conformable to the divine prediction concerning Iſhmael, in Geneſis, xvi. 12. and admirably illuſtrated by the ſublime deſcription of the *Onager*, or wild aſs, in Job, xxxix. 5. Such, to this day, is the character of the roving Arabs, who conſtitute the moſt conſiderable part of the nation. Their hiſtory abounds with inſtances of exalted virtues, and of atrocious crimes. They are remarkable for their hoſpitality, generoſity, and inviolable fidelity; but theſe, as well as their capacity, cruelty, and love of revenge, are the conſequence of their national manners and mode of life. Their virtues therefore are not the fruit of philoſophical culture, but the ſpontaneous produce of nature; but with reſpect to promptitude and magnanimity, they inſpire a vigour of exertion, which more refined manners ſeldom confer. Irreſolution ſuits not the diſpoſition of an Arab. He never heſitates long, whether he ſhall perform a kind office to a friend, or ſhed the

blood of an enemy. If an opportunity offers of doing both, it renders him completely ſatisfied; but, if the gratification of his revenge happens to come into competition with an act of generoſity, he will inſtantly give the preference to the latter, and derive a pride from the conſciouſneſs of having done his duty. To exemplify this, the Profeſſor relates the following ſtory:

Haſſan, the Scenite, hoſpitably received into his tent, Ibrahim, a chief of a neighbouring diſtrict, who, driven from his country, was obliged to ſeek ſhelter in the deſert. After ſome days ſpent in cheerful feſtivity, the ſtranger, wiſhing to depart, requeſted his hoſt to accompany him a part of his way. The latter conſented; but, while preparations were made for the journey, he examined his lance with peculiar attention, and his eyes glowed with anger and revenge, as he eagerly ſharpened his ſword. "Thou ſeemeſt," ſaid Ibrahim, "to thirſt for blood. Who is thine enemy? He ſhall be mine."—"That tyrant, Ibrahim," anſwered Haſſan, "who ſhed my father's blood. His power has long ſcreened him from my revenge; but now he is a wandering exile, I will not reſt till I have found him."—"Thou haſt found him!" was the reply; "I am the wretch who killed thy father: behold in me the object of thy vengeance!"—"Thou, Ibrahim? by Alla and his prophet!—But, thou art my gueſt! I had ſet apart this money to provide for thy journey. Take it while thou mayeſt, and go thy way."

From a people thus circumſtanced, the Profeſſor obſerves, no great proficiency in arts or ſcience could be expected; and when, in later ages, under the dominion of the Caliphs, they were excited, by honours and rewards, to ſuch ſtudies, the native fire of their genius, though it could not be entirely extinguiſhed, was damped by the influence of tyranny, ſuperſtition, and luxury. Hence, though the preſent, with reſpect to learning and learned men, might be ſtyled the golden age; yet the diſtinguiſhing and characteriſtic merit of the Arabs muſt be confined within thoſe periods, in which their genius was the untaught but vigorous offspring of nature.

In the remaining part of this oration, M. SCHULTENS briefly inſiſts on the peculiar fitneſs of their language for poetical expreſſion, on their natural turn for eloquence, and paſſion for poetry; together with the circumſtances by which theſe qualities were cheriſhed, and the objects by which they were excited; but, as his ideas on theſe ſubjects are coincident with thoſe of the beſt modern writers, among whom we may mention Sir William Jones and M. Herder, we ſhall here cloſe this article, by acknowleging the entertainment which we have received from peruſing the work.

ART. VI.

Lettre de M. VAN MARUM *à Monſ. le Chevalier* MARSILIO LANDRIANI, &c. i. e. Letter from DOCTOR VAN MARUM to the Chevalier MARSILIO LANDRIANI, containing a Deſcription of Electrical Rubbers of a new Conſtruction. 4to. 8 Pages. Haarlem. 1789.

NOtwithſtanding the many improvements made, within a few years paſt, in the conſtruction of electrical machines, much remains to be done, in order to bring them to that degree of perfection, of which we may ſuppoſe them capable. For reſearches of this nature, Dr. VAN MARUM is advantageouſly circumſtanced, from his having the direction of the largeſt and moſt powerful apparatus hitherto known *. In performing experiments with this machine, he found that the effect of it, when ſtrongly excited, was conſiderably diminiſhed by the return of the electric fluid to the anterior part of the rubber. This inconvenience was before noticed, in the Philoſophical Tranſactions, vol. LXIII. by Dr. Nooth, who there gives ſome directions for its removal. See Review, vol. LI. page 223. On theſe hints, Dr. VAN MARUM has improved; and, after a great number of trials, has conſtructed rubbers which are free from this fault, and which, therefore, produce a much greater effect than the ſort commonly uſed.

In the deſcription of his rubbers, the Doctor is exceedingly minute; but, without a plate, it is impoſſible to give our readers any other than a very general idea of their conſtruction. The pair, here deſcribed, were made for a machine with a glaſs plate thirty-two inches in diameter, and are ten inches long: the ſurface in contact with the glaſs, is of oiled ſilk, which, about an inch from its poſterior edge, is covered with a thin ſmooth coating of amalgama: this is made to preſs equally in all its points on the glaſs, by a parallelopiped of wood, formed as exact and ſmooth as poſſible, which the Doctor calls a *Preſſer*, and which is covered, on the ſurface toward the rubber, with the thickeſt ſilk velvet that can be procured. The preſſers are connected, by means of a hinge in the middle of the back of each, with a pair of ſtrong ſprings, which, at their oppoſite ends, are each joined by another hinge, to a braſs plate, and thus regulated by a ſingle ſcrew, placed between this and the circumference of the glaſs plate. The oiled ſilk is cut nearly ſquare, about twelve inches each way; and its amalgamized part is faſtened to a braſs plate on the poſterior edge of the preſſer, but ſomewhat longer than this; and into its further end, is fixed, at right angles with it, a rod of the ſame metal, on which the inſulating part of the ſilk is extended parallel to the ſurface of the excited glaſs, ſo

* See Review, vol. lxxiii. p. 551.

as to adhere clofely to it, without being rumpled by the rotation of the machine.

In thefe rubbers, it is of importance that the oiled filk be very fmooth, and free from all irregularities of furface, which not only impede the equal friction of the amalgama againft the glafs, but alfo prevent the infulating part from adhering fo clofely to the excited furface, as is neceffary to hinder the electric fluid from returning to the rubber: the filk which the Doctor ufes, is made at Leipzic.

Of like importance is it, that the coating of amalgama, laid on the exciting part of the filk, be very thin and fmooth; on its anterior part, its thickneſs ſhould gradually diminiſh ſo as that its edge may be ſcarcely perceptible. Dr. VAN MARUM uſes the amalgama recommended by Baron Kienmayer of Vienna, which is preferable to any hitherto known: it conſiſts of one part of purified zinc, one of tin, and two of mercury. The zinc and tin are melted in an iron ladle, and the mercury added to them, as ſoon as they are taken off the fire: the mixture muſt be ſtirred with an iron ſpatula, and, when cold, reduced to a very fine powder, in a glaſs or marble mortar. Some varniſh being laid on the ſilk, this powder is ſprinkled on it, by means of a fine ſieve; and, when dry, that which adheres is poliſhed by rubbing it with a ſteel burniſher; after which a drop of ſweet oil is laid on its ſurface.

The Doctor compared the effect of his new rubbers with that produced by the common ſort, by examining the number of revolutions which his machine required, with each kind, to charge a jar, containing a ſquare foot of coated glaſs, to a certain height, determined by Lane's electrometer; the balls of which were, in theſe experiments, fixed at half an inch diſtance. This, with a pair of his old rubbers, was effected in ſeven or eight revolutions; and, with thoſe here deſcribed, in one revolution and an half; with theſe alſo, the jar diſcharged itſelf, on the ball of the electrometer, ten times in ſixteen revolutions, to effect which, with a pair of the common rubbers, above eighty were required. A battery of fifteen ſquare feet of coated glaſs was charged, ſo as to explode ſpontaneouſly in ſixteen revolutions, with the new rubbers; and the Doctor found, by his papers, that, in froſty weather, with Teyler's grand machine, which has four pair of common rubbers, he did the ſame in eleven revolutions; and the degree of the charge, in both experiments, being determined by the ſame electrometer, was exactly the ſame.

Dr. VAN MARUM acknowleges that his rubbers are much more expenſive than the common ſort, and require greater care in their application and uſe; that the ſtrong preſſure of the rubbers, and the cloſe adherence of the oiled ſilk to the glaſs, render

it laborious to turn the machine; but this, he ſays, is a ſlight inconvenience to thoſe who can employ a workman or ſervant for this purpoſe: for this reaſon, he does not recommend them to thoſe who perform experiments merely for amuſement; and obſerves, that thoſe philoſophers, who do not chuſe to be at the expence and trouble of imitating the whole of his invention, may yet improve their apparatus, by adopting ſuch parts of it as they think proper. But, light as the Doctor makes this inconvenience, we apprehend that, when he applies his rubbers to Teyler's grand machine, which already requires four men to work it, he may find it more conſiderable than he ſeems to think; for, if a ſingle pair of theſe rubbers renders it laborious to turn a glaſs plate of thirty-two inches, is it not to be feared, that the force neceſſary to turn two plates, of twice this diameter, with two, if not four pair of rubbers, will be too great, not for the number of his attendants, but for the machine itſelf, which does not ſeem calculated to reſiſt ſuch violent efforts? The invention, however, is very ingenious, and, though the abovementioned circumſtance ſhould be an impediment to the application of the uſual number of rubbers to large plates of glaſs, and prevent it from becoming of general uſe, it may yet prove of conſiderable utility, by ſuggeſting other expedients, to thoſe electricians, who, though by no means deficient in zeal for philoſophical reſearches, have not the advantage of poſſeſſing an apparatus on ſo large a ſcale as that which the Doctor uſes.

From an article inſerted by Dr. VAN MARUM, in a Dutch literary gazette, publiſhed May the 15th, it appears that Mr. JOHN CUTHBERTSON, of Amſterdam, who was entirely ignorant of the Doctor's deſigns and operations, had alſo made ſome eſſays toward the improvement of electrical rubbers; and though, from the neceſſary avocations of his buſineſs, he has not yet been able to bring them to that degree of perfection which he had hoped to attain, he has ſo far ſucceeded, as to render them greatly ſuperior to thoſe commonly uſed. Dr. VAN MARUM informs the public that, by a comparative trial of a pair of Mr. CUTHBERTSON's rubbers, with a pair of his own, he found that their exciting power was to that of his, as ſeven to ſeventeen, and thus at leaſt double the power of the common ſort. He candidly recommends Mr. CUTHBERTSON's rubbers, as more ſimple and commodious for general uſe, than his own, which, as above deſcribed, are calculated ſolely for charging coated glaſs, and not for experiments, in which only the ſpark is required: in this caſe, the rubber ought to be no more than eight, inſtead of ten inches long; becauſe the latter come ſo near to the abſorbing points of the prime conductor, that, when no coated glaſs is connected with it, the electric fluid will eſcape, through theſe, to the rubbers.

For

For the intereſts of ſcience, we hope theſe gentlemen will unite in their reſearches, as Mr. CUTHBERTSON's philoſophical knowlege, and, more eſpecially, his ingenuity as an artiſt, may be of ſervice toward rendering the Doctor's ingenious contrivance more ſimple and elegant in its conſtruction, and more commodious in its uſe.—*See more concerning this ingenious artiſt*, Review, vol. lxxiii. p. 54, 55. and vol. lxxvii. p. 558.

ART. VII.

Notices et Extraits des Manuſcrits de la Bibliotheque du Roi, &c. i. e. An Account of, and Extracts from, the Manuſcripts in the Library of the King of France; read at a Committee of the Royal Academy of Inſcriptions and Belles Lettres. 4to. About 700 Pages. Paris. 1787.

THE vaſt collection of manuſcripts in the learned languages, which form the principal ornament of the library of the king of France, has been, hitherto, an object rather of oſtentation than of utility. In the year 1785, the miniſters of Lewis XVI. determined to render that great repoſitory of learning a public benefit, not merely to the men of letters in France, but to the curious in all countries, by encouraging the work now before us; which is of a nature far more extenſive and more important, than the catalogue of the ſame manuſcripts formerly publiſhed.

The preſent volume gives not merely the titles of, but extracts and tranſlations from, and ſometimes the whole of thoſe manuſcripts, which ſeem capable of affording inſtruction or entertainment. To execute this important taſk, eight members of the Academy of Inſcriptions and Belles Lettres have been named by the king; three of them are verſed in the Oriental tongues, two in the Greek and Latin, and three in the ancient hiſtory of France, and, in general, of the middle ages. Beſide their ordinary penſions as members of the academy, they have additional ſalaries as examiners of the king's manuſcripts; and although his majeſty has thought proper, on this occaſion, to name the eight members to be employed, the places of thoſe who die, or who decline to continue this labour, are to be ſupplied by the academy itſelf.

The volume now before us, which produces the firſt fruits of this inſtitution, contains, I. An Hiſtorical Eſſay on the Oriental Characters uſed at Paris for printing Arabic, Syriac, Armenian, &c. by M. de Guignes, well known for his great knowlege and numerous performances in Oriental, and particularly Chineſe, hiſtory and learning. II. *The Meadows of Gold, and the Mines of precious Stones*; an univerſal hiſtory, by Aboul-Haſſan-Aly, who wrote in the eleventh century: Arabic manuſcripts. By the ſame. III. The Diary of Burcard, maſter of

the ceremonies in the Pope's chapel, from the time of Sixtus IV. to that of Julius II. Latin manuſcript. By M. de Brequigny. This Diary forms three articles. IV. An Account of a Greek Lexicon. By M. de Rochefort*. V. Hiſtorical Chart of Countries, Seas, and Fiſh; with a Treatiſe on the Science of the Spheres: Arabic manuſcript. By M. de Guignes. VI. The Book of Wandering Stars; containing the hiſtory of Egypt and Cairo. By the Scheikh Schemſeddin Mohammed Ben Abilſorour Albakeri Alſadiki: Arabic manuſcript. By M. Silveſtre de Sacy. VII. Accounts of five different manuſcripts of Eſchylus, forming five articles. By M. Vauvilliers. VIII. Inſtructions to different Officers of the Duke of Anjou, and an Account of the Embaſſies of the ſame: French manuſcript. By M. Gaillard. IX. An Account of the Death of Richard II. King of England: French manuſcript. By the ſame. X. The Hiſtory of the Reigns of Charles VII. and Lewis XI. By Amelgard, a prieſt of Liege: French manuſcripts. By M du Theil. XI. A Swediſh Chronicle, by Olaus Petri, who flouriſhed in the beginning of the ſixteenth century. By M. de Keralio. XII. The Criminal Proceſs of Robert d'Artois, Comte de Beaumont: French manuſcript. By M. De l'Averdy. XIII. Account of a Greek manuſcript, by John Canabutza, on the Hiſtory of the Aborigines. By the Baron de Sainte-Croix. XIV. Hiſtory of the Atabeks, Princes of Syria, by Aboul-Haſan-Aly, a writer in the 13th century: Arabic manuſcript. By M. de Guignes. XV. The Autographical Chronicle of Iterius, Librarian of the Abbey of St. Martial de Limoges, in the 13th century: Latin manuſcript. By M. de Brequigny. XVI. The Book of Counſels, by the Scheikh Ferideddin Attar, &c. Perſian manuſcript. By M. Silveſtre de Sacy.

Such is the liſt of the works analyſed or tranſlated in this volume. The Editors obſerve that theſe works are not probably the moſt important in the collection, as they had not any other rule in directing their labours, but the bare title of the books analyſed.

The account of the death of Richard II. contains an hiſtory of the events which preceded that cataſtrophe, and appears to have been written by an eye-witneſs of the principal tranſactions of Richard's reign. It abounds in minute details and ſtriking circumſtances, ſtrongly painting the ſtrange mixture of ſuperſtition and cruelty, which characteriſe that barbarous age. As it differs in many particulars from received accounts, it would deſerve much attention, did it not evidently appear to be written by a partial admirer of the murdered king: whom the nation regarded as a tyrant; who, having married Iſabelle, daughter of

* Our countryman Mr. Dodſley, is here, incidentally, miſcalled *Doſdley*.

Charles

Charles VI. of France, wiſhed to confirm his deſpotiſm by the arms of that country. It is obſerved as an hiſtorical ſingularity, by the editor of this manuſcript, that all the Engliſh kings, who had married French princeſſes, incurred the diſpleaſure of their ſubjects, and ſuffered violent deaths; as Edward II. Richard II. Henry VI. and Charles I.

The hiſtory of the Atabeks, princes of Syria, from the year 1084 to 1210, gives a new view of the Croiſades; and deſcribes the character of many princes on whom the Chriſtians made war, very differently from the monkiſh hiſtorians. The queſtion ſtill remains to be decided, where the truth lies. The Chriſtians, doubtleſs, had their prejudices; but were the Mahometans free from prejudice, and free from reſentment?

One of the moſt intereſting manuſcripts mentioned in this collection, is the Pend-na-meth, or Book of Counſels; a moral poem, compoſed in Perſian verſe by Feridedin Attar, and containing an abridgment of the ſpiritual life, according to the principles of the moſt devout Mohammedans. M. Silveſtre de Sacy intends giving a complete tranſlation of this poem, together with the Perſian text. Its author, commonly diſtinguiſhed by the name of Attar the perfumer (becauſe in his youth he had exerciſed that profeſſion in the town of Schadbakh), having embraced the contemplative life, ſpent ſeveral years in the exerciſe of devotion and penitence; and collected the lives of the moſt celebrated Derviſes. He had attained to the higheſt perfection in the ſpiritual myſteries of the Mohammedans, when he was killed by the Moguls in Gengis Khan's invaſion, at the extraordinary age of 114. He left behind him a great many works in proſe and verſe; of which the moſt celebrated is the Pend-na-meth, comprehended in eight hundred lines. The poet begins by celebrating the greatneſs of God, and the wonders which he has wrought in favour of his faithful ſervants. He then proceeds to the praiſes of Mohammed, and the moſt diſtinguiſhed Imans, or founders of the Mohammedan ſects. After this exordium, he diſtinguiſhes, minutely, the characters of true piety, and ſolid devotion, with the long train of virtues and vices, and the ſigns by which they may be recogniſed. He next deſcends to precepts of policy, and maxims of health, cleanlineſs, decency, and urbanity; and the whole may be regarded as a complete ſynopſis of the moſt refined doctrines of the Mohammedan religion.

The collection before us is richeſt in the article of Oriental learning. M. de Guignes has given us an intereſting account of Arabian, Syrian, Armenian, and Perſian typography ſince the reign of Francis I.; in which we learn, incidentally, that the famous Greek types, employed by the Stephens's, are not loſt, as has been long ſuppoſed, but may be ſtil ſeen at the royal

printing office. Among the Greek manuſcripts brought to light, is a Lexicon, which, though of an uncertain date, is valuable on account of the author's knowlege in grammar and etymology.

On the whole, however, we expected more entertainment than we have derived from the firſt volume of this great undertaking; the deſign of which cannot be too much commended: and it is to be wiſhed that the genius, which preſides over letters, may direct the future reſearches of theſe induſtrious Academicians to manuſcripts ſtill more deſerving of their attention, and of the eye of the public at large.

*** *A tranſlation of this work has appeared, ſince the preceding article was written.*

ART. VIII.

Diſcours preſenté à l'Academie de Châlons-ſur-Marne, &c. i. e. A Diſcourſe preſented to the Academy of *Châlons-ſur-Marne* in 1787, upon this Queſtion, *What are the beſt Methods of exciting and encouraging Patriotiſm in a Monarchy, without reſtraining or weakening the Extent of Power and of Execution peculiar to this Species of Government?* By J. DE MEERMAN, *Signeur de* DALEM. To which is annexed, the Diſcourſe of M. MATHON DE LA COUR, of the Academies of Lyons and Villefranche, and Member of the Royal Society of Agriculture at Lyons, &c. which gained the Prize. 8vo. pp. 78. Leyden. 1789.

THAT each form of government hath its advantages and diſadvantages, is a truth which no one will diſpute. The principal ſubject of inquiry among politicians has been, which form is, on the whole, beſt calculated to ſecure the greateſt *quantum* of good to a community? Although it is not to be expected that any government, that has been long eſtabliſhed, will be new modelled according to the reſult of theſe inquiries, yet occaſions ſometimes preſent themſelves (of which we have had a recent inſtance on the other ſide of the Atlantic), where ſpeculation may be reduced to practice; and theſe inquiries are at all times uſeful, as they ſet forth to our view the natural rights of mankind, and the true ends of government. But the queſtion propoſed by the Academy of *Châlons-ſur-Marne* hath the peculiar advantage of being immediately applicable to governments, as they *actually exiſt*; and it inquires in what manner the form *eſtabliſhed* can be rendered moſt conducive to the public good.

The publication before us contains two diſſertations on this very intereſting ſubject. The firſt is written by M. DE MEERMAN, whoſe literary abilities are well known, and who has diſtinguiſhed himſelf as an able politician in a treatiſe concerning the *Achæan*, *Helvetic*, and *Belgic* confederacies, which obtained the prize propoſed by the *Royal Academy of Inſcriptions and Belles*

Belles Lettres, 1782*. The other, written by the ſucceſsful competitor, has been alſo committed to the preſs, by this generous rival. There are different *ſpecies*, as well as *degrees* of merit; and though *numbers* may contend, the prize can only be adjudged to *one*. But as theſe diſcourſes are thus publiſhed together, they naturally challenge a comparative view of their reſpective excellencies. Our contracted limits render it impoſſible for us to do juſtice to either; but we will endeavour to give ſuch a view of each, as ſhall enable the judicious reader to appreciate their different merits.

To follow the order of the publication, we ſhall commence with the diſcourſe of M. DE MEERMAN.

The queſtion itſelf conſiſts of three branches. It ſpecifies the form of government to which the grand object of the inquiry is confined; the ſpirit which it wiſhes to excite; and the moſt efficacious means by which that ſpirit may be excited. Accordingly the author makes ſome previous inquiries concerning the two preceding articles, which form the baſis of the laſt. He obſerves, that the monarchy here referred to, and which is to be kept inviolate, neceſſarily excludes a *deſpotic* government: in which it is impoſſible for a ſpirit of patriotiſm to exiſt; in which the ideas of *maſter* and *ſlave* take place of *ſovereign* and *ſubject*; under which, though the vaſſal may, like the ſavage, have a peculiar attachment to his natal ſoil, prefer the climate, the products, and the manners adopted from his infancy, yet as he is liable to be ſtript in a moment of every thing that is dear and valuable to him, by the arbitrary mandate of his ruler, he hath, properly ſpeaking, no *country* that he can call *his own*. He is merely an *uſufructuary*, dependent on the capricious bounty of a proprietor. The monarchy therefore, to which the queſtion refers, muſt imply ſuch a ſtate in which, though the ſupreme authority be veſted in the hands of an individual, yet it is exerciſed according to certain eſtabliſhed laws: where property is ſecure from violence, and where neither life nor liberty can be attacked without ſome ſuppoſed offence having been committed, of which legitimate judges are the only arbitrators. Notwithſtanding his predilection for the republican form, the author acknowleges that a ſpirit of patriotiſm *may* ſubſiſt under a monarchy; and that ſome conſiderable advantages attend this mode of government. After having made ſome juſt and obvious remarks of this kind, in which he manifeſts a warm and genuine love of liberty, M. DE MEERMAN proceeds to enquire into the ſecond previous article, *What is the nature of patriotiſm in a monarchy?* He anſwers, 'When we love our country, the firſt, the moſt valuable of all duties, is to pre-

* See Appendix to Review, vol. lxxi. p. 531.

ſerve

ſerve its conſtitution inviolated; and protect it, as much as it lies in our power, from every change. This is the baſis of every ſpecies of patriotiſm, in monarchies, as well as in republics.' This doctrine will not be reliſhed by thoſe of the author's countrymen who have aſſumed the name of patriots in the late troubles in the United Provinces; of whom there were, doubtleſs, numbers who thought that they were demonſtrating the love of their country, by their ſtrenuous endeavours to *reform* ſome of the radical defects of their conſtitution. Indeed the axiom, ſtrictly adhered to, neceſſarily precludes every ſpecies of reform. It either ſuppoſes perfection in the firſt inſtance, which is an impoſſibility; or it obliges the governed, notwithſtanding the juſter notions of the ends and objects of government, which are now univerſally diffuſed, to ſit down contented with all the legal defects which ancient ignorance and prejudices, or incapacity, had blended with the conſtitutions as they were forming; and it is diametrically oppoſite to that noble ſpirit of patriotiſm, which promiſes ſo deſirable a change in the French government, of which M. DE M. will be one of the warmeſt admirers. But it is to be preſumed, that the diſorders occaſioned in the Dutch republic by theſe recent attempts to reform, and the cruelties and oppreſſions committed by the uſurpers of power, under the ſacred name of liberty and public good, have betrayed the author into this ſentiment. It will be readily granted, that 'there is often much leſs danger in ſuffering the evils that may have crept into a conſtitution, with the ſame patience which we ſhew amid the other inevitable evils of life, than in attempting a remedy.' But is not the limitation too confined, when he aſſerts, that 'the only caſe which authoriſes a change in the conſtitution, on the ſide of the people, is when the people return to their primitive ſtate, on the extinction of the family on the throne: when a new choice is made, and the crown is transferred to a ſtranger, they are then at liberty to propoſe new conditions.' Surely, when the monarch degenerates into a *deſpot*, the mutual compact is broken; and the people, in their ſtruggles for liberty, have a right to extend their privileges. By theſe means, principally, the Britiſh conſtitution has advanced to its preſent envied ſtate: the greateſt tyrants have become the moſt efficacious inſtruments of public freedom.

M. DE MEERMAN next proceeds to the immediate object of the queſtion, *Which are the beſt methods to excite and encourage patriotiſm in a monarchy?* &c. He obſerves, that four motives influence men to good and great actions: *Taſte*, *Senſe of Duty*, *Intereſt*, *and Honour*. Hence ariſe four general rules applicable to the ſubject: 1. Take care that the ſubjects of a monarchy acquire a taſte for patriotiſm. 2. Give them juſt ideas of their duty in general, and of their duty in particular. 3. Let patriotic

triotic actions be recompenſed. 4. Let patriotiſm be rendered reſpectable. The firſt end is beſt obtained by the exemplary conduct of the Sovereign. By this will the ſubject become fully perſuaded of his genuine affection for their common country, and be eaſily induced to imitate his example. The ſecond end will be obtained by the cultivation of a religious diſpoſition, and diffuſing the knowlege and practice of virtue through the means of private education, and every ſpecies of public inſtruction. M. DE M. imagines that if the government were to recompenſe, in ſome ſignal manner, thoſe who had moſt diſtinguiſhed themſelves by cultivating the principles of ſound morality, and if treatiſes on the practice of religion and virtue were circulated at the public expence, among the lower orders of citizens, the moſt happy effects would be the reſult. He wiſhes alſo that patriotic ſocieties would annually propoſe queſtions relative to ſubjects of this nature; and that miniſters, maſters of families, and parents, who had been moſt ſucceſsful in forming the mind to virtue, ſhould receive ſome public mark of general approbation. The public preſs, and a proper regulation of the theatre, might alſo be made ſubſervient to the ſame deſirable end. The application of the two other means of exciting a ſpirit of patriotiſm, muſt be directed by various circumſtances of ſeaſon, locality, national manners, &c. The proper choice of miniſters and confidants, and the diſtribution of penſions and titles, are ſo many inſtruments in the hands of a wiſe and virtuous ſovereign, by which ſubjects may be made emulous of each other in the practice of patriotic virtues. Buſts, ſtatues, monuments, inſcriptions, medals, funerals at the public expence, and funeral orations pronounced by ſelect orators, are means powerful in themſelves; and, if judiciouſly employed, they cannot fail to enflame the moſt frigid heart, and infuſe the enthuſiaſm of a public ſpirit into every boſom.

Such are the meaſures which M. DE MEERMAN propoſes; and on which he enlarges with much good ſenſe, perſpicuity, and, ſometimes, with a degree of animation; and ſuch is the advice which our patriotic republican gives to ſovereigns. But what if ſovereigns will not attend to it? In this caſe, he acknowleges that little good is to be expected. The ſphere of action for individuals and ſmaller communities is too contracted; yet, he exhorts theſe communities to exert themſelves in their narrow circles, by example, precept, and encouragement, in order to awaken a general ſpirit of patriotiſm. Again, ſuppoſe the ſovereign, inſtead of being ſupine and negligent, ſhould ſtep over the legal boundaries of his power? 'Patriotiſm is not encouraged and promoted by exciting the oppreſſed to revolt. They ought to be inſtructed in their duty and their rights, and perſuaded to pour their complaints into the boſoms of their

legal repreſentatives.' If theſe prove ineffectual, our author has no further remedies to propoſe.

Monſ. MATHON DE LA COUR, the ſucceſsful candidate, propoſes, as the plan of his diſcourſe, to examine what are the ſentiments or principles in the human mind which diſpoſe to patriotiſm, or which conſtitute its eſſence: to inveſtigate their nature and their effects in republics and monarchies, in larger and ſmaller ſtates, in ancient and modern times; and then to point out the means of exciting and encouraging patriotiſm in monarchies. He introduces the firſt inquiry, by ſome very ingenious and pertinent remarks concerning thoſe two ſprings of action implanted in human nature, *ſelf-love, and ſocial*; and he expatiates, in a pleaſing manner, on the effects produced in the world by the different modifications of theſe two ſources of every virtue, and of every vice, by the union or oppoſitions of their influence.

'According as the one or the other predominates, we behold characters appear on the ſtage of the univerſe. Selfiſh, frigid, and ſevere, or ſouls formed for ſenſibility and love, ever forgetful of their own intereſt, ready to ſacrifice themſelves for the beloved object. Unfortunately, the one is much more common than the other. Self-love indicates itſelf from the cradle, and never quits us till death. The love of our neighbour, that elevated and virtuous ſentiment, which extends our affections, prompts us to cheriſh others, and to exiſt as it were in the objects of our love, is, doubtleſs, one of the nobleſt preſents that the Deity has ever made to mortals; but it ſhines with luſtre in *privileged* minds alone. The contracted ſoul contemplates *its own* advantage merely in the welfare of the country, or of humanity at large; diſintereſtedneſs, with ſuch, is a *romantic* virtue; the ſelf-dedication of heroiſm, is *madneſs*; the ſacrifices of love and friendſhip, are vain deceits, or intereſted and perfidious artifices. But in great and noble minds, the ſame active principle of benevolence which conſtitutes the good parent, the ſincere and cordial friend, riſing and ſwelling above the objects immediately ſurrounding it, overflows the bounds of common affections, and conſtitutes the genuine patriot, and the benefactor of his ſpecies.'

This ſpirit of patriotiſm is carefully diſtinguiſhed from that *amor patriæ* which is common to 'every native. The one is a natural propenſity, the other is a virtue. Patriotiſm may be connected with the more common principle, but is it the *perfection* of it?' After expatiating largely on this ſubject with a preciſion which does honour to his head, and a warmth and enthuſiaſm which reflect luſtre on his heart, he proceeds to the queſtion, whether a republican, or a monarchical form of government, be beſt calculated to promote and cheriſh this noble and ſublime principle. Here he takes a different road from M. DE MEERMAN. While the latter ſimply acknowleges that patriotiſm may poſſibly ſubſiſt in monarchies, M. DE LA COUR contends that monarchies are the moſt favourable to its growth.

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He maintains that patriotiſm in a republic, is more immediately united with perſonal advantages; and, conſequently, it cannot be ſo diſintereſted; and the warm profeſſions of it are much more ſuſpicious.' His train of reaſoning on this queſtion is ingenious, and merits attention; but it is too long for inſertion, and would ſuffer too much by an abridgment. He alſo maintains that ancient times were much more favourable to patriotiſm, than the modern; and alleges ſeveral reaſons wherefore examples of genuine patriotiſm were more frequently to be met with in the earlier periods of hiſtory. Navigation was in its infancy; commerce was contracted; nations, being at perpetual war, inſtead of having any ſocial intercourſe, were fanning the flame of hatred and revenge; priſoners of war being reduced to the moſt abject ſlavery. All theſe cauſes conſpired to increaſe that natural attachment to the native ſoil, and render patriotiſm a virtue of frequent neceſſity. Whereas the improved ſtate of navigation, the extent of commerce, the invention of printing, and every cauſe which contributes to the progreſs of civilization, removes local prejudices, enfeebles this national predilection, and induces men to conſider themſelves more as citizens of the world.

M. DE LA COUR next propoſes the methods of exciting this laudable ſpirit of patriotiſm in a monarchy, which he digeſts under the following heads: Diſpoſe the minds, and regulate the morals of the public in a manner favourable to patriotiſm; remove every embarraſſment and obſtruction to its advancement; and employ the moſt efficacious means to render it flouriſhing. The firſt object is anſwered by rendering their country dear to them. 'Men, in order to poſſeſs a genuine love of their country, muſt be happy in it. The good of the community, which ought to be the only object of every adminiſtration, may therefore be conſidered as one baſis of patriotiſm.' Encourage religion and morality; ſuppreſs odious and burthenſome taxes: where evils are not to be remedied, 'Sovereigns, ſhew that theſe afflict you, and your people will be conſoled. Love them, let their intereſt engage your attention, and your good wiſhes will call forth their benedictions, and acclamations of love and joy.' Diſcourage the luxury of the great, which depopulates the provinces, increaſes pride and ſervility, and threatens to annihilate the middle claſs of citizens. Diminiſh the number of penal laws, and multiply thoſe honours and rewards which excite emulation. 'The hiſtory of governments tells us perpetually of authority, puniſhments, reſtrictions, and threats. Are theſe all which a father owes to his children, a ſovereign to his people? Diſtribute your benefits through every part of your empire with an equal hand. You enjoy the ſervices of each; taxes are levied from every part; let not your favours then be confined to thoſe who ſurround the throne.' Among other me-

thods of exciting emulation, the author propoſes to ſubſtitute in the place of that multiplicity of ſpectacles and of other paſtimes which corrupt the morals of the provincials, feſtivities in celebration of ſome diſtinguiſhed characters; and that theſe ſhould be held in the places of their nativity; and that the ſovereign ſhould occaſionally honour them with his preſence.

From the general outlines of the two eſſays before us, our readers will obſerve, in many points, a coincidence of ſentiment, where their reſpective attachments to the different governments under which the competitors live, have not, through the influence of happy prejudice, induced each to prefer *his own*. But with reſpect to metaphyſical acumen, beauty of ſtyle, and energy of expreſſion, M. MATHON DE LA COUR has certainly left his rival far behind. M. DE LA COUR treats the ſubject with the cool inveſtigation of one whoſe general philanthropy and good ſenſe dictate what is deſirable and proper to be done in a ſtate, with which he has no immediate connection; M. DE MEERMAN is manifeſtly animated with the warmth of a man who hopes to be a ſpectator, a participator of the good in contemplation. But juſtice cannot be done to this ſuperiority of *manner*, without giving the reader larger ſpecimens than our limits will permit.

It is obſervable that the ideas of both theſe writers are directed and confined to the form of *monarchical* government eſtabliſhed in France: where the *legiſlative* power being depoſited in the hands of the ſovereign as well as the *executive*, the hopes of all men muſt be directed toward him alone for every ſpecies of reform. Queſtions of this nature muſt, therefore, preſuppoſe a diſpoſition in the monarch to promote the happineſs of his ſubjects, and that his ardent wiſh is to be made acquainted with the means. Without this diſpoſition, the moſt rational plans muſt prove inefficacious. But under ſuch a government as that of Great-Britain, where the right of propoſing laws is centered in the people, a queſtion like this before us might give riſe to numberleſs plans, which, not being under the arbitrary control of an individual, would meet with leſs oppoſition to their execution. With us, *power*, and diſpoſitions, are to be looked for among the *people*; and theſe, united with a knowlege of the proper means, would render the road to general proſperity plain, eaſy, and certain.

ART. IX.

Cauſæ, cur Joſephus Cædem Puerorum Bethlemeticorum (Matth. ii. 16.) *narratam Silentio præterierit.* By Profeſſor VOLBORTH. 4to. Gottingen.

IT appears ſtrange to many, that Joſephus, who flouriſhed a little after the period of this remarkable tranſaction, ſhould have paſſed it over in total ſilence. *Scaliger* and others have repreſented this ſingularity in a manner injurious to the character of *Matthew*,

Matthew, and to the authenticity of ſacred hiſtory. The ſportive Voltaire found it too delicious a morſel of criticiſm to ſuffer it to eſcape his notice. Dr. *Lardner*, *Hoffman*, and others, have endeavoured to account for this ſilence of the prophane hiſtorian: but the German Profeſſor thinks that they have not done that juſtice to the argument of which it is ſuſceptible. What he advances on the ſubject may be reduced to the following particulars. 1. No hiſtorian whatever, even an *annaliſt*, can be expected to record every event which happened within the period of which he writes. 2. Contemporary hiſtorians do not relate the ſame facts. *Suetonius* tells us many things which *Tacitus* has omitted, and *Dio Caſſius* ſupplies the deficiencies of both. 3. The cruelty of the deed agrees very well with the known character of Herod. 4. It is unreaſonable to make the ſilence of the prophane writer an objection to the credibility of the ſacred, while there is equal, and even ſuperior reaſon to confide in the fidelity of the latter. 5. Herod would naturally be diſpoſed to take ſuch precautions as he might think neceſſary, without being ſcrupulous concerning the means. 6. *Macrobius*, and other Chriſtian writers, in an early age of the church, refer to the event. 7. The ſlaughter could not have been ſo great as our adverſaries have repreſented. *Voltaire* and others treat the fact as ſtated by the poet *Marius*, who exaggerates the number of the ſlain to 15,000. Now theſe being only *males two years old and under*, it is obvious by the faireſt calculation, that according to this ſtatement, more children muſt be born annually in the village of *Bethlehem*, than there are either in *Paris* or in *London*.

Art. X.

Voyage en Suede, &c. i. e. Travels through Sweden, comprehending a circumſtantial Account of the Population, Agriculture, Commerce and Finances of the Country: To which is annexed an Abridgment of the Hiſtory of the Kingdom, and of its different Forms of Government, from Guſtavus I. in the Year 1553, to 1786, inclufively: With ſome Particulars relative to the Hiſtory of *Denmark*. By a Dutch Officer. Large Octavo. 518 Pages. Hague. 1789.

THE title of this publication is ſufficiently ample to give the reader ſome general ideas of its contents. As we have peruſed it with much pleaſure, we could not help feeling ſome degree of regret, that its intelligent Author ſhould chuſe to conceal his name, as that would have been, in ſome degree, a voucher for the truth of the facts. Sweden, lying far out of the circle of the *grand tour*, and not poſſeſſing *pleaſurable* charms enough to make the moſt *excentric* traveller deviate from that circle,

circle, is conſigned over to the merely accidental attention of the *philoſophical* traveller. Nor will a ſmall ſhare of philoſophy be ſufficient to ſurmount the difficulties which attend viſiting diſtant places, ſeparated from each other by craggy rocks, extenſive foreſts, or deſert plains; where the exhauſted traveller muſt be contented with *knikkebroë* *, miſerable beverage, inſtead of a *hot fowl* and *ſherry*; and repoſe his wearied limbs in a ſpecies of *crib*, inſtead of enjoying the luxuries of a *feather-bed*. Sweden, as our author obſerves, is not, either from its locality or climate, formed to become the *rendezvous* of a great number of ſtrangers, nor the paſſage for many travellers. A ſtranger who viſits the country from mere curioſity, is *himſelf* a curioſity. It cannot be a ſubject of wonder therefore, that the information received concerning this country is ſo imperfect and ſuperficial. The harveſt is much greater than the number of labourers; and many ſubjects are left for ſubſequent obſervers. It does not appear in the courſe of theſe Letters (for the account of the journey is given in an epiſtolary form) that our Traveller was veſted with any public character, nor had he any other object in view than that of ſatisfying a laudable curioſity. He was alſo unacquainted with the Swediſh language; but he was richly furniſhed with letters of introduction to perſons of the firſt rank; whoſe ſituations enabled them to give him the deſired information; and of whoſe civilities and hoſpitality, as well as that of the whole Swediſh nation, he ſpeaks in the higheſt terms of praiſe.

This volume is printed in ſo œconomical a form, that a more *faſhionable* edition might eaſily ſpread itſelf into three volumes; and it contains much entertaining and uſeful information concerning the various ſubjects announced in the title page.

The firſt ſixteen letters are tranſcripts of his journal; from which it is obvious that he permitted nothing to eſcape his attention. Towns, caſtles, ports, mines, garriſons, arſenals, public buildings, academies, libraries, and canals, operas, manners, &c. &c. are deſcribed with a minuteneſs which is only excuſable in a country, the remote parts of which are ſo little known. The picturеſque ſcenes, though delineated in a lively manner, become rather tedious from their ſameneſs. They are to be conſidered at beſt, but as muſic between the acts,

* *Knikkebroë*, or *Kakebroë*, is the bread eaten by the common people. It is made of a mixture of barley and rye. It is round and flat, about the ſize of a common plate, with a hole in the middle, and about three-fourths of an inch in thickneſs. They make it once, or at moſt, twice, in the year, and running a ſtring through the centre, they hang up large quantities of theſe cakes to dry in their huts.

which,

which, however pleaſing at firſt, we hear with impatience, if it continues too long*.

We ſhall ſelect the account of the Author's deſcent into the copper mine of *Fahlun*, as a ſpecimen of his *deſcriptive* talents.

'During the four hours that I wandered in the bowels of *Koppar-berg*, as I deſcended from gallery to gallery, ſometimes by ladders, and ſometimes by ſtairs, my aſtoniſhment increaſed at every ſtep. At firſt I went down by zigzag ſtairs, tolerably commodious, into a large cavity, about 300 feet deep, and 2000 paces in circumference. At the extremity of the cave, I ſaw, in a corner, a hut built of wood, ſix or ſeven feet in height; at the door of which, ſtood two figures, half naked, and as black as ink. I took them for the pages of Pluto. Each had a lighted torch in his hand. In this hut, is one of the entries into the ſubterraneous regions, and it is the moſt commodious of the four which communicated with the cave. I and my ſervant were immediately preſented with a *black* dreſs; a precaution that is generally taken to preſerve the clothes of the inquiſitive from being ſpoiled in the narrow paſſages of the galleries. This mournful apparel, together with a prayer uttered by my guides, imploring the divine aid, that we might eſcape unhurt from theſe regions, intimidated my ſervant, who was a young *Frieze*, in ſuch a manner, that he would ſcarcely ſubmit to be dreſſed *en Scaramouche*, much leſs deſcend into the mine. Paſſing, at one time, through alleys propped up by timber, at another, under vaults that ſupported themſelves, we came to immenſe large halls, the height or extremities of which could not be reached by the feeble lights that we carried. In ſome of theſe are forges, where the different tools uſed in working the mines are made or repaired. It was here ſo exceſſively hot, that the workmen were entirely naked. Other halls ſerved either for magazines of gunpowder, or cordage, and other utenſils, neceſſary for their operations. Theſe communicate by means of the galleries; and theſe galleries communicate with each other by ladders or ſteps. There are alſo apertures made from the upper ſurface, in a perpendicular line to the loweſt gallery, without any interruption. Theſe ſerve at once to convey freſh air, and for the paſſage of any burdens, which being placed in large veſſels, are moved upward and downward by means of pullies, that are in continual motion during the whole time of labour. The pullies are kept in motion by horſes on the top of the mountain. The veſſels are attached to chains of iron, common ropes being ſubject to ſpeedy eroſion by the vitriolic vapours which aſcend from the mines. The irons themſelves will not endure for a long ſpace of time, and therefore ropes of cows hair, or of hogs briſtles, are often made to ſupply their place. The

* This remark would have been, in ſome meaſure, obviated, if the author could have accompliſhed his plan: which was, to preſent the public with ſome of the moſt romantic views both of Sweden and Denmark. The drawings taken on the ſpot are now in the hands of the celebrated artiſt †, who publiſhed the beautiful ſcenes in Switzerland, in a ſeries of coloured prints; and will be given out with all proper expedition.

† Mr. Heintzy.

apertures are not only convenient for the purpoſes above mentioned, and give vent to a peſtilential atmoſphere; but co-operating with the heat, proceeding from the forge, and other phyſical cauſes, they excite, even in the deepeſt parts, ſuch exceſſive draughts of air, that they reſemble the moſt violent hurricanes. The roofs that are not ſupported by art afford, in many places, a very ſingular appearance. The vitriol diſtilling through the rocks, cryſtallizes on their ſurface, and forms priſms of different figures. Theſe are ſuſpended from a thouſand places, *ten, twelve, twenty* feet in length, and of a moſt beautiful green. The reflection of the light from their various ſurfaces, and from the minerals that ſurround the walls, produces an effect more eaſy to be conceived than deſcribed. In one of the paſſages, upward of *ſeven hundred* feet below the ſurface of the earth, the vitriol is diſſolved, and it is pumped out of the mine by means of a curious hydraulic machine. The water which ſprings up at this depth very copiouſly, is ſet in motion by horſes, diſſolves the vitriol, and conveys it into a reſervoir which contains a quantity of old iron. Twenty-four of theſe horſes have ſtables in the gallery; their mangers being cut out of the rock. This work continues night and day; horſes and men being relieved every ſix hours. Theſe animals are hoiſted up through the openings, once in a year, to undergo a general review. Curioſity induced me to deſcend to about *eleven hundred feet* under the earth, to the loweſt gallery, where the principal exploſion is made. Notwithſtanding the exceſſive cold of this place, the men who were occupied in cleaving the rock, were not only naked, but in profuſe ſweats. The obſcurity of theſe regions, the diſtant fires ſpreading a viſible gloom, naked men dark as the minerals which they work, ſurrounded by the ſparks that fly from their hammers; the horrid noiſe of their labour, and of the wheels of the hydraulic machines, joined with the tremendous figures which we met, from time to time, with lighted torches in their hands, made me doubt whether I was not really in Tartarus.

'Having at length arrived at a kind of hall, the roofs of which were ſupported by pillars hewn out of the rock, and ſurrounded with ſeats of the ſame nature, my guides deſired me to repoſe myſelf, and liſten to ſome muſic that would amuſe me. On my enquiring of what kind? they anſwered it was the noiſe which proceeded from blowing up the rocks, to facilitate their labour. I conſented, on condition that they ſhould remain with me. They readily agreed, as this was the only place totally free from danger. One of them went out for a moment to give the neceſſary directions, and, returning, ſat by my ſide. After waiting about a quarter of an hour, trembling with cold, and my patience exhauſted, I threatened to renounce the muſic, if they were not more expeditious. While I was ſpeaking, the exploſion began. My ears had hitherto been ſtrangers to the like. The whole extent of theſe ſubterraneous regions, as far as our ſight could reach, was inſtantly illuminated, and we were immediately left in total darkneſs; for the preſſure of the air had extinguiſhed our torches. This obſcurity was only interrupted by a new exploſion on the right and left, accompanied with ſudden flaſhes of light. Echoes redoubled the ſtrokes with thundering noiſe. The vaults ſeemed to ſplit over our heads, the ground trembled, and

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our ſeats rocked under us. The recollection that we were *eleven hundred and thirty-ſix feet* under the ſurface of the earth; the ſight, at every repeated flaſh, of our guides, and of myſelf, dreſſed in ſable hue; the fall of the rocks that were detached by the exploſion; and the ſmoke of the gunpowder, will plead my apology ſhould I candidly confeſs that I feltall the *toupee* which I have, ſtand erect. This concert continued about half an hour, and ſuddenly ceaſing, left us in profound ſilence; which, together with the obſcurity of the place, and the ſuffocating ſteam of the gunpowder, rather increaſed than diminiſhed the horror. This operation is repeated every day at noon.'

The Author proceeds to give a minute account of the different operations, from the ſeparation of the rock, to the purifying of the metal: but they will afford no new information to the mineralogiſt. The iron mine of *Dannemora*, which is much the moſt profitable of any of thoſe with which every part of Sweden and Lapland abounds, is ſaid to yield 60 lb. of metal in a 100 lb. and the others about 30 lb. The iron extracted from this is known in Europe under the name of *Oregrund*; which name is derived from a ſea port on the Baltic. A large portion of it is employed by us for making our beſt ſteel. The mine was diſcovered in 1470. The unwrought ore was firſt ſold to the merchants of *Lubeck*. It was not until the reign of *Guſtavus Vaſa* that the Swedes worked it themſelves. It is aſſerted that the mine of *Dannemora* yields about 40,000 ſchifp * of bar-iron *per* year, which is ſuppoſed to be one-tenth part of the quantity which all the iron mines of Sweden produce. Of this product, amounting to 400,000 ſchifp, 300,000 are annually exported; the remainder is manufactured at home. It is calculated that no leſs than 25,600 men are employed in mining, and the branches immediately connected with it, *viz.* 4000 for breaking the rocks, either by exploſion or manual labour; 10,800 to hew timber, and burn it into charcoal; 2000 are employed in ſmelting; 1800 in tranſporting the metal from the furnaces to the forges; 600 in tranſporting ſand, fuel, &c. 4000 for tranſporting the charcoal, and 2400 at the forges.

The ſilver mine of *Salha* or *Salhaberg* is the richeſt, as well as the moſt ancient of any. It exiſted ſo early as 1188, and during the whole of the 14th century, it yielded 24,000 marks of ſilver *per annum*. In the 15th century, the quantity was diminiſhed to 20,000. In the reign of Charles X. it gave only 2000, and it furniſhes at preſent ſtill leſs, the ore yielding only one ounce of pure metal per quintal. The chief gallery whence the pureſt ſilver was obtained, having fallen in, is not yet cleared, notwithſtanding their inceſſant labour. They are alſo digging pits in a perpendicular direction, in order to arrive at the principal vein, which extends itſelf from the North to the

* A ſchifp is in weight 16 lb.

South-eaſt. Formerly, lead employed in ſeparating the metal, was imported from England; but the mine furniſhes, at preſent, a ſufficient quantity for the purpoſe.

Various have been the attempts to encourage agriculture, ſo far at leaſt that the fruits of the earth may ſupply the wants of the inhabitants; and to create an influx of wealth by the eſtabliſhment of different manufactures; yet theſe have never ſucceeded to their wiſhes. But, if *art* has not been effectual in deriving, from the ſurface of the earth, all the advantages which they had expected; *nature* abundantly ſupplies the deficiency, in the growth of immenſe foreſts, that ſeem inexhauſtible, the productions of which are exported to every part of Europe, ſuch as planks, timber, pitch, tar, pot-aſh, &c. The bowels of the earth are alſo the copious ſources of plenty. The iron mines are the *Peru* of Sweden. Copper, ſilver, gold, lead, alum, vitriol, ſalt-petre, are extracted by the induſtrious workman from the boſom of theſe barren mountains; but the iron mines form the moſt important article of commerce. The 300,000 *ſchiſp* annually exported, being valued at 5¾ crowns *per ſchiſp*, yield about 8,934,750 crowns, bank-money. The copper mines are valued at 30,800 crowns. The alum exported, amounts to 30,000 crowns. Planks, timber, &c. produce annually 387,580. The herring fiſhery is in ſo flouriſhing a ſtate at preſent, that they are able to export 160,000 tons, at 16 dollars (ſilver) per ton *.

Letter 18th preſents us with a comparative view of the two adjacent kingdoms, manifeſtly drawn with great attention, and, apparently, with an impartial pencil. We ſhall lay before our readers the following extract:

'Theſe two nations, ſeparated by a ſtrait only, whoſe origin is, doubtleſs, the ſame, who inhabit climates nearly the ſame, and ſpeak the ſame language, exhibit remarkable contraſts, both as to country, and inhabitants. In *Denmark*, the ſoil is ſtony, but ſuſceptible of cultivation; the hills are ſmall, the woods of no great extent, but the plains are vaſt and boundleſs: and there are many ſmall lakes, but no rivers. The clothes of the men are long and of a red colour. In *Sweden*, on the contrary, nothing is ſeen but mountains, rocks, deep vales, extenſive foreſts, large rivers, and immenſe lakes. Their clothes are ſhort, and blue. The *Swede* is of an eaſy, elegant figure, lively, laborious, cheerful, and capable of ſpeedy attachments. The *Dane* is more clumſy, ſlower in his motions, fond of eaſe, does not work with equal alertneſs, is more ſerious and phlegmatic, more reſerved, but more conſtant in his friendſhips. The dialect of the two languages is eſſentially the ſame, but it partakes of the characteriſtic differences of the two nations. Both ſpeak with a *ſinging* cadence, but the *Swede* ſings quicker than the *Dane*, terminates many of his words by vowels, and, in ſome provinces, by the *a* particularly: as

* Their ſilver dollar is in value about 10 d. Engliſh.

boka,

boka, a book; *beſka*, a horſe; *baka*, a mountain; and he raiſes the tone of his voice at the laſt ſyllable, after depreſſing it at the penults. The pronunciation of the *Dane* is ſlow, ſomewhat guttural; and moſt of his words end with a conſonant, as *book*, *beſk*, *baken*. So that when two *Swedes* converſe together, they inſpire gaiety, while the melancholy accent of the *Danes* diſpoſes to gravity. Both nations cultivate the ſciences, and have diſtinguiſhed themſelves in the *belles lettres*. The *Swedes* can enumerate ſeveral great men, who have not only acquired celebrity at home, but are eſteemed and admired by all Europe; ſuch as a *Linné*, a *Berquian*, a *Celſius*, a *De Geer* (the *Reaumur* of Sweden), a *Menanderheilm*, a *Wargentin*, and the learned hiſtoriographer *Lagerbring*. He died in 1788. The Danes, on the other hand, can boaſt their *Tycho Braehe*, *Röemer*, *Gaſpard Bartholin*, *Simon Pauli*, *Wormius*, *Holberg*, and many others. To whom let me add the preſent ornaments of Copenhagen, M. *De Kratzenſtein*, Rector of the Univerſity, and Profeſſor of Experimental Philoſophy; the Grand Chamberlain *De Suhm* *; *De Treſcauw*, Profeſſor in Theology; and *Kaliſchen*, the Chirurgical Profeſſor.'

Letters 21, 22, 23, contain a conciſe abridgment of the Swediſh hiſtory, from the reign of Guſtavus Vaſa to the year 1786. It is confined to the different revolutions which have ſo frequently taken place in that country, from the jarring intereſts of *kings*, who wiſhed to reign deſpotic; of *nobles*, actuated by ambition and the love of wealth; and of the people, jealous of their liberties. This ſketch is chiefly introductory to the revolution which took place in the year 1772; and which gives us the preſent æra of the Swediſh government. The ſtate of the nation previous to that event, and which prepared the way for it; the different factions that diſturbed the public tranquillity; the intrigues of the French court; the contrary intrigues of the Engliſh; the unbounded ambition, avarice, and tyranny of the ariſtocratic party; and the addreſs, eloquence, and policy of the king, who, while he relieved the inferior orders from the oppreſſions under which they groaned, artfully employed them as inſtruments to eſtabliſh *his own* authority; are delineated in a lively and entertaining manner. In their wretched ſituation, they had no other alternative than of the *two* evils to chuſe the *leaſt*; and it was only by throwing the plenitude of power into

* Our traveller informs us, in a note, that M. *De Suhm* has publiſhed fourteen volumes on hiſtory, particularly on the hiſtory of the North, in the Daniſh language; and that, according to the judgment of Profeſſor *Treſcauw*, his works contain the moſt authentic accounts of Denmark of any that have been publiſhed. Their titles are the following: *On the Origin of Nations in general.* Cop. 1769. *The Origin of the Northern Nations.* Cop. 1770. *On the Odin and Mythology of the Northern Nations.* Cop. 1771. *On the Emigrations of the Northern Nations.* Cop. 1772-1773. *Critical Hiſtory of Denmark*, 4 vols. 1774-81. *The Hiſtory of Denmark, with Plates, in Folio.* *A Collection of hiſtorical Pieces concerning the Hiſtory of Denmark.*

the hands of the king, that they could enable him to ſubdue the many-headed monſter. It appears from this repreſentation, that if it be poſſible for a nation to be happy under an abſolute monarch, it is under the adminiſtration of Guſtavus III. who has, with infinite labour, effectuated a reform through every department of the ſtate, and has hitherto only employed the power entruſted to him, for the general good. The people, however, ſeem to be ſtill watchful over their liberties; nor have they, either by the faireſt promiſes, and, what is yet more, by the *performance* of theſe promiſes, been lulled into a dangerous ſecurity. At a general aſſembly held in 1786, after an interval of eight years, his majeſty laid before them ſeveral propoſitions, which were rejected by the different orders, as infringements on their ancient laws and cuſtoms. The propoſitions were, I. Not to puniſh *infanticide* by death, but by perpetual impriſonment, with the addition of being publicly whipped every year, on the day on which the crime was perpetrated. II. To prevent the diviſion of lands, by inſtituting that they ſhould be tranſmitted to the eldeſt ſon, a proviſion being made for the younger branches of a family. III. To authoriſe the king to employ ſuch a ſum out of the national bank, as ſhould enable him to eſtabliſh magazines of grain in different parts of the kingdom, as a proviſion againſt ſcarcity. IV. To authoriſe his majeſty to draw from the bank a fund, in order to defray certain expences of the different mines, particularly to protect the copper mines of *Fahlun* from inundations; depoſiting in the bank ſuch a quantity of copper as ſhould be equivalent to the ſpecies employed. Of theſe four propoſitions, all were rejected, excepting that relative to the eſtabliſhment of magazines. The clergy perſiſted in the reſolution to puniſh the crime of infanticide by death. The equeſtrian order oppoſed the propoſition for the diviſion of lands. And the States refuſed the ſupply for the mines; alleging that the evil proceeded from the miſmanagement of the perſons immediately intereſted. This was the firſt inſtance of an effectual oppoſition to his majeſty's plans. He diſmiſſed the diet with an harangue replete with eloquence, in which he expreſſed his apprehenſions "that ſuſpicions as ill-founded in themſelves as they were unmerited in him, who had rendered them *free*, would diſturb that harmony which he had endeavoured to maintain for the ſpace of fourteen years with ſo much difficulty, and with a total inattention to *his own intereſts*."

'In the courſe of this year, 1786, an academy was eſtabliſhed for the amelioration of the Swediſh language, on the plan of the French academy. The academy of *inſcriptions* and *belles lettres* was alſo renewed at the ſame time.'

Although the chief attention of this traveller has been engaged by the affairs of Sweden, we are occaſionally preſented with ſome ſtrictures

ſtrictures concerning *Denmark:* and in the 24th and laſt letter, we find a circumſtantial account of the changes which took place in this kingdom alſo, in the year 1772, which terminated in the diſgrace of *Matilda*, and the deſtruction of the Counts *Brandt* and *Struenſee*. The ſtory of theſe unfortunate perſonages has been often told. But while party-zeal predominated, and animoſities ran high, it has been told with ſuch various colourings, that the world has been at a loſs to determine what degrees of cenſure and of pity were due to the ſufferers. The author's narrative is the more worthy of attention, as he was an impartial collator of the moſt authentic informations that could be obtained. He tells us that, excluſive of what he learned on the ſpot, he has uſed the papers of one well known in the republic of letters, who was involved in the diſgrace of Struenſee. But as his account was written with paſſion and manifeſt partiality, ſuch parts only are ſelected which appeared indubitable facts *. We muſt refer the curious reader to the work itſelf for the detail of particulars, and ſhall content ourſelves with the tranſcript of the following paragraph, which, as it repreſents the ambitious Struenſee placed on the higheſt pinnacle of power, indicates the immediate cauſe of his dreadful fall.

'Struenſee, blinded by his good fortune, and yet more by an ambition that knew no bounds, was not contented with being, virtually, ſovereign. He was determined to reign with ſplendour, and to draw his name out of obſcurity by enrolling it among the firſt nobility in Denmark; he was accordingly ennobled, and obtained the rank of *Count*. Diſſatisfied with even this elevation, he was determined to have a title that ſhould correſpond with the dignity of his ſtation; and as there was none extant which could ſufficiently characterize his office, the title of Privy Counſellor of the Cabinet *(Conſeiller intime du Cabinet)* was invented. Nor was he merely inveſted with this; but the unlimited powers which the king had annexed to it, were as novel as the title itſelf. He was authoriſed to commit to writing, in that manner which he ſhould judge the moſt proper, every mandate that he received from the mouth of the king, and to tranſmit it to the different departments under the ſeal of the *Cabinet*, without the ſignature of his majeſty, which was deemed ſuperfluous. The day following this abſurd grant, an injunction was made public, ſigned by the king himſelf, compelling every department to reſpect the Count's orders. The miniſter laid before his majeſty, every Saturday, extracts of the orders he had iſſued in the courſe of the week, by

* This manuſcript was originally compoſed in the French language, and publiſhed in German, under the title of *Authentiſche und höchſtenerk würdiſch aufklärungen, &c.* i. e. Authentic and moſt remarkable Illucidations, reſpecting the Hiſtory of the Counts *Struenſee* and *Brandt*, contained in a Manuſcript compoſed by a Perſon of Rank: firſt publiſhed in Germany, 1788.—A tranſlation has lately appeared in this country; which will be noticed in a ſubſequent Review.

which they received the ſame ſanction as if they had been ſigned under the ſign-manual of majeſty itſelf.'

A power ſo unbounded, pernicious, and intolerable to every claſs of men, who wiſhed to enjoy, at leaſt, ſome few of the oblique rays of court favour, laid the foundation of his ruin; and his opponents eagerly ſeized, and turned to advantage, ſeveral opportunities which accidentally preſented themſelves.

The above ſpecimens of this entertaining work will give our readers ſome ideas of its nature, and the manner in which it is executed. The author, not enjoying a public character, and not profeſſing to make any particular branch of knowlege the ſubject of his inquiry, may not give complete ſatisfaction to either the politician, antiquary, or naturaliſt. But thoſe who wiſh to conſult an extenſive collection of general information, made with aſſiduity and caution, will not be diſappointed by the peruſal of the original; and they will receive very favourable impreſſions of the Swediſh nation, reſpecting the manners and morals, and of the ſtate of learning in that country.

Art. XI.

Mémoire pour le Rhingrave de Salm, &c. i. e. Memoir in Juſtification of the Rhingrave of Salm, reſpecting his Evacuation at Utrecht, &c. 8vo. pp. 40. Utrecht, 1788.

WE are here preſented with a profeſſed vindication of the Rhingrave's conduct, during the period in which he was appointed commander-in-chief of the forces aſſembled to ſupport the patriotic party againſt the attacks of the Prince of Orange, or of his good friends, the Pruſſians. The ſudden and precipitate retreat of the forces collected from various quarters to defend the city of Utrecht, after ſuch preparations, expenditures, and much vain boaſting, aſtoniſhed the public at large, and reflected no honour on the courage of the troops aſſembled, or the conduct of their chief. The chagrin and vexation which it was natural for a diſappointed party to feel on this ſudden change of affairs, and ſudden death of their hopes, vented themſelves in execrations againſt the Rhingrave; and the failure of their plans was attributed to his cowardice or treachery. The apologiſt juſtifies that retreat, and alſo the mode of it, on the principle of abſolute neceſſity. He aſſerts that the city was incapable of making the leaſt defence. 'It had not within its walls proviſions ſufficient to ſuſtain a ſiege of four days. It had no proper fortifications; no cannon on the principal batteries—the inundations, undertaken too late, had left a large territory expoſed to the enemy; of ſix thouſand men in garriſon the greater part were either uſeleſs or ſuſpected.' He attributes this deplorable ſituation of affairs to the ſupineneſs of the States-General, whoſe intereſt

intereſt it was to render Utrecht impregnable; and to the total ignorance, parſimony, and perpetual blunders of the commiſſioners under whoſe control he was obliged to act. The apologiſt, after enumerating ſeveral inſtances which fully prove his point, ſums up the whole of this ſpirited memoir with the following portrait of the men from whom the Rhingrave received his honours, and to whom he aſcribes his diſgrace:

'What does this ſketch demonſtrate? That men were appointed at the head of affairs totally deſtitute of the capacities, addreſs, or activity neceſſary for the ſucceſs of ſo important an enterpriſe. They foreſaw nothing, remedied nothing, profited by no events, formed no plans, liſtened to no information, and executed no deſigns. An inexpreſſible ſtupor ſeemed to have benumbed all their faculties. They forgot the moſt common and ſimple preparations, neglected the moſt neceſſary arrangements, deſpiſed the moſt eſſential negociations, defied the moſt dangerous intrigues, and permitted the moſt favourable moments to eſcape unimproved, &c.'

Whoever reads this pamphlet, will be convinced of what many of the patriots themſelves confeſs, that the public cauſe was committed to the hands of men whoſe capacities were by no means equal to the important taſk. But numbers may be convinced of the truth of all his charges, while they ſtill retain preciſely the ſame opinion of this *meteor of a moment*. They will ſtill view him as an adventurer whoſe ſole intereſt in this his ſecond country, for which he profeſſes an enthuſiaſtic attachment, conſiſted in his being *employed:* and who continued his lucrative employments in the face of every impoſſibility of ſucceſs till they ceaſed to be *lucrative*. This memoir is obviouſly written by the Rhingrave himſelf; but, by ſpeaking in the third perſon, like the great General of the Romans, his extreme modeſty is not hurt when he expatiates on his illuſtrious birth, military ſkill, clear foreſight, and the amazing efforts which he made to reſcue a diſtreſſed country from the graſp of a deſpot. He plainly inſinuates that he was *himſelf an hoſt*, able to oppoſe the combined forces of the *Prince of Orange*, of *England*, and of Pruſſia, if his arms had not been tied by the very men who had placed the truncheon in his hands.

Art. XII.

Oeuvres Poſthumes, &c. i. e. The Poſthumous Works of Frederic II. King of Pruſſia;—*continued*. See Review for May.

THERE is certainly no part of theſe Poſthumous Works, in which the character of their Royal Author is drawn with more truth, ſpirit, and bold expreſſion, than in his Letters to his friend, favourite, and companion, M. *Jordan*. We mentioned theſe Letters in our laſt article, as contained in the eighth volume; and, before we proceed farther, we ſhall give ſuch extracts

tracts from them, as will confirm what we have here advanced. They were written between the years 1739 and 1743, in the youthful ſeaſon of life, the ſeaſon of high ſpirits, and natural effuſions.

'30th of November, 1740.

——— 'Pray make my compliments to the Graces of *Algarotti*, the curves and angles of *Maupertuis*, and to the Babylonian tower of *Demotards*; write me a thouſand follies; tell me what people ſay, what they think, and what they are doing:—tell me every thing that you know, and every thing you do not know. I hear that Berlin looks like Lady *Bellona* in labour; I hope ſhe will be brought to bed of ſomething good, and that I ſhall obtain the confidence of the public by ſome bold and ſucceſsful enterpriſes. I am now in a brilliant concurrence of circumſtances, that preſent a ſolid baſis for my future reputation.——I mind not the babblings of ignorance and envy: GLORY is my pole-ſtar: it animates me more than ever: it dilates the hearts of my troops, and I will anſwer for their ſucceſs. Adieu, dear Jordan, tell me all the ill that is ſpoken of me by the public:—We are at the gates of Breſlau. Adieu! amuſe yourſelf as well as you can.—Pore and ſtudy at your fire-ſide, while we are fighting up to the knees in dirt and ſnow.'

From another Letter.

'My dear Jordan, my gentle Jordan, my good, my benignant, my pacific, my humane Jordan, I announce to you the conqueſt of Sileſia, and the ſtorming of *Neiſſe*, for which we are making the neceſſary preparations, like *good Chriſtians*. If the town does not capitulate, we muſt deſtroy it—that is all. And this is all that you need to know: Be my *Cicero* to defend the juſtice of my cauſe and projects; I ſhall be your *Cæſar* with reſpect to the execution. Adieu, ſage counſellor—amuſe yourſelf with Horace, ſtudy Pauſanias, make merry with Anacreon. As for me, I have, at preſent, no other amuſements than bombs, merlons, gabions, and faſcines. I hope it will *pleaſe God* to give me ſoon a more pleaſing and peaceable occupation, and to you health, ſatisfaction, and all that your heart deſires.'

From another.

'I love war for the ſake of fame; but if I was not a prince, I would be nothing but a philoſopher. After all, every man muſt follow his profeſſion, and it is my fancy to do nothing by halves.'—'You know, that *Brieg* has ſurrendered; you were lucky at being abſent at the general attack; otherwiſe you might have been ſeen mounting, a-ſtraddle, on a bomb, to Paradiſe.—I had almoſt forgotten to tell you, that Maupertuis has been ſeized with a hot fever, through ſpite and rage, that the comet has had the impudence to appear among us, without a previous certificate from the academy and the aſtronomers.'

From another.

'——We are to have three battles, four ſtorms, and a hundred ſkirmiſhes; and, all this being over, you ſhall ſee me, humble *Paul*, at the feet of *Gamaliel*, Jordan, learning from thee wiſdom, and the arts of peace.——In good faith, if men were wiſe, they would treat, with much more indifference than they do, that phantom reputation, which makes them pervert into days of inquietude and torment that

ſhort

ſhort ſpace of time that *heaven* has given them for enjoyment.—I was always, more or leſs, a philoſopher: but youth, the fire of paſſions, the love of glory, and a ſecret inſtinct, drew me forcibly from the voluptuous tranquillity which I loved ſo much: nay, even the pleaſure of ſeeing my name in the Gazettes, and in the records of hiſtory, ſeduced me.—Adieu, Jordan—my reſpects to *philoſophy*, and tell her, I hope to ſee her again in winter-quarters.'

From another.

'Who could have imagined, dear Jordan, that *providence* would have choſen a young poet to overturn the ſyſtem of Europe, and make a total change in all the political combinations and connexions of its ſovereigns? This is ſurely a ſingular event: it is ſomething like a comet, which traverſes our orbit, and follows in its courſe, a different direction from that of all the other planets. I long to hear from you: write to me a great deal about buildings, furniture, and dancers. When ſhall we meet in the peaceful ſhades of Charlottenburg, and converſe, at eaſe, on the ridiculous follies of mankind, and the nothingneſs and vanity of our condition? I long with impatience for thoſe *happy* moments.'

On the whole, the natural tone of ſimplicity and ſprightlineſs that predominates in theſe Letters, renders them, truly, what we call, pleaſant reading. The letters to *Voltaire* occupy the ninth, and a part of the following volume. But before we appreciate the merit of theſe letters, we muſt inform our readers of two circumſtances relative to this correſpondence, which render the *Berlin* edition of theſe Poſthumous Works ſhamefully defective. The *firſt* is, that none of *Voltaire*'s letters appear in this edition. From this ſtrange omiſſion, many of the king's letters are rendered much leſs intereſting, than they would otherwiſe have been; and ſeveral of them are ſcarcely intelligible. The *ſecond* circumſtance renders the editor ſtill more reprehenſible; for it conſiſts in the omiſſion of *all* the letters, that paſſed between the king and *Voltaire*, from the year 1740 to 1770. What renders this omiſſion unaccountable is, not only that the moſt intereſting part of their correſpondence comes within this long period of thirty years; but that the letters, on both ſides, which were poſterior to the year 1753 (the date of the quarrel between the king and the poet), are written in a very different ſtrain from thoſe which preceded that period. While we were reviewing this ninth volume of the Berlin edition, we received a later one of theſe *Poſthumous Works*, in which the abſurd chaſms and mutilations which diſfigure the former, are filled up and repaired, and the body of the correſpondence is reſtored to its unity and conſiſtence. The Berlin editors did not only cut this body into two, and preſent only the one half of it to the public, but even the half which they give us, is alſo mutilated; for many of the king's letters, even on intereſting and uſeful ſubjects, are ſuppreſſed in their edition. If a decent regard to religion and morals had been the motive to this ſuppreſſion, it would have been

been a wiſe and reſpectable meaſure. But this does not ſeem to have been the caſe. No principle of this kind is viſible in the direction of *either* of the two editions. In the one, are many ſuppreſſions; but the *good* and the *bad* have been ſuppreſſed indiſcriminately; and as the *latter* appears with enormous turpitude in many of the letters, which have made their appearance, we know not to what we muſt attribute the ſuppreſſion of the reſt, unleſs it be to negligence, precipitation, or the apprehenſion of rendering the work too voluminous. But then why not make a decent and judicious choice? Why not lop off from the tree the exuberant and rotten branches that blaſt its verdure? If this had been done, its dimenſions would have been ſufficient for beauty, utility, and even for ſize. We ſhould have beheld its bloſſoms with pleaſure, and fed on its fruit with a high reliſh. In the other edition, nothing is ſuppreſſed on which the publiſher could lay his hands *. The *apples* and *horſe-dung*, as in Swift's fable, ſwim together in the current.

The correſpondence occupies, in this edition, three large volumes. A very conſiderable part of theſe is filled with effuſions of mutual adulation, nay of *adoration*, from the king to the poet, and from the poet to the king; which, though ſometimes highly ſeaſoned with agreeable turns of wit and eloquence, become at length fulſome and tireſome, by endleſs repetition; and often ſhocking, by the *divine* honours, with which they compliment each other. It was natural and juſt, in ſuch a judge of literary merit as FREDERIC, to be delighted with the wit and talents of *Voltaire*; and it was even pardonable to be more or leſs intoxicated with the ſweet-ſmelling incenſe and the harmonious numbers of the French bard, whoſe fine poetic vein was but a part of his extenſive literary merit. On the other hand, that *Voltaire* ſhould admire a prince, who held the ſceptre with ſuch dignity, and twined around it the united laurels of Mars and Apollo, to whoſe favourites he granted a diſtinguiſhed protection, is not to be wondered at. There was alſo another bond of union between the king and the poet, which was their acrimonious enmity againſt the miniſters of religion of every denomination, whom they *graciouſly* confounded without diſtinction, exception, or modification, in the claſs of fanatics, hypocrites, tyrants, and perſecutors. This ſeems to have been one of the important preliminaries of their treaty of friendſhip; the duration of which,

* This edition bears neither the name of the editor, nor is the place of publication mentioned in the title. Its date is 1789. It is publiſhed in thirteen volumes, and contains many *good* and *bad* things, which are not in the edition of Berlin. We ſhall therefore follow it in our farther accounts of theſe royal, philoſophical, literary, and waggiſh Miſcellanies.

from

from the time of their perſonal commerce, was not much more permanent than its principles were reſpectable. Accordingly, on their entrance on an epiſtolary correſpondence, the elderly poet addreſſes himſelf to the young monarch (who profeſſedly choſe him for his faithful Mentor and guide) in the following manner;

'The pretended interpreters of the laws of heaven, I mean the divines or theologians, are the moſt dangerous of all.' [He had been ſpeaking of the courtiers and the learned.] 'They are as pernicious in ſociety as they are obſcure in their ideas: their ſouls are inflated with *gall* and *pride*, in proportion as they are void of *truth* and *knowlege*. They would involve the world in confuſion and calamity for the ſake of a ſophiſm; and are ever ready to call on princes and ſovereigns to avenge, by fire and ſword, the honour of a ſyllogiſm in *Ferio* or in *Barbara*. *All* thinking beings, who are not of their opinion, are pronounced atheiſts; and *every* king, who does not diſtinguiſh them by his favour, is *devoted to damnation*. The beſt is, to leave to themſelves, theſe nominal preceptors, who, in effect, are the *real enemies of mankind*.'

This candid and charitable ſketch of Gallo-philoſophical paintings is graciouſly received by the prince, and is, in his anſwer, wrought up with new lines and high colouring, into a finiſhed picture. After celebrating the ſublime and *diſintereſted* virtue of the poet, and exalting him above *Solon*, *Lycurgus*, and all other lawgivers, the prince ſits down to *his* picture of the divines, and draws them thus:

'They are *all* alike, in *all* religions, and in *all* countries. Their great object is to uſurp a deſpotic authority over the conſciences of men; and this leads them to *perſecute*, with ardour, *all* thoſe, who, with a noble intrepidity, dare to unveil truth. Their hands are armed with the thunder of excommunication, to *cruſh* the phantom of irreligion, which they are always combating, as they pretend; while, in effect, they are only combating, under this name, the enemies of their fury and their inſolence. They preach humility, but this is a virtue which they *never* practiſe. They call themſelves the miniſters of the God of peace; but they ſerve him with hearts full of hatred and ambition. Their conduct is ſo little conformable to their precepts, that this alone would be ſufficient to throw diſcredit on their doctrine.'

This method of incorporating all the miniſters of religion into one portrait, puts us in mind of the famous bed of the tyrant, which was made to accommodate every ſtranger in a way well known; and more eſpecially of the ſaying of a Roman emperor, who wiſhed that *all* the people of Rome had but *one* head that he might ſtrike it off at a ſingle blow.——It would not be fair to conſider *all* cenſures of the clergy as proofs of diſaffection to religion, though *general* cenſures afford a very ſtrong preſumption of ſuch diſaffection. But, in the caſe before us, there is no room to doubt of the motive, that guided the pencil in the two portraits above mentioned. Chriſtianity was not

not only diſbelieved, but was moreover an object of hatred both to the prince and his brother-poet and lawgiver; and it is perſonified, in this correſpondence, in a variety of places, under the denomination of *the infamous*; — an amazing epithet, indeed, which ſhews that if there is a *fine frenzy* in a poetic genius, there is a *hideous one* in bad philoſophy.———But to proceed:

The *friendſhip* of the two illuſtrious correſpondents had hitherto been nouriſhed only by an epiſtolary intercourſe. It was a connexion founded on *paper*-credit, which ſometimes proves fallacious. The ſublime morality of the Henriade, the loud cries againſt ſuperſtition and intolerance, with which *Voltaire* had charmed the ears of humanity and juſtice, and conſequently thoſe of the Pruſſian hero, rendered the latter impatient to enjoy the pleaſure of *perſonal* intercourſe with this *prodigy* of univerſal virtue. Accordingly, he was invited to Berlin, lodged in the king's palace, and fed at his table. He had been but a ſhort time in this ſplendid ſituation, when perſonal acquaintance and the public voice drew from the king the following teſtimony to his *merit*, in a letter from his majeſty to his ſecretary *D'Arget*, dated in the month of June 1752:—'*Voltaire* has behaved here (at Berlin) like an arrant *ſcoundrel* and a conſummate *knave*. I have taken him roundly to taſk. He is a *worthleſs wretch!* I am aſhamed for the honour of human nature, that a man, who has ſo much wit and genius, ſhould be ſo full of malevolence.' Some weeks before the date of this, the king had ſent to the poet the following letter, which ſhews the difference between the characters of theſe two men with reſpect to civil and ſocial life.

'Sir,—(it is no longer *divine Voltaire!*) I was very glad to have you near my perſon: I eſteemed your wit, your talents, and your knowlege; and I had reaſon to think, that, at your years, being heartily tired of literary contentions and quarrels with authors and bookſellers, you would have come hither chiefly to enjoy an agreeable ſhelter from the ſtorm in a peaceful harbour. But you ſet out, at your very arrival, ſingularly enough, by requiring that I ſhould not employ *Freron* in writing for me *literary news:* I was ſo weak or complaiſant as to grant your requeſt, though it did not belong to you to decide, what perſons I ſhould appoint to ſerve me. You held conferences with the Ruſſian miniſter on affairs in which you had no ſort of vocation to meddle, and it was believed, that you did this in conſequence of a commiſſion from me. You played the buſy-body in the affairs of *Madam Bentinck*, which were certainly out of your line. You had a moſt villainous law-ſuit with a Jew *, which has made a ſcandalous noiſe, and of which the whole city of Berlin is full. I have received heavy complaints of you from Dreſden, for your manner of ſtock-jobbing in the Saxon funds, which is well known.——

* *Voltaire* had cheated a Jew in Berlin, in a manner that amounted to felony.

With

With reſpect to myſelf, I can ſay that there was always peace in my houſe, before you came among us; and I muſt tell you, that if intriguing and caballing be your favourite paſſion, you are not here in your place. I love good-natured and peaceable people; if you can reſolve to live like a philoſopher, I ſhall ſtill be glad to ſee you; but if you give yourſelf up to all the intemperance of your paſſions, and are determined to quarrel with every body, you will do me no ſort of pleaſure by coming here *(to Potſdam)*, and you may as well remain at Berlin.'——(And in the following letter) 'I am glad that your ſcandalous affair with the Jew is finiſhed; and I hope that you will not have any more quarrels either with the *Old* or with the *New* Teſtament. To expoſe yourſelf to ſuch diſcuſſions and conteſts, will at length imprint ſuch a ſtain on your reputation, as your ſuperior wit and talents will be unable to efface. A bookſeller, *Goſſe*, an opera fiddler, a jeweller of the circumciſion, are *theſe* names which ought to be ſeen in conflict with the name of Voltaire?—I ſpeak plainly, like a blunt German—it is your buſineſs to profit by the leſſon.'

A rupture enſued between FREDERIC and his favourite Bard, as all the world knows. It is alſo univerſally known, that the inſupportable humour, jealouſy, and avarice of *Voltaire*, and, particularly, his envious averſion to Maupertuis, troubled the harmony of the ſelect ſociety with which the king paſſed his evenings at Potſdam in witty converſation, convivial pleaſure, and *philoſophical* diſcuſſion, *ſuch* as it *was*.——On the poet's retreat to Switzerland, in 1753 or 1754, the correſpondence was ſuſpended for a few years. It was renewed, in conſequence of a *patched-up* reconciliation, in the year 1757; and was carried on till 1778, evidently not with *ſincere* affection on *either* ſide, but with a multitude of polite and flattering compliments on both ſides. The king, who really loved a virtuous character, could never forget the ſordid obliquity which he had diſcovered in *Voltaire*; and the latter, whoſe ſpirit was implacably vindictive, could never forget the opprobrious treatment which he had deſervedly received from the king. But they both diſſembled; the monarch, perhaps, from an apprehenſion of the bard's ſatirical muſe; and the bard, not improbably, from a deſire of being reſtored to his former place under the monarch's auſpicious roof. There are many letters in which *Voltaire* complains of his diſagreeable ſituation at Ferney; and, in a manner rather abject, laments his removal and diſtance from Berlin. He even ſometimes hints a deſire of tranſplanting his *Ferney* colony to the Dutchy of Cleves, that he might have the conſolation of living and *dying*, near the greateſt of kings, philoſophers, and men, whom he calls his *Meſſiah*. But to all this, FREDERIC was abſolutely deaf; and reſolved never to encourage the approach of ſuch a troubleſome gueſt to his domeſtic ſociety: ſo they went on careſſing one another at arm's length, to the end of their line.

It muſt be confeſſed, that an amazing ſpirit, and an unaffected flow of eaſy wit and humour, run through the letters of *Voltaire* *, though written at an age when, generally ſpeaking, fire and fancy are totally extinguiſhed. The letters of the monarch are alſo brilliant; and loſe much leſs than might be expected, by compariſon. It is only when he gets into the ſphere of philoſophy, that he appears much inferior, *even* to *Voltaire*, in that line. 'I am a *material* animal (ſays the Royal Metaphyſician), which is animated, organized, and *thinks*; whence I conclude that animated matter may *think*, as well as become electrical.' *This is wonderfully luminous and deciſive!* But how is matter animated? and whence does life proceed? From heat and motion, replies our Solomon; whence *we*, Reviewers, conclude, that a pot of boiling water may be an animated, thinking being.—'I attribute *thought* or *thinking* (ſays the king, in ſome lines farther on) to the *five ſenſes*, which nature *(who is that?)* has given us;—the knowlege or notions, which theſe ſenſes impart to us, are imprinted on the nerves, which are their meſſengers. Theſe impreſſions, which we call *memory*, furniſh us with ideas; the heat of the elementary fire, which keeps the blood in a perpetual agitation, awakens theſe ideas, and occaſions imagination. In ſleep the *nerves of the underſtanding* are relaxed,' and ſo on.—All this is, ſurely, in a *great ſtyle* of *analyſis*, and is remarkable for its *perſpicuity* and preciſion!

In a word, the letters of this correſpondence, taken together, form a ſtrange medley, in which we find wit and folly, urbanity and ſcurrility, warm expreſſions of benevolence and bitter effuſions of malevolent partiality, gleams of reaſon and violent guſts of paſſion, moral maxims and ſallies of licentiouſneſs and impiety, in the moſt ſhocking modes of expreſſion. Theſe alternately gratify and wound the feelings of the moral reader; and are perpetually allaying, with pain and diſguſt, the pleaſure, which the peruſal of theſe letters muſt ſo often produce. They, indeed, perplex our judgment with reſpect to the character, not of the worthleſs poet, whoſe profligacy is but too palpably aſcertained, but of the great monarch, whom we *wiſh* to revere,—but *cannot*—without the moſt painful reſtrictions. If theſe royal productions deſcend to poſterity, for which they are intended, they will excite *wonder*, but not *veneration*; unleſs the time ſhould come, when there will be no more faith, morals, nor ſober ſenſe on earth.

[*To be concluded in a ſubſequent article.*]

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* We mean ſuch of his letters as are *decent*; for it is ſingularly remarkable, that the diſſolute and impious paſſages of his letters, are, almoſt always, as inſipid as they are flagitious.

ADDENDUM.

IT may not be improper, though the object be of no great conſequence, to rectify here a literary error which has ſlipped into this correſpondence, between the king and *Voltaire*, relative to the author of a pamphlet publiſhed by Elmſley, in the year 1773 or 4, under the title of *The Poliſh Partition, illuſtrated in ſeven Dramatic Dialogues.* By GOTLIEB PANSMOUZER, *the Baron's Nephew**. This ſmall work, which made a noiſe, at the time, particularly on the Continent, was tranſlated into ſeveral languages. *Voltaire* mentions it to the king, in one of the letters now before us, as a very witty production, abounding with humour and fine pleaſantry; but, alſo, as treating him with ſevere invective, and containing *horrible things.* In the king's anſwer to the poet, dated in 1775, there is a paſſage, which ſhews how men of letters ſometimes forge anecdotes to make their court to princes, by ſatisfying their curioſity. 'I have at length (ſays the king) received the *Seven Dialogues* which you mention, and am perfectly acquainted with the whole ſtory of that publication. The author is an Engliſhman, whoſe name is *Lindſie* (written ſo by miſtake for *Lind*), an eccleſiaſtic, and preceptor to the young prince *Poniatowſki*, nephew to the king of Poland. It was at the inſtigation of the *Czartorinſkis*, the king's uncles, that this ſatire was compoſed in Engliſh. It made me *laugh heartily*; for, among ſeveral groſs invectives, there are in it many lively ſtrokes of wit and good pleaſantry.'—Now, there is a great error here with reſpect to the author of this publication, and the king was totally miſinformed. Mr. *Lind* was, indeed, the author of a larger and a very ingenious work, entitled, *Letters on the Affairs of Poland*, in which the king of Pruſſia was ſeverely cenſured, and which were probably compoſed at the deſire of the *Czartorinſkis*, if not of the king of Poland himſelf; but he was not the writer of the *Seven Dramatic Dialogues on the Poliſh Partition*, now under conſideration. The real author of theſe *Dialogues* is unknown, even, we believe, to Mr. *Elmſley*; by whom they were publiſhed. The writer of this article is one of the very ſmall number of perſons, to whom he is known.

What the king ſays concerning the tranſlation of this pamphlet on the Continent, is, we believe, true. 'It was tranſlated *(ſays his Majeſty)* from Engliſh into French, for the uſe of the Poles; but as the tranſlation was a bad one, the original was ſent to M. *Gerard*, then French conſul at Dantzick, and now under-ſecretary to Monſ. *De Vergennes* in the foreign department; who did me the honour to hate me cordially, and ſent the pamphlet abroad in a new and improved tranſlation. I do not mean to enter into a pen-conteſt with this ſycophant: I follow rather

* See Rev. vol. l. p. 233.

the maxim of Cardinal *Mazarin*, *Let the French ſing their catches in peace, provided they let us do our buſineſs.*'

Well and good! but it is proper to obſerve, that what the king and *Voltaire* call *groſs invectives* and *horrible things* in this performance, is nothing more than the juſt ridicule, which the author threw on the *pretended* philoſophers, and their illuſtrious protectors.

ART. XIII.

D. Jo. JAC. GRIESBACHII *Symbolæ Criticæ, ad ſupplendas et corrigendas variarum Novi Teſtamenti Lectionum Collectiones:* i. e. Critical Collations for the Purpoſe of compleating and appreciating the various Readings of the New Teſtament. By JOHN JAMES GRIESBACH, D. D. and Profeſſor in the Univerſity of Jena. Printed at Halle.

THIS work, of which only the firſt volume is yet publiſhed, is intended as a ſupplement to the learned author's edition of the New Teſtament; in which he had mentioned ſome readings that had been omitted by Wetſtein: theſe are here collated, and are followed by the readings quoted in the manuſcript marginal notes of a copy of the firſt edition of Mills's New Teſtament, preſerved in the Bodleian library: they are ſaid to have been written, partly by Mills, and partly by Hearn: many of them are taken from a Greek manuſcript of the New Teſtament, cited by the abridged title of *Hal:* of which Dr. GRIESBACH ſays, he can obtain no account. Some of theſe readings were publiſhed as an appendix to Mills's edition, and were thence copied by Kuſter and Wetſtein. Our collector has alſo given the readings, that differ from the common copies, in two Latin manuſcripts in the Harleian library.

Prefixed to theſe collations, is an introductory diſcourſe, in which the author has examined the comparative merits of ſeveral manuſcripts of the New Teſtament; particularly thoſe which Wetſtein has diſtinguiſhed by the letters C, D, G, L. In this diſſertation Dr. GRIESBACH has diſplayed much learning and critical acumen; and, on the whole, his diligence, in examining and comparing above 150 manuſcripts and printed copies, deſerves great praiſe, even from thoſe who may differ from him concerning certain paſſages; but we are ſorry to find from his preface, that he has, on this account, been treated with abuſe, by ſome, whoſe zeal for particular opinions was greater than their candour or their liberality. To ſuch an unchriſtian ſpirit, Dr. GRIESBACH ſhews himſelf greatly ſuperior; and his controverſy with Dr. Woide and Weber concerning the celebrated paſſage 1 Tim. iii. 16. is carried on with politeneſs, as well as ſpirit. Dr. G. maintains that in the manuſcript, which Wetſtein had diſtinguiſhed by the letter C, preſerved in the royal library in Paris, and now marked No. 9,

Notam

'*Notum est, primam scripturam innumeris in locis mutatam esse ab alia manu rudi et imperita, licet satis antiqua. Ab hac manu adjectam esse lineolam, quæ litteris* O C *impositæ cernitur, nullus dubitavi, cum præstantissimum librum tractarem.* He justly observes that the question here is not, *utrum lectio* ὃς *præferenda sit lectioni* Θεος; *sed de hoc unice hic disceptari, utra firmioribus nitatur argumentis sententia, eorumne, qui primitus in codice* C θεος *extitisse autumant, an eorum, qui* ὃς *a prima manu in hoc libro scriptum fuisse censent?*'

After giving the arguments of his opponents, and particularly of Weber, together with his own replies, he adds the following observation concerning the state of the question:

'*Jam si ea, quæ in utramque partem disputata sunt, colligas, intentaque mentis acie uno quasi obtutu perlustres, patebit tibi, patronos lectionis* θεος *neutiquam justis argumentis evicisse, lineolam,* ε; *in* θεος *mutantem, necessario ipsi librario tribuendam esse,* nec posse *eam a correctore recentiore additam videri; sed hoc tantum ostendisse eos,* posse *lineolam litteris* O C *impositam ab ipsius librarii manu profectam esse. Contra vero probasse nobis videmur, non modo,* posse *eam correctori attribui, nec quidquam obstare, quo minus serius eam additam esse statuamus, verum adesse etiam* indicia *pluscula nec levia, quæ primitus abfuisse lineam prodant.*'

This question must be decided by the authority of other manuscripts of the Alexandrine class, of the versions and fathers, that follow this edition of the text. If these could be produced against him, Dr. G. declares he would own himself convinced; but adds,

'*Cum nullum omnino exemplar, quod quidem ad eandem cum nostro familiam referendum sit, pro lectione* θεος *aperte militet, sed omnia, de quorum lectione certo nobis constat, lectioni* ὃς *patrocinentur, non* probabile *tantum, sed* certum *omnino esse statuo, librarium nostrum scripsisse* ὃς'.

He therefore undertakes to shew that the codex C is an Alexandrian manuscript, and that all the Alexandrian copies of the earliest times have this reading.

Only three Alexandrian manuscripts are known, in which the text is sufficiently pure to be referred to, as of authority. That which Dr. Woide has lately published, should be excepted in this argument, because his opinion may be fairly set in opposition to that of Wetstein, on which Dr. G. insists. Of the manuscript marked C, we have already given his opinion; concerning the third, which he calls 17, he confirms the assertion of Wetstein, that the word is there written ὁς; he also observes that this reading is preserved in the Coptic, Ethiopian, Armenian, and Syriac versions; and that it was adopted by Cyril, Origen, Clemens, and other Greek Fathers, he says, is evident from the best copies and editions of their works, and from the tenour of their argument when they quoted the text.

For particular quotations in support of this opinion, we must refer our critical readers to the work itself; an attentive perusal

of which, and a compariſon of its arguments with thoſe of Dr. Woide, are neceſſary to form a candid judgment of the controverſy between him and Dr. G. concerning which we preſume not to decide. It is a queſtion of fact, and not of opinion, nor can we conſider it of that importance, which ſome have ſuppoſed; for it cannot ſurely be pretended, that the authority of a doctrine, eſſential to Chriſtianity, can depend on a circumſtance ſo uncertain as the reading of a ſingle paſſage: and, when we reflect through what hands the New Teſtament has been tranſmitted to us, inſtead of being aſtoniſhed that there ſhould be a few inſtances of verbal inaccuracy in ſome of the copies, we have much reaſon to wonder that theſe inaccuracies are not more numerous, and of greater importance.

Art. XIV.

Antwoord op de Vraag Van Teylers Tweede Genootſchap, &c. Prize Diſſertation on a Subject propoſed by Teyler's ſecond Society; by Jeronimo de Bosch, Senior Clerk in the Secretary's Office in Amſterdam, Member of the Philoſophical Society at Haarlem, and of the Dutch Literary Society at Leyden. 4to. 331 Pages. Haarlem. 1788.

THE object of the Society, in the ſubject propoſed, was to give thoſe Dutch poets, who are unacquainted with the ancient languages, an introduction to ſuch an acquaintance with the beautiful and ſublime paſſages of the Greek and Roman bards, and eſpecially of Homer, as may enable them to tranſfuſe theſe beauties into their own works, or to catch the ſpirit of theſe great maſters; and to create new poetical embelliſhments in the ſame ſtyle.

To anſwer this purpoſe, the work before us was compoſed; and the prize was conferred on its author, as a teſtimony of the Society's approbation. Its text conſiſts of the arguments of each book of the Iliad, and is accompanied with notes; in which the moſt beautiful and admired paſſages of the poem are explained and illuſtrated. They are judiciouſly ſelected, and contain the ſubſtance of what has been ſaid on the ſubject by the beſt critics, ancient and modern. In ſhort, the execution of the plan gives us a high opinion of the author's learning and taſte; but we are by no means convinced that the plan itſelf is well adapted to anſwer the end propoſed. To thoſe who have already formed ſome acquaintance with the writings of Homer, though it ſhould have been only by the medium of a tranſlation, theſe notes may be of excellent ſervice; but to thoſe who have not had this advantage, they will convey a very faint idea of the beauties of the Iliad. We cannot help thinking that the purpoſe would be more effectually attained by a judicious tranſlation of the poem, even

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in proſe, but much better by one in verſe; and if M. De Bosch's poetical talents be equal to his literary abilities, no one can be better qualified, than he is, to render this important ſervice to the unlearned poets of his country.

Art. XV.

Rapport fait à la Société des Sciences Phyſiques de Lauſanne, &c. i. e. Report made to the Philoſophical Society of Lauſanne, by Meſſrs. Levade, Reynier, Berryhoud, and Van Berchem, Junior, commiſſioned by the Society to inquire into a Caſe of Noctambulation. 12mo. 61 Pages. Lauſanne. 1788.

THE caſe here related is curious; but this account of it is calculated rather for the philoſophical, than for the medical, reader. The patient, whoſe name was Devaud, was a lad between thirteen and fourteen years of age, who, though apparently ſtout and robuſt, had every indication of an extraordinary irritability of nerves: his ſenſes of ſmell, taſte, and feeling, were remarkably delicate, and he was ſubject to involuntary fits of laughing and weeping. His diſorder was very irregular with reſpect to the periods of its return; ſometimes ſeveral weeks intervened between the paroxyſms, which, at others, attacked him two or three nights ſucceſſively. They generally commenced between three and four o'clock in the morning, and ſometimes laſted three or four hours. A paroxyſm might be accelerated, or prolonged, by tickling his noſe with a feather, or by whatever cauſed a ſlight irritation of the nerves. On the evening before the fit, he was generally obſerved to complain, after ſupper, of a heavineſs in his head and eyelids; and his ſleep, which was ſeldom very quiet, was then attended with more agitation than uſual. When the paroxyſm came on, he muttered broken ſentences, in a manner ſcarcely intelligible, ſtarted up in his bed, then lay down again, till at length he aroſe and purſued the ideas which his dreams ſuggeſted: theſe were ſuch as commonly occur to lads of his age; but he is particularly afraid of thieves and apparitions, and if a ſtory be told relative to either of theſe, it is certain to influence his dreams, which are obſerved to be of a more melancholy and terrifying nature, when he eats more than uſual at ſupper. His recovery is always preceded by a tranquil ſleep during two or three minutes, attended, however, with ſnoring; after which, he rubs his eyes, and awakes without any recollection of what has happened; but feels himſelf fatigued, and, ſometimes, ſick: when the commiſſioners ſaw him, this was accompanied with violent vomiting, from which he ſoon recovered. To awaken him ſuddenly is dangerous, as it has been found to throw him into violent convulſions, from the fright which it occaſioned.

During the paroxyſm, his ſmell is very acute, and he expreſſes his diſlike of any diſagreeable odour that is preſented to him: when ſome wormwood wine was offered to him, he ſaid, he knew, by the ſmell, that it was not the wine he drank at table; ſome of the latter being given him, he drank it with avidity; but it rendered him more eager and vehement in his words and actions, and even occaſioned involuntary twitches in his countenance. At theſe times he dreſſes himſelf with great regularity; one night, when his clothes were laid on a large table, intermixed with thoſe of others, he perceived the trick that had been played, and complained of it; but a ſmall taper being brought, he was ſeen to dreſs himſelf with the utmoſt exactneſs. If any one ſlightly pinches him, he immediately feels it, unleſs very earneſtly employed, and endeavours to ſtrike the offender; but his reſentment is directed, not againſt the perſon who has thus diſturbed him, but againſt the ideal phantom of his dream, after which he will run with great violence round the room, without touching the furniture; nor can he be diverted from the purſuit.

When he wants to look at an object, he endeavours to open his eyes; but this is not effected without difficulty, nor can he raiſe the eyelid above a line or two, and his eye appears fixed and dull. When told that any thing is offered to him, he will thus open his eyes, but ſhuts them again, as ſoon as he has taken what was preſented.

In one of his noctambulations, the commiſſioners perſuaded him to write an exerciſe; this happening to coincide with his dream, he lighted a candle, took pen, ink and paper out of his table drawer, and wrote the exerciſe dictated to him. At another time, he did this of his own accord, and, as he was going to begin, he either perceived, or remembered, that ſomething had already been written on the upper part of the leaf, and immediately began lower down, where the paper was fair; while writing, he recollected that he had ſpelt a word or two wrong, and, inſtantly recurring to them, made the proper corrections; if, while he was thus engaged, any thing was held before his eyes, ſo as to intercept the light of the candle, he ſtill continued to write, and to form his letters with the ſame exactneſs as before; but complained of the interruption. In one of his paroxyſms, he took it into his head to write a piece, conſiſting of text, round, and running hand, in order, as he ſaid, to pleaſe his maſter. This he performed with great care, taking the proper pen for each kind of writing, and, afterward, aſking for a penknife, eraſed a blot of ink, that had fallen between two letters, without damaging either of them. When he thus ſits down to write, he generally opens his eyes to aſcertain the poſition of

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the inkſtand, but cloſes them again directly, and afterward dips his pen in it with the utmoſt exactneſs: when it has been removed without his knowlege, he continued to carry his hand and pen very rapidly to the place where it had ſtood, till he came to the level of its height, when not finding it, he complained of the deception; and, opening his eyes, perceived the inkſtand, and replaced it where it had ſtood at firſt.

From theſe, and ſeveral phenomena of the like kind, the commiſſioners infer that, in this patient, the office of the ſenſes is not, during ſleep, ſuſpended with reſpect to ſuch perceptions as relate to the objects, concerning which his imagination is intenſely employed. In order to diſcern objects, and to determine thoſe accidents of relative locality, which memory could not ſuggeſt, he is ſometimes obliged to open his eyes; but the impreſſion thus received, however rapidly made, is ſo lively, that it needs not to be repeated; for the idea is thus as diſtinctly repreſented to his imagination, as if he continued to behold the object that excited it. Thus all his ſenſes ſeem to be ſubordinate to his imagination; to be, as it were, concentred in the object, concerning which it is employed, and to admit of no perceptions, except ſuch as have ſome relation to it.

The commiſſioners expreſs their diſbelief and contempt of the pretences, made by ſome, to produce ſomnambulation by animal-magnetiſm; concerning which, their ſentiments agree with thoſe of the commiſſioners of the Academy of Arts and Sciences in Paris, to whoſe report they refer their readers.

ART. XVI.

CAR. LUD. L'HE'RITIER, *Dom.* DE BRUTELLE, *Cornus. Specimen Botanicum*, &c. *i. e.* A Botanical Eſſay on the Genus *Cornus*, containing Deſcriptions and Figures of ſuch Species of it as are little known. By CHARLES LEWIS L'HE'RITIER, Baron DE BRUTELLE, &c. Royal Folio. pp. 15. 6 Plates. Paris. 1788.

BOTANY cannot, by any means, be more improved than by monographical deſcriptions. *Linné*, well knowing their conſequence, has admitted many of them into his valuable collection, intitled *Amœnitates Academicæ*; and in ſeveral parts of his writings, he points out the advantages which are to be derived from them.

The genus, which is the ſubject of this eſſay, has been long known to botaniſts and gardeners; but an elaborate deſcription of it has not hitherto been given to the public; and it is on this account that the author, as he ſays in the introduction, has undertaken to illuſtrate it. He does not attempt a complete hiſtory of the genus; and as the European ſpecies are well known, and have been accurately deſcribed by other writers,

he is the more diffuſe on thoſe ſpecies that have lately been found in America.

The ſpecies are, 1ſt, *Suecica*; 2d, *Canadenſis*; 3d, *Florida*; 4th, *Maſcula*; 5th, *Sanguinea*; 6th, *Sericea*; 7th, *Alba*; 8th, *Circinata*; 9th, *Stricta*; 10th, *Paniculata*; 11th, *Alternifolia*.

The ſpecific characters, ſynonyms, place of growth, and duration, are aſſigned to each; and very minute deſcriptions, with elegant engraved figures, are given to the 2d, 6th, 8th, 9th, 10th, and 11th ſpecies. Obſervations and remarks are alſo added, ſhewing the reaſons for diſtinguiſhing the ſpecies, and pointing out ſome miſtakes of former writers.

With reſpect to the uſes of this genus, the author refers his readers to other books for more particular information than that which he has given. He recommends a decoction of the *cornus florida*, as endowed with a febrifuge quality, not inferior to that of the *chincona officinalis*. The wood, he alſo ſays, is uſed by ſome modern Indians for arrows, as it was, formerly, in Italy:

—— Volat Itala cornus
Aëra per tenuem. Virg. Æn. ix. 698.

ART. XVII.

CAR LUD. L'HE'RITIER, *Dom.* DE BRUTELLE, &c. *Sertum Anglicum*, &c. *i. e.* An Engliſh Garland, or Deſcriptions of ſuch rare Plants as are cultivated in the Gardens near London, eſpecially thoſe in the Royal Gardens at Kew. By CHARLES LEWIS L'HE'RITIER, Baron DE BRUTELLE, &c. Royal Folio. Paris. 1788.

ALTHOUGH we have received only a few ſheets of this work, we are induced to make an early mention of it, becauſe the circumſtances of its publication reflect much honour on the French nation in general, and on the cultivators of botany in particular. A learned foreigner, to whom fame had reported the flouriſhing ſtate of gardens in England, came to viſit them, and contemplate the rarities with which he had heard they were filled. With the unwearied labour of fifteen months, he procured drawings of the moſt valuable and leaſt known plants, not, ſays he, without much admiring the gardens; which, both on account of the vaſt quantity of plants that they contain, and the induſtry with which they are cultivated, juſtly deſerve the praiſe beſtowed on them.

The work is dedicated to the Engliſh nation, with the following compliment, which we give in the author's own words as a ſpecimen of his manner of writing:

'*Genti autem Anglicæ hoc plantarum ſuarum ſortilegium ſpeciatim offero et dedico. In illos enim laus debet redundare e quibus profecta eſt. Suadet etiam gratiſſima animi recordatio quæ ſemper infra beneficium erit. Juvat enim prædicare, et meminiſſe amo, quam omnes*

omnes me comiter exceperint; quam viri doctiſſimi in explicandâ divitiarum ubertate, ſe præbuerint faciles et commodos; quam ſtudioſi præſertim homines artis botanicæ officioſam mihi operam navaverint. Accipiant igitur Angli botanici, iique ſoli, nova quæ in hoc opuſculo deſcripſi genera, non ingratium, ut ſpero, nec ignotum munuſculum. Velint meo labori arridere; mihique liceat, ut hoc opus illorum nomine inſignitum, et vere ſplendidum teſtetur gratum animum æternumque memorem.'

The ſheets which have been communicated to us, conſiſt of thirty-ſix pages; thirty-two of which contain the names, ſpecific differences, ſynonyms, &c. of the plants which are afterward to be deſcribed; and the other four, minute deſcriptions of the firſt two plants on the liſt, with two plates. The plants *Witheringia ſolanacea*, and *chloranthus inconſpicuus*, are two new genera of the claſs *tetrandria monogynia*. The firſt is a native of South America, and is named after Dr. Withering, of Birmingham, whoſe ſucceſsful labours in the ſcience are well known. It flowered firſt in Lord Petre's garden, and is now cultivated at Kew. The *chloranthus*, ſo called from the green colour of its flowers, was brought from China, by Dr. Lind, and is now in Kew Garden.

ART. XVIII.

Der Arabiſche Mentor, oder die Beſtimmung des Menſchen, &c. i. e. *The Arabian Mentor, or the Deſtination of Men.* Crown 8vo. pp 379. Cleves. 1788.

THIS work, originally written in Arabic, was tranſlated, in the twelfth century, into Hebrew; in which language it has been thrice printed. The laſt edition was publiſhed at Frankfort in 1741, under the title of 'Converſations between a Prince and a Penitent;' and from this Hebrew text, it is now tranſlated into German. The Hebrew tranſlator, Abraham Levy, a Jew of Alexandria, had added to the original, many poetical notes, which M. BERGHANS, the German tranſlator, being himſelf no poet, has thought proper to omit. It is ſuppoſed that the work had been written in Arabic ſeveral centuries before the age of Mr. Levy, who made his tranſlation in the year 1776. The author appears to have been well acquainted with the ſcriptures, and the Platonic philoſophy. By the learned, his work deſerves attention as a literary curioſity; and by the unlearned, it may be read with edification as a book of piety and morality. Yet in Chriſtian countries, the morality of this Arabian is familiar and trite; and in his performance, we find but little of what we chiefly wiſhed to find, viz. circumſtances characteriſtic of the author, or deſcriptive of the manners of his age and country.

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*** We learn that ſome copies of this work have been imported, for ſale, at the price of 4s. 6d. by Mr. Young, No. 11, Bridges-ſtreet, Covent Garden.

ART. XIX.

Morale di Moisè, ad Uſo dé Principianti nella Lingua Italiana, &c. i. e. The Morals of Moſes, for the Uſe of Beginners in the Italian Language. Tranſlated from the original French of the Viſcount DE TOUSTAIN, by the Abbe CURIONI. 16mo. pp. 84, with a Preface of 54. 2s. 6d. bound. Paris.

THE neceſſity of putting into the hands of his Italian ſcholars, a book that might be at once eaſy, ſuitable to their capacities, and fit for young perſons of different conditions, induced M. CURIONI to chuſe what he deemed the fitteſt for his purpoſe, from the French, in which language he found the preſent little work.

The *Morale di Moisè*, is a very ſhort abſtract, or abridgement, of the Pentateuch; and may eaſily be comprehended by children. It contains, at leaſt, as much of the hiſtory as of the moral precepts of the great Hebrew legiſlator; a circumſtance of of which the title gives no intimation.

ART. XX.

Vom Geiſt der Ebräiſchen Poeſie. On the Spirit of Hebrew Poetry. By J. G. HERDER. Vols. I. and II. 8vo. Leipzic. 1787.

IN the republic of letters, as in every other free conſtitution, individuals muſt be tried only by thoſe laws, which they are ſuppoſed to know and acknowlege. This principle, which ought to form the baſis of all literary as well as civil judicature, is adopted by M. HERDER as the foundation of his criticiſms; and he frequently reminds his readers of the injuſtice, as well as the abſurdity, of eſtimating the merits of Hebrew poetry, by a compariſon with that of Greece and Rome; and of forcing it into a conformity with the regular productions of nations, and ages, more refined. To judge rightly concerning the Books of the Old Teſtament, we muſt go back to the age of the writers of them; we muſt ſuppoſe ourſelves in their circumſtances; we muſt adopt their ideas; and view men and things in the light in which they ſurveyed them. This, our author obſerves, is the only way to catch the ſpirit of their poetry, and to comprehend the true meaning of their expreſſions.

In the firſt volume of this work, the ſubject is treated in a ſeries of dialogues; a form of compoſition which we do not think well adapted to a topic ſo extenſive. Of this the author ſeems ſenſible, and, in the ſecond volume, has diſtributed his remarks into diſſertations. This diverſity between the two parts

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of the ſame work, is rather a diſadvantage to the whole, many excellent remarks being thereby deprived of that relative force and propriety, which they would have acquired from a more regular connection, and more judicious order of arrangement.

In judging of the work before us, we moſt conſider its writer, not as a *theological*, but as a *poetical* and philoſophical critic. He makes no oſtentatious diſplay of rabbinical literature, and enters not into the minute diſquiſitions of verbal interpretation; but conſiders his ſubject in a light that renders it intereſting to every reader who has a taſte for polite learning. In explaining paſſages of ſcripture, he ſurveys them merely in an hiſtorical view; and, by examining and abſtracting the rhetorical and poetical language in which they are expreſſed, he endeavours to aſcertain the plain facts which they are deſigned to tranſmit. In this proceſs, however, he has ſometimes taken liberties of which many of his readers will diſapprove; and it muſt be owned that, in a few inſtances, his explanations are founded rather on plauſible conjectures, than on ſolid argument.

In his firſt dialogue, he vindicates the Hebrew language from the objections uſually made againſt the ſtudy of it; he examines its ſtructure, and, from its abounding in verbs and verbal nouns, he argues that it is peculiarly adapted to poetry; the chief excellency of which is action and ſcenery. This leads him to take a ſhort view of its etymology; after which, he explains the conſtruction of its poetry, and the paralleliſm of ſentences, which is peculiar to it.

In the next dialogue, M. HERDER inveſtigates the earlieſt opinions of mankind concerning the Deity, creation, providence, the angels, and *Elohim*. His ideas on theſe ſubjects are truly philoſophical; and he ſpeaks of them with a dignity of manner, and ſublimity of ſtyle, that ſeem to be inſpired by a deep ſenſe of their importance. He expoſes, with juſt contempt, the abſurdity of thoſe, who repreſent religion as originally derived from the terrors and apprehenſions of mankind. Theſe, he allows, may have been the ſource of the ſuperſtitious notions and practices which were afterward introduced; but he maintains that the religious ſentiments of the earlieſt times were liberal and ſublime. As inſtances of the exalted notions of the Deity, entertained by the patriarchs, and, by them, tranſmitted to the Jewiſh poets of later ages, he refers his readers to the ninth chapter of Job, and the 139th pſalm.

M. HERDER is of opinion that the term *Elohim* was uſed, by the moſt ancient Hebrew writers, to ſignify intellectual and ſpiritual beings; to whom, each in his reſpective ſphere, they ſuppoſed that the immediate care of creation was committed by the Deity. They were, he thinks, conſidered as a kind of *Genii*, or guardian ſpirits, and of a rank inferior to angels. In

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ſupport of this opinion, which, as it was originally held, was not at all inconſiſtent with the unity of the Deity, he quotes Pſalm viii. 5. where they are repreſented as little ſuperior to mankind. The introduction of theſe beings gives the Hebrew poetry, ſays M. HERDER, the genuine characters of ſublimity and truth; and renders it peculiarly adapted to the purpoſes of religious inſtruction.

The ideas of the ancient Hebrews concerning the inviſible world, and their notions of chaos, are inveſtigated with great accuracy and judgment in the third dialogue: the book of *Job* forms the ſubject of the fourth and fifth. The exquiſite taſte, with which the author enters into the ſpirit of this admirable poem, the judicious and ſtriking light, in which he conſiders and illuſtrates its numerous beauties, his excellent obſervations on its deſign and tendency, the warm and liberal piety with which he ſeems inſpired, together with his animated and pleaſing ſtyle of compoſition, entitle him to a very high rank as a good critic, and an elegant writer.

Among the various opinions, which have been maintained concerning the hero of this poem, M. HERDER inclines to that expreſſed in the note ſubjoined to the Septuagint verſion; and ſuppoſes Job to have been an *Emir*, or Prince, who lived *in the* neighbourhood of Idumea, and was deſcended from Eſau. The afflictions which befel this excellent man, and his exemplary behaviour under them, are here conſidered as facts; and the author thinks that the poem founded on them, with all its beautiful imagery and ſublime machinery, was compoſed by ſome bard among his ſubjects, or perhaps one of his family, with a view to communicate inſtruction to mankind, by celebrating the virtues of his prince. M. HERDER is of opinion, that it was originally written in Hebrew; but that it was unknown to the Jews, till the conqueſt of the Edomites by David: his reaſons for this conjecture are ingenious and plauſible, and are founded on a compariſon between the ſtyle and imagery of ſome of the Pſalms, with the fragments of Jewiſh poetry of preceding periods. He conſiders the manner in which Satan is introduced in the firſt chapter of Job, as a proof of the great antiquity of this book, and a powerful argument againſt thoſe, who ſuppoſe the poet to have been a Chaldean. The Satan of this people was an evil principle, like the Arimanius of the Perſians; but, in the book of Job, he appears in a very different character, as a miniſter of judgment, commiſſioned to explore and puniſh the ſins of mankind; he is repreſented as one of the angels, and as paying his homage with them, in the preſence of the Sovereign of the Univerſe: he executes with fidelity the order given to him, without tranſgreſſing its limits; and though his ſuſpicions, with reſpect to Job's integrity, ſeem rather unfavour-

able to his character, yet, we find, that ſo far from incurring the Divine diſpleaſure, the permiſſion to afflict this excellent ſufferer, appears to have been given with an inſtructive view,—to convince him of the power and excellence of piety in beings inferior to himſelf. After dwelling at conſiderable length on the beauties of this poem, M. HERDER apoſtrophiſes its unknown author in a moſt animated and eloquent manner.

The account tranſmitted by Moſes, of the paradiſiacal ſtate, and of the fall, is conſidered, in the ſixth dialogue, as an allegorical and poetical narration of real facts; but the manner in which M. HERDER attempts to explain this allegory, however ingenious it may be thought, will not, perhaps, be deemed very ſatisfactory. He thinks that the deſcription of the garden of Eden is a poetical fiction, repreſenting a ſtate of pure and unimpaſſioned affection, in which our common parents paſſed the firſt period of their life; but which the Creator intended as only preparatory to their further deſtination, and to be of ſhort continuance: they ate the forbidden fruit; their paſſions were inflamed, and they violated a poſitive prohibition, deſigned only as a temporary trial; to this act of diſobedience, ſucceeded the painful ſenſations of remorſe and terror. In this diſtreſſed ſtate of their minds, their heavenly Father takes occaſion to point out the natural conſequences of their tranſgreſſion, and to convince them of the neceſſity of ſelf-government; he teaches them to know and abhor their ſeducer; and, from the alteration which had taken place in their feelings and circumſtances, indicates the new ſcenes of life in which they were to engage. Eve was to exchange the bridal ſtate of Paradiſe, for the duties of the wife, and the pains and cares of the mother: Adam, inſtead of the eaſy culture of Eden, which had been the pleaſing employment of his preparatory ſtate, was to be occupied in more arduous labours, for which, however, he was originally intended: a proſpect of the difficulties and diſtreſſes of their future ſtate of probation in this life was laid before them, by which their minds were gradually prepared for the ſentence of death, which was denounced in the gentleſt manner. In ſhort, the firſt tranſgreſſion of man was, in M. HERDER's opinion, rendered the means of introducing him into thoſe circumſtances for which he was originally deſigned; and what had the appearance of a puniſhment, was, like all the corrective diſpenſations of Infinite Goodneſs, a real bleſſing in diſguiſe. The hiſtory of the fall, he adds, thus conſidered, is applicable to all mankind:

'We are always ſubject to ſome prohibitory law, indicated either by the dictates of conſcience, or by poſitive preſcription: a ſerpent, which ſeduces, or ſeeks to ſeduce, is ever preſent; our ſenſual deſires, the errors of reaſon, or, perhaps, both theſe cauſes united: the conſequences of tranſgreſſion are ever the ſame; and I truſt that the puniſhments, which our merciful God and Father provides for all

all his erring creatures, will always be of a ſimilar nature, that by truly paternal, though apparently ſevere diſpenſations, they will promote our beſt and final happineſs.'

Such are the ideas of the author on this intereſting ſubject.

The ſeventh and eighth dialogues treat of the opinions of the ancient Hebrews concerning the nature and deſtination of man, and the judicial providence of God. They are full of excellent obſervations, both of a critical and philoſophical nature. The judicious and ſtriking metaphors by which the ſacred writers indicated the infirmity of human nature, and the frailty of human life; their notions of the *breath of God*, as the univerſal principle of animation, of the immediate and abſolute dependance of all creatures on the Supreme Being, and of the particular paternal relation in which he ſtood to his people, together with the influence of theſe ſentiments on their poetry, are here amply diſcuſſed and well illuſtrated. He obſerves, that the doctrine of a future ſtate of happineſs with God, was an eſſential article of their belief; and that they thought the ſouls of good men entered on this felicity immediately after their deceaſe, and joined their anceſtors in the heavenly Canaan; to this opinion, the expreſſion of *being gathered to their fathers*, evidently refers.

In the ninth dialogue, M. HERDER vindicates the writings of the Old Teſtament from the imputations, often caſt on them, of ſuggeſting narrow and partial ideas of Providence; and, in the tenth, he inquires into the antiquity of the Hebrew, which, though he does not think the original language of Paradiſe, he conſiders as one of the moſt ancient that are derived from it.

In the firſt diſſertation of the ſecond volume, M. HERDER particularly examines the *origin and nature of Hebrew poetry*, explains and illuſtrates ſeveral obſervations, which he had made in the preceding dialogues, and reduces them into a more regular order. The earlier traditions of the Hebrews were, he thinks, handed down to ſucceeding generations as family or national poems, in which facts were related in figurative expreſſions, and adorned with allegorical alluſions founded on the names of perſons and places: this ſtyle, he obſerves, prevails in their hiſtorical books, down to the time of their Kings. Of this, he cites ſeveral inſtances in the courſe of his work, taken, not only from the ancient monuments collected by Moſes, but alſo from the book of Joſhua, and that of Judges. To this claſs, he refers the account of the ſun and moon ſtanding ſtill at the command of Joſhua; by which, he thinks, no more is meant, than that the battle began very early in the morning, and was continued till late at night, after the moon was riſen. It is not improbable, he adds, that, in the ardour of purſuit, Joſhua might utter a wiſh that the day were lengthened to give him an opportunity of completing the advantage he had gained

over

over his enemies; if he did this, if the evening was remarkably light, and was followed by a ſtorm of thunder and hail, by which the enemy was thrown into further confuſion, what could be more natural, in a ſong of triumph, than to repreſent this day of victory as exceeding others in length, as well as celebrity, and the hero as retarding the ſun and moon in their courſe, and having ſtorms and tempeſts at his command? Such figures would not ſeem extravagant to the Jews, becauſe ſuch were frequent in their writings. God is often repreſented as *fighting for Iſrael*, and, in the ſong of Deborah, *the ſtars in their courſes* are ſaid to have *fought againſt Siſera*. In a ſimilar manner does M. HERDER explain the fall of the walls of Jericho on the ſhouting of the people; which was nothing more than the ſignal for attack; and in conſequence of this aſſault, the place was taken by ſtorm, and the walls were deſtroyed. The book of Judges, he obſerves, is full of theſe poetical exaggerations, agreeable to the ſpirit of the period to which it relates; it forcibly paints the fiery and irregular courage of a people, newly ſettled; which, having yet no regular political eſtabliſhment, was often oppreſſed by the ſurrounding nations, and involved in circumſtances of diſtreſs, that afforded individuals opportunities of ſignaliſing their patriotiſm and valour, in the deliverance of their countrymen: hence M. HERDER calls this the poetical age of Iſrael, and thinks, that, when the *ſpirit of the Lord* is ſaid to come on the heroes of this book, an expreſſion ſometimes applied to perſons and actions not remarkable for moral goodneſs, nothing more is meant, than that theſe heroes were animated with the national ſpirit of the Jews. Theſe obſervations are particularly applied to explain the hiſtory of Samſon, whoſe actions, he ſays, were really nothing more than what might be expected from a man of extraordinary perſonal ſtrength and courage, and are rendered marvellous by the poetical exaggerations of the narration.

The ſecond diſſertation is concerning *the vocation and office of the prophets*, and contains many judicious obſervations, which our limits will not allow us to inſert.

The third relates to the *deliverance of the Iſraelites out of Egypt*, and the evident marks of a particular providence attending them in their journey through the wilderneſs. This part of ſacred hiſtory is, in a maſterly manner, vindicated from the objections that have been repeatedly made againſt it; and our author obſerves that, whatever may be urged concerning the probability of theſe events, the feſtivals, which were immediately inſtituted in commemoration of them, celebrated by the Jews even to this day, and the frequent references to them by the writers of that nation, confirm, beyond all poſſibility of reaſonable doubt, whatever

whatever Moſes has related of their miraculous deliverance and preſervation.

The *Moſaical laws and inſtitutions* form the ſubject of the two next diſſertations; in which the influence of the theocracy on the national character is admirably delineated: the law, by which every male was obliged to appear at Jeruſalem on the three great annual feſtivals, contributed greatly to cheriſh and increaſe this effect. Theſe were ſeaſons of general joy and feſtivity. The Jews, ſays the author, aſſembled during ſeven days, not to hear maſſes and ſermons, but to rejoice together in the privilege which they enjoyed of being the peculiar people of God. Their feſtivals were celebrated with public repaſts, with muſic and dancing; and thus combined the allurements of pleaſure, with the ſentiments of religion. As inſtances of the influence of theſe aſſemblies on the minds of the Jews, M. HERDER mentions the 84th, 95th, and 122d Pſalms; in which he thinks it abſurd to imagine that myſtical and prophetic meaning, which ſome divines have pretended to diſcover in them.

In the ſixth, ſeventh, and eighth diſſertations, the writer endeavours to explain the prophetic bleſſings, which Jacob pronounced on the patriarchs deſcended from him; and enters on a further examination of the poetical paſſages in the hiſtorical books of the Old Teſtament. Among other ſubjects, the friendſhip between David and Jonathan particularly engages his attention. The character of the latter is ſet in the moſt amiable and affecting light, and his generoſity and greatneſs of mind, in reſigning his pretenſions to the crown in favour of his friend, are celebrated in the warmeſt terms of praiſe.

'But (adds he) when Jonathan died, and left the throne to David, what return did he make for all this diſintereſted friendſhip? —An elegy on his grave! An elegy, in which, however beautiful it may be, Saul and Jonathan are equally commemorated, as if they had an equal claim on his heart. I know that this elegy was written for the people; but I wiſh it had been intended ſolely for Jonathan and for David, and not for Saul and for the people.'

The *Pſalms*, and their *writers*, are the ſubject of the three following diſſertations. M. HERDER obſerves, that David contributed greatly to improve and refine the poetry of the ancient Hebrews, not only by his own writings, but alſo by encouragement as well as the example which he gave to others; but, in proportion as it became refined, it loſt much of that native vigour, that animated eloquence, and bold imagery, which are the characters of a leſs poliſhed age. M. HERDER by no means approves of the indiſcriminate manner in which the Pſalms are generally read and ſung in Chriſtian congregations. No book of ſcripture, he ſays, except Solomon's Song, has been ſo much perverted from its original meaning and deſign, as this, which muſt,

muſt, in a great meaſure, be aſcribed to its being introduced into the church as an univerſal hymn-book for the uſe of perſons whoſe ſentiments, ideas, and circumſtances, have not the leaſt coincidence with thoſe of the royal poet: a whole congregation unites in ſinging all the pſalms of David without diſtinction, as if every member of it had wandered with this king among the mountains of Judea, and been perſecuted by Saul: they utter imprecations againſt Doeg and Ahithophel, and curſe the Edomites and Moabites; nay, what is worſe, they put theſe curſes into the mouth of him who, *when he was reviled, reviled not again*, who, *when he ſuffered, threatened not.* Inſtead of endeavouring to vindicate theſe imprecations, as many divines have attempted to do, M. HERDER juſtly obſerves, that they ought to be conſidered as defects in David's perſonal character, for which, however, his peculiar circumſtances plead ſome excuſe; we ought to conſider his particular feelings, as an injured man, and as a ſoldier, as a fugitive, and as a king. With all the good, he had alſo many of the bad, qualities, uſually accompanying a warm temper; his paſſions were ſtrong, and his reſentments were violent; beſide, it ſhould be remembered that he often ſpeaks, not ſo much in his own name, as in that of his people; not in his perſonal, ſo much as in his national and political, character.

In his ſurvey of David as the Pſalmiſt, M. HERDER judiciouſly reminds the reader of his peculiar character and dignity, as the Viceroy of Jehovah, the God of his nation. Theſe circumſtances give a ſpiritual and religious turn to his expreſſions, even when he ſpeaks of ſecular ſubjects. He ſat as the anointed of the Lord on his holy hill of Zion; in adminiſtering juſtice and judgment, he was the prieſt of God; in maintaining the national laws, he was the ſervant of the Moſt High; and, in common with the meaneſt Iſraelite, was the ſubject of the King of Kings. Theſe peculiar relations to the Deity, and the conſciouſneſs that his kingdom was under the direction of a particular providence, rendered it perfectly proper and natural for him to uſe expreſſions, which, in a perſon differently circumſtanced, would look like the affected boaſtings of enthuſiaſm. The moral pſalms of Aſaph are, in our author's opinion, preferable to thoſe of David; for as his affections were leſs ardent, he is much more diſpaſſionate and philoſophical. In ſhort, M. HERDER conſiders the Pſalms as national poems, deſigned to expreſs the particular relation in which both the people and their monarch ſtood to Jehovah, as the peculiar God of Iſrael; and he does not admit of thoſe prophetic alluſions to the Meſſiah which, many think, lie concealed in the paſſages, but which, in a primary ſenſe, related to David. The ſecond Pſalm, for inſtance, he aſſerts, refers entirely to David, who, as King of

Iſrael, is ſaid to be anointed by God, as his ſon or viceroy, on his holy hill of Zion. This paſſage is indeed quoted in the New Teſtament, but it is applied to Chriſt by the apoſtle, exactly in the ſame ſenſe with that in which David wrote it concerning himſelf; and, to ſpeak of Kings as the ſons of God, was a common figure in Eaſtern poetry.

In the twelfth and laſt diſſertation, M. HERDER accounts for the frequent references to David and Solomon, in the writings of the prophets. The defection of the ten tribes in the reign of Rehoboam, and the ſubſequent circumſtances of the kingdom of Judah, ſeemed not to correſpond with the divine predictions and promiſes in favour of the family of David. Yet to theſe promiſes, the prophets, whom God raiſed up, naturally looked for conſolation amid the diſtreſſes of their country; and as the ſtate of this family was not then ſuch as juſtified any hope that theſe predictions would be ſoon fulfilled; their implicit confidence in the unchangeable word of God, together with the immediate revelations with which they were favoured, directed their views to a future branch of this illuſtrious ſtem, to which they applied the promiſes that had been made to David by the Deity. In predicting the happineſs of the Meſſiah's kingdom, it was natural for the prophets to make frequent alluſions to the reigns of David and Solomon, becauſe theſe were the only kings, under whom the Jews had enjoyed any thing like national grandeur and proſperity, which, they thought, was reſerved for them.

The ingenious author has promiſed another volume on this intereſting ſubject.

ART. XXI.

Nouveaux Mémoires de l'Academie Royale, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin, for the Year 1785. 4to. 509 Pages. Berlin. 1787.

HISTORY OF THE ACADEMY.

THIS part of the work begins with extracts of letters from ſeveral aſtronomers to M. BERNOULLI, containing obſervations on the tranſit of Mercury, May 3d, 1786 *; of HERSCHEL's planet, and of eclipſes of Jupiter's ſatellites; with a view to aſcertain the mean motion of theſe planets. As theſe articles are not ſuſceptible of abridgment, we ſhall refer the reader to the Memoirs at large.

In medicine, we find an analyſis of a memoir, concerning the *Hydrops uteri et Ovarii*, preſented to the Academy by M. JAC-

* For Mr. Edward Pigot's obſervations, which are here given, ſee Review, vol. lxxvi. p. 119.

QUINELLE,

QUINELLE, Surgeon-major of the regiment of Agenois, at Weiſſemburg, in Alſace. From the account here given, this memoir does not appear to contain any new obſervations; but the author is praiſed for his diligence in collecting, from ancient and modern writers, ſuch information as may explain and illuſtrate the nature of theſe dreadful maladies.

Under the article of Juriſprudence, are ſome remarks, by M. ANIERES, on the prize-problem propoſed by Count Windiſchgrä'z; for the terms and conditions of which, ſee Review, vol. lxxviii. p. 494. Theſe remarks tend to ſhew the improbability of a ſatisfactory ſolution of the problem, and to vindicate the Academy in declining the Count's propoſal of adjudging the prize.

Under the title of Hiſtory, Profeſſor WEGUELIN gives an account of a Hiſtory of France, undertaken by the Abbé SOULAVIE, of which nine volumes were preſented to the Academy; eight of theſe contain the natural hiſtory, and the ninth, an introduction to the political hiſtory, of this monarchy; in which the Abbé propoſes to begin with the later periods, and thence to proceed, in a retrograde order, up to the earlieſt times. We confeſs we ſee not the advantage of this crablike progreſs in hiſtory; which, to mention no other inconveniences reſulting from it, muſt, we think, occaſion an anticlimax in the importance of the ſubject. The Abbé pleads the example of Mr. Hume, who began his Hiſtory of England with the acceſſion of the houſe of Stuart; but Hume tells us, in his life, that this was owing to his being "frightened with the notion of continuing a narrative through a period of ſeven hundred years." M. SOULAVIE intends to divide his Hiſtory into five periods, which will be determined, not ſo much by the different races of kings, as by the gradations made in civilization and manners.

The laſt article of this part of the work relates to a diſpute, referred to the deciſion of the Academy, between M. NICOLAI, and the Abbé De L'E'PÉE, celebrated for his mode of inſtructing the deaf and dumb, which, it ſeems, had been rather undervalued by the former. We cannot ſuppreſs our admiration of the Abbé's laborious undertaking, and the ſucceſs with which it is crowned. We are here informed that he begins his inſtructions, not by endeavouring to form the organs of ſpeech to articulate ſounds, but by communicating ideas to the mind by means of ſigns and characters: to effect this, he writes the names of things, and, by a regular ſyſtem of ſigns, eſtabliſhes a connection between theſe words, and the ideas to be excited by them. After he has thus furniſhed his pupils with ideas, and a medium of communication, he teaches them to articulate and pronounce, and renders them not only grammarians, but logicians. In this manner, he has enabled one of his pupils to deliver a Latin ora-

tion in public, and another to defend a theſis againſt the objections of one of his fellow-pupils in a ſcholaſtic diſputation; in which the arguments of each were communicated to the other; but whether by ſigns, or in writing, is not ſaid; for it does not appear that the Abbé teaches his pupils to diſcern what is ſpoken, by obſerving the motion of the organs of ſpeech, which thoſe inſtructed by Meſſrs. Braidwoods are able to do with aſtoniſhing readineſs.

There is, perhaps, no word, ſays the Abbé, more difficult to explain by ſigns, than the verb *croire*, to believe. To do this, he writes the verb with its ſignifications, in the following manner:

Je crois { *Je dis oui par l'eſprit, Je penſe que oui.*
Je dis oui par le coeur, J'aime à penſer que oui.
Je dis oui par la bouche.
Je ne vois pas des yeux.

After teaching theſe four ſignifications, which he does by as many ſigns, he connects them with the verb, and adds other ſigns to expreſs the number, perſon, tenſe, and mood, in which it is uſed. If to the four ſigns, correſponding with the lines above mentioned, be added that of a ſubſtantive, the pupil will write the word *foi*, faith; but, if a ſign, indicating a participle uſed ſubſtantively, be adjoined, he will expreſs *la croyance*, belief; to make him write *croyable*, credible, the four ſigns of the verb muſt be accompanied with one, that indicates an adjective terminating in *able*; all theſe ſigns are rapidly made, and immediately comprehended.

M. Linguet having aſſerted that perſons, thus inſtructed, could be conſidered as little more than automata, the Abbé invited him to be preſent at his leſſons, and expreſſed his aſtoniſhment that M. Linguet ſhould be ſo prejudiced in favour of the medium, by which he had received the firſt rudiments of knowlege, as to conclude that they could not be imparted by any other; deſiring him, at the ſame time, to reflect that the connexion between ideas and the articulate ſounds, by which they are excited in the mind, is not leſs arbitrary, than that between theſe ideas and the written characters, which are made to repreſent them to the eye. M. Linguet complied with the invitation; and, the Abbé having deſired him to fix on ſome abſtract term, which he would, by ſigns, communicate to his pupils, he choſe the word *unintelligibility*, which, to his aſtoniſhment, was almoſt inſtantly written by one of them. The Abbé informed him that, to communicate this word, he had uſed five ſigns, which, though ſcarcely perceivable to him, were immediately and diſtinctly apprehended by his ſcholars: the firſt of theſe ſigns indicated an internal action; the ſecond repreſented the act of a mind that reads internally, or, in other words, comprehends what is propoſed

to

to it; a third ſignified that ſuch a diſpoſition is poſſible; theſe, taken together, form the word *intelligible:* a fourth ſign tranſforms the adjective into the ſubſtantive, and a fifth, expreſſing negation, completes the word required. M. LINGUET afterward propoſed this queſtion, "What do you underſtand by metaphyſical ideas?" which, being committed to writing, a young lady immediately anſwered on paper in the following terms, "I underſtand the ideas of things which are independent of our ſenſes, which are beyond the reach of our ſenſes, which make no impreſſion on our ſenſes, which cannot be perceived by our ſenſes." On reading this, we cannot help exclaiming with the poet: *Labor omnia vincit improbus!* a maxim by none more forcibly illuſtrated, than by the Abbé DE L'EPÉE.

EXPERIMENTAL PHILOSOPHY.

Memoir I. *Experiments performed with a view to determine whether the degree of heat of boiling water be fixed and invariable, independent of every accidental circumſtance, except the preſſure of the atmoſphere.* By M. ACHARD.

It has been generally ſuppoſed, that water and all other homogeneous fluids, when boiling, have acquired the greateſt degree of heat which they can receive, provided the denſity of the atmoſphere remains unaltered: for, if this be increaſed, it is known that boiling water becomes capable of a greater, and, if diminiſhed, a leſs degree of heat. In order to examine how far this opinion is well founded, M. ACHARD tried the experiments here related, which, for the ſake of greater accuracy, were all made with diſtilled water. From theſe trials, it appears that, of water boiling in a braſs veſſel, the heat, as expreſſed by the thermometer, is conſiderably diminiſhed when a current of external air is permitted to act, either on the ſides of the veſſel, or on the ſurface of the water contained in it; and that this degree of heat, ſo far from being fixed, undergoes an immediate change from the leaſt motion of the air; and is varied in proportion to the force with which the air acts on it. But, of water boiling in a glaſs veſſel, the heat is fixed, and remains unaltered during the whole time of ebullition, without being affected by a current of air, even when ſuffered to act on the ſurface of the fluid. Hence M. ACHARD infers, that metals more eaſily part with their heat than glaſs, and tranſmit it more readily to thoſe bodies, which have leſs: this fact is confirmed by another experiment, in which the end of a ſmall iron bar was immerſed in water boiling in a glaſs veſſel, by which it was ſo much deprived of heat, that the ebullition ceaſed, but ſoon recommenced; and the mercury in the thermometer, ſuſpended in the veſſel, roſe again to its former height: on blowing againſt that end of the bar, which was above the ſurface of the water, the mercury fell 1-20th of a

degree on Reaumur's ſcale; but roſe again, as before, when this impulſe of the air was removed. The Academician alſo found that the degrees of heat were different in water boiling in different veſſels at the ſame time, and in the ſame ſand-bath; and that its heat was greater in proportion to the intenſity of that which the veſſel containing it had received from the fire previous to its ebullition; but when once in this ſtate, its diſtance from the fire, if not ſo great as to interrupt the boiling, produced no alteration in this reſpect. It alſo appeared that, *cæteris paribus*, water acquired heat more ſlowly, and was longer in coming to a ſtate of ebullition, in proportion as the mouth of the veſſel expoſed a greater ſurface of the fluid contained in it to the external air; and that, when the latter was excluded, the heat of boiling water was the ſame, of whatever materials the veſſels that contained it might be made.

Mem. II. *Experiments made to aſcertain whether any regular proportion prevails, between the times required for the cooling of heated bodies, and the denſities of the air in contact with them; alſo, whether there is any ſuch proportion between the ſucceſſive periods of time, in which a heated body, while cooling, parts with equal degrees of heat; and laſtly, to determine the influence of the temperature of the air, with reſpect to the time in which heated bodies, in contact with it, loſe their acquired heat.* By the ſame. Theſe experiments were very ingeniouſly contrived, and M. ACHARD has here given, in two tables, the reſults of above thirteen hundred trials; but, though theſe were made with the utmoſt attention, he acknowleges that no ſuch regular proportions as he had expected, are deducible from them.

Mem. III. *Experiments to aſcertain the effects produced on atmoſpheric air, and on the ſeveral factitious airs, by the operation of ſlacking quick lime in them.* By the ſame. Fixed air was entirely abſorbed by this proceſs, which had no effect at all on common, dephlogiſticated, inflammable, and nitrous, air.

Mem. IV. *Concerning Aneuriſms.* By M. WALTER. This ingenious anatomiſt here gives a minute deſcription of the ſtructure of the arteries, together with a conciſe hiſtory of the dreadful diſorder to which they are liable, accompanied with an account of four extraordinary caſes, illuſtrated with plates, in which the diſeaſed parts are repreſented. M. WALTER obſerves that he has never yet ſeen an inſtance of an aneuriſm of the femoral artery, in which the branches, that form a communication between this and the collateral veſſels, could be ſufficiently dilated to carry on the circulation; but the reader will find a very curious caſe of this nature in the London Medical Journal, vol. VIII. in which, a true aneuriſm of the femoral artery, occaſioned by a wound received very near it, was cured by compreſſion; and, though the cavity of the artery was entirely obli-

terated, and all the ſymptoms of intercepted circulation enſued, yet theſe ſoon diminiſhed, and the patient was completely recovered, and able to follow the daily labour of a huſbandman without any inconvenience, except an obtuſe ſenſe of torpor in the leg, and a little œdematous ſwelling of it after long ſtanding; which, however, always went off after lying a few hours in bed.

Mem. V. *On the Diſeaſes of the Heart.* By the ſame. Under this title, M. WALTER comprehends all thoſe diſorders, which may ſo affect the motion of the heart, as to ſtop or impede the circulation of the blood; and conſiders thoſe accidental circumſtances in the ſize and conformation of this viſcus, by which they may be produced. He obſerves, that, in tall robuſt perſons, it has ſometimes been found remarkably ſmall; and, on the contrary, very large, in perſons of leſs than the common ſtature and ſtrength. Its ſize, however, is of little conſequence, provided the greater blood-veſſels, as the aorta, the pulmonary veins and artery, have a due proportion to each other, but he ſays he has generally found that, in ſmall hearts, there is leſs fat than in thoſe of a greater ſize; that the muſcular fibres are relaxed, and conſequently the ventricles rather too large, in proportion to the ſize of the heart. Hence perſons of this deſcription have generally a very rapid pulſe, and are ſubject to faintings and palpitations. M. WALTER informs us, that he has ſeen two inſtances, in which the human heart was as large as that of an ox: the firſt was that of a man, of ſmall ſtature and of no extraordinary ſtrength, who died of a maraſmus at a very advanced age: the greater blood-veſſels were well proportioned to each other. The ſecond inſtance was the heart of a very tall robuſt man of forty years of age, who had, during many years, been troubled with anxiety and palpitations, and ſuffered extremely from them for ſome days before his death; which was occaſioned by an apoplexy. On diſſection, the abdominal viſcera were found in a healthy ſtate; but the lungs were filled with extravaſated blood, and adhered to the pleura, though the thorax was remarkably large: the cavity of the aorta, in the part whence the left carotid and ſubclavian arteries branch off, was remarkably contracted, and that of the pulmonary artery greatly dilated. The anatomiſt alſo gives ſome inſtances, where nature has varied from her uſual forms, with reſpect to the riſe and courſe of the greater blood-veſſels; but for the particulars of theſe, we muſt refer to the memoir and the plates by which it is illuſtrated. Sometimes, M. WALTER obſerves, diſorders are occaſioned by oſſifications in the pericardium, or by too great a viſcidity of the fluid which it contains; ſometimes, there are tumours on the heart itſelf; he gives an inſtance of a ſteatoma on the apex of that of a girl, who died of an apoplectic fit, and of a meliceris

on the heart of an ox. Laſtly, they may be derived from inflammation, either of the heart, or the pericardium: this is exemplified in the caſe of a middle-aged man, whoſe pericardium was highly inflamed and filled with pus, which had not only corroded the ſurface of the heart, but penetrated into its muſcular fibres.

Mem. VI. *On the degrees of heat, which ſolutions of different ſalts acquire in ebullition.* By M. ACHARD. We have here the reſults of eighteen experiments, of which the following are the moſt important—common ſalt, when either decrepitated, or regenerated, thrown into boiling water, increaſed its heat in proportion to the quantity of ſalt diſſolved; but, when not decrepitated, it had an oppoſite effect.—Glauber's ſalt, ſedative ſalts, vitriolated tartar, priſmatic nitre, alſo increaſed the heat acquired by the water, but in a leſs degree than decrepitated common ſalt, and, ſome of them, to no determinate point.—*Sal ammoniacum*, when only three drachms were added, diminiſhed the heat of the water; but larger quantities ſerved to increaſe it in a greater proportion than the decrepitated common ſalt.—Calcined borax, Epſom ſalts, and ſelenite, diminiſhed the heat, but in no regular proportion.—Vitriol of copper, and allum, did not alter it; but white vitriol and ſugar of lead produced a diminution of heat, which continued to be the ſame, whatever quantity of theſe ſalts was added to the water; that produced by the ſugar of lead, was the moſt conſiderable.

Mem. VII. *Experiments made to inveſtigate the proportion of the increaſe of a given volume of water, to the quantity of ſalts diſſolved in it.* By the ſame. It has been aſſerted by many, that, when a ſaline ſubſtance is diſſolved in water, the volume of the ſolution is leſs than the volume of the water, added to that of the ſalt before its being melted. Hence they maintain that a part of the ſalt, thus diſſolved, is lodged in the interſtices between the particles of the water, which will not increaſe in volume, till theſe are filled up. This opinion appearing doubtful, the indefatigable Academician was induced to examine it; and, by means of an apparatus ingeniouſly contrived, but not eaſily deſcribed without a plate, he performed a conſiderable number of experiments, for this purpoſe; by which it appears that, of *Sal ammoniacum* and of ſalt of tartar, ſome part does inſinuate itſelf into the pores of the water, without enlarging its bulk: yet that, in the ſolution of all other ſalts, the volume is increaſed in proportion to the quantity diſſolved. This increaſe was always more conſiderable after, than before, the ſaturation of the water; except when the experiment was made with ſedative ſalt, in which caſe, this circumſtance made no difference reſpecting the proportion in which the volume is increaſed.

Mem. VIII. *Meteorological Obſervations made at Berlin, in the year* 1785. By M. De Beguelin. For theſe, we muſt refer the curious reader to the volume.

Mathematics.

Mem. I. *Aſtronomical and critical inquiries concerning the longitude of ſeveral places in India. Part I.* By M. Jean Bernoulli. In preparing for the preſs an hiſtorical and geographical deſcription of India, this ingenious writer met with ſeveral circumſtances that well deſerve to be inveſtigated; ſome of which fall within his peculiar province as an aſtronomer. Thoſe which he propoſes to conſider in theſe memoirs, relate to Mr. Rennel's new map of Hindoſtan, who has made the diſtance between the mouths of the Indus and the Ganges, two degrees and a quarter greater, and the breadth of the ſouthern part of the peninſula, three quarters of a degree leſs, than former geographers. To aſcertain whether Mr. Rennel be right in the latter of theſe alterations, M. Bernoulli propoſes, in this part of his memoir, to inveſtigate the longitude of Goa, on the weſtern coaſt, in about fifteen degrees of latitude; for, he obſerves, the longitude of that part of the eaſtern coaſt, under the ſame parallel, is pretty well known from the obſervations taken at Madras and Pondichery. For this purpoſe, he gives the obſervations on an eclipſe of the moon, Dec. 21, 1684, taken, at Goa, by Father Noel, a Jeſuit; from which, compared with his own, at Paris, M. Casini calculated the longitude of Goa to be 71° 25′ weſt from Paris: this reſult was adopted by the Academy of Sciences, and by M. d'Anville, in his map. But, according to Father Noel's account, the beginning of the eclipſe was not diſtinctly obſerved; for this reaſon, M. Bernoulli, by comparing this with other obſervations, has endeavoured to rectify any error, which might ariſe from that circumſtance; but cannot make the longitude of Goa amount to more than 71° 26′ from Paris, and therefore 73° 46′ from Greenwich; and, by the mean reſult of his calculations, Goa is only 78° 8′ from the former, and 73° 28′ from the latter meridian. Conſequently, according to M. Bernoulli, our Engliſh geographer, who makes it 74° 15′ eaſt from Greenwich, has committed an error of halt, or, more probably, of three-quarters of a degree, and is wrong in thus diminiſhing the breadth of the peninſula. But, before the Academician preſumes to decide this point, he propoſes to examine, in the ſecond part of this memoir, the reſults of obſervations made at Goa, Rome, and Leipſic, on a lunar eclipſe in the year 1707.

Mem. II. *Concerning an univerſal manner of integrating equations with partial differences of the firſt degree, when theſe are linear.* By M. Le Grange. The method is very ſhort and eaſy, and peculiarly

peculiarly applicable to the calculation of trajectories, and to other problems in higher geometry.

Mem. III. *Concerning the elements of the ſolar orbit, in which the apogee, mean longitude, and greateſt equation, are aſcertained from new obſervations.* By M. De Lambre. The obſervations here mentioned, are thoſe of Dr. Maskelyne, on which, from their number, the excellence of the inſtruments with which they were taken, together with the known accuracy and abilities of the obſerver, M. De Lambre thinks, we may rely with the utmoſt confidence.

Art. XXII.

De l'Application de l'Electricité à la Phyſique et à la Medicine: i. e. Diſſertation on the Application of Electricity to Phyſics and Medicine; to which the Prize was aſſigned by the Royal and Patriotic Society of *Valence* in *Dauphiné*, by A. Paets Van Troostwyk, Member of the Philoſophical Societies of Haarlem, Rotterdam, and Utrecht, and C. R. T. Krayenhoff, M. D. Member of the Philoſophical Society of Utretcht. 4to. Amſterdam. 1788.

We are informed, in the preface, that this diſſertation (originally written in Latin) was tranſlated into French by the ingenious and learned Profeſſor Van Swinden of Amſterdam, and that it is now publiſhed in this language at the deſire of the ſociety for which it was written. The queſtion, which gave occaſion to it, was propoſed in the following terms: *Has artificial electricity, from its diſcovery to the preſent time, really contributed to the progreſs of phyſics? And has it, conſidered in a medical view, been of more ſervice than prejudice to mankind?* It can ſcarcely be ſuppoſed that ſuch a queſtion could admit of a negative; nor can we imagine that it was propoſed as a matter of doubt. We muſt therefore conclude that this learned body wiſhed to facilitate the ſtudy of electricity, by means of a general, hiſtorical, and critical, view of the ſeveral diſcoveries that have hitherto been made in this branch of phyſics,—of the meteorological theories to which they have given occaſion, and of the various experiments in which electricity has been applied to the cure of diſeaſes. If this was the intention of the Society, it is completely anſwered by the work before us; which contains a very ample account of what has been done in theſe reſpects, by philoſophical and medical electricians, interſperſed with judicious obſervations on facts and opinions.

The Diſſertation is divided into two parts: in the former of which, the *phyſical*, and, in the latter, the *medical*, application of electricity are diſtinctly conſidered. In the firſt part, the authors give an hiſtorical view of the gradual progreſs of electrical knowlege from the earlieſt diſcoveries down to the year 1786, which

which is the date of their work: they trace the phenomena that indicate an affinity between electricity and lightning, and the *ignis fatuus*; they explain and illuſtrate the principles of electrology, as applied to account for theſe meteors; and they refute thoſe theories which have been invented to explain the production of lightning from other cauſes. After reviewing the hypotheſes of thoſe philoſophers who lived before the identity of lightning and electricity was aſcertained by the experiments of Franklin, Dalibard, and Romas, the authors take notice of that maintained by M. Sigaud de la Fond: who, though he conſiders the electrical fluid as the principal cauſe of lightning, aſſerts that its effects depend on the inflammation of a ſulphureous matter; and that it is nearly always produced by a union of the latter with the electric fluid. In ſupport of this opinion, he obſerves that flaſhes of fire, reſembling lightning, and accompanied with an exploſion like thunder, are often emitted from volcanos during their eruptions; but theſe phenomena are aſcribed by the preſent writers, entirely to the ſudden changes, with reſpect to their proportion of electric fluid, effected in the ſubſtances which are decompoſed during the eruption. The flames which, in earthquakes and hurricanes, are ſometimes ſeen to burſt from the earth, and which have alſo been urged to confirm this hypotheſis, are here aſcribed to clouds, negatively electrified, attracting the electric fluid from the earth, which, in its paſſage, may ſet fire to inflammable ſubſtances, in the ſame manner as the ſpark from the conductor of an electrical machine, without being combined with any ſulphureous ſubſtance. Another argument adduced by M. Sigaud de la Fond is, that thunder and lightning are moſt frequent in thoſe countries, where there are volcanos, and where the earth is moſt replete with ſulphureous ſubſtances; but this circumſtance is conſidered by Meſſrs. Troostwyk and Krayenhoff as accidental; and they attribute the effect to other cauſes, which are known to be productive of electrical phenomena,—ſuch as the more abundant exhalation of vapours, and the mountainous ſurface of the country.

The application of the principles of electrology to account for the formation of other meteors, is next conſidered; and the obſervations, that have been adduced for this purpoſe, are, in general, judiciouſly appreciated; but we cannot help differing from the authors, when they prefer M. De Mairan's theory for explaining the *Aurora Borealis* to that of Dr. Franklin: the former is certainly ingenious, but it is at leaſt equally conjectural with the latter, and, in our opinion, is attended with greater difficulties.

The laſt chapter of this diviſion relates to the influence of electricity in accelerating vegetation. After giving an account of

of the experiments and concluſions of Nollet, Jallabert, Menon, and Achard, on the one hand, and of thoſe of Dr. Ingenhouſz on the other, Meſſrs. TROOSTWYK and KRAYENHOFF relate ſome experiments of their own, which ſeem to have been made with great care and accuracy; and which lead them to conclude, with Dr. Ingenhouſz, that electricity does not perceptibly affect vegetation.

In the ſecond part of the work, the authors give an hiſtorical view of medical electricity; and then enter on an inveſtigation of its nature and *modus operandi* in all the various ways of applying it for the cure of diſeaſes; they enumerate thoſe diſorders, in which it may be preſumed to be beneficial; and give a very large collection of caſes, from various writers, in which it has been attended with ſucceſs. On this ſubject, ſo much has been written, that little room is left for new obſervations; thoſe of the preſent authors tend to illuſtrate and confirm the experiments and opinions which the moſt judicious medical electricians have communicated to the world; and on which the theoretical part of this work may be conſidered as a minute commentary.

The laſt chapter is employed in anſwering two ſupplementary queſtions, propoſed by the Society; the firſt of which, like the grand queſtion, appears to be put in no very queſtionable ſhape, and the other does not admit of any general anſwer. The former is expreſſed in theſe terms: *Can the medical efficacy of artificial electricity be increaſed by the aſſiſtance of other remedies? And if ſo, what are theſe?* The latter is thus propoſed: *In caſes, where electricity may have been prejudicial, were its bad effects owing to any impropriety, relative to the diſorder, in the nature of the remedy itſelf, or to an error in the manner of applying it?* The anſwers to theſe queſtions may eaſily be conjectured.

The volume cloſes with an appendix relative to Mr. Bennet's electrometer, which Mr. Cuthbertſon of Amſterdam ſeems to have improved by reducing the ſlips of gold leaf to half the length and breadth preſcribed by Mr. Bennet, and by a ſmall alteration of the cylinder; the lower part of which is of glaſs, two inches and an half in height, and the upper part of gum lac, of the ſame diameter, and an inch high, covered with a braſs cap, and a projecting rim to keep off rain, on which a candleſtick was mounted: thus conſtructed, its ſenſibility was found to be conſiderably greater than when made according to Mr. Bennet's directions, as given in the Philoſophical Tranſactions, vol. lxxvii.; for an account of which, ſee Review vol. lxxvii. page 339.

ART.

ART. XXIII.

Reflexions ſur l'Eſclavage des Negres: i. e. Reflections on the Slavery of the Negroes. By M. SCHWARTZ, Miniſter of the Goſpel at Bienne. Printed at Neuchâtel, and ſold in Paris. 8vo. 1788.

WHOEVER may be the author of theſe reflections, for we find that the name and deſcription aſſumed in the title-page are fictitious, his ſentiments concerning ſlavery, and his arguments againſt the African ſlave-trade, are ſuch as command our attention; though they are not materially different from what have been frequently urged on theſe ſubjects. It muſt, however, be remembered, that in the application of general principles, regard ought to be paid to the particular circumſtances of the caſe; without which, the moſt philanthropic intentions may produce a ſpecies of Quixotiſm deſtructive to ſocial order, and the happineſs of mankind. An overſight of this nature ſeems to prevail in the preſent work; and, indeed, in ſeveral pieces that we have ſeen on this ſubject; where two propoſitions, which, to us, appear very different in their tendency, are conſidered as intimately and immediately connected. The ſlave-trade is undoubtedly contrary to every ſentiment of humanity, and to every principle of true religion; nor can we recollect one argument in its favour, as it is now carried on, that is not ſuggeſted by the corrupt dictates of commercial avarice and political expediency, which are but too apt to plead the pretended utility of the end, in vindication of the moſt iniquitous means, and thus often become the worſt corrupters of the human heart. If it ought, therefore, to be aboliſhed, the only point in queſtion is, how this ſhall be effected with the leaſt poſſible diſadvantage to both the mother-country and her colonies. But, in diſcuſſing the queſtion concerning the enfranchiſement of the negroes in the Weſt India iſlands, conſiderations occur, of a very different nature; the importance of which, even their moſt zealous advocates need not bluſh to acknowlege. The wretched condition of the ſlaves, eſpecially of thoſe who are doomed to toil in the field, requires no exaggeration in order to engage the compaſſion, and animate the zeal, of every benevolent heart to labour for the alleviation of their miſery. Were it probable that an immediate enfranchiſement would be a real advantage to them, and could be granted with ſafety to the community, we ſhould rejoice in the event; but when we conſider that, even as freemen, they will form a ſociety diſtinct from that of the whites,—and when, in connection with this circumſtance, we reflect on their number, the uncultivated ſtate of their minds, the habits and diſpoſitions contracted under the ſevere diſcipline of ſervitude, is it not to be feared that the ſudden tranſition to freedom, may, in minds thus unprepared for the proper uſe

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of it, excite a ſpirit of licentiouſneſs, that will defeat its beneficent tendency with reſpect to themſelves, and may be deſtructive to the community? Theſe appehenſions have not entirely eſcaped the attention of this author, who has propoſed ſome general regulations for the prevention of diſorders; but whether they would prove ſufficient to anſwer the end propoſed, at leaſt in our colonies, we much doubt. They do not effectually provide for ſuch a gradual modification of the treatment of the negroes, as may operate on their diſpoſitions, and qualify them to become objects of civil government; nor do they indicate that particular knowlege of the œconomy, habits, and character of the ſeveral claſſes of ſlaves, which cannot be acquired, but by long experience and impartial obſervation; but which is abſolutely neceſſary to conſtitute an adequate judge of this important part of the queſtion. Without this eſſential requiſite, the moſt eloquent declamation on the ſubject will be productive of more evil than good, as it tends to prejudice the minds, and inflame the paſſions, of mankind, with regard to a meaſure which demands cool deliberation, and the moſt provident attention to the conſequences that may reſult from it.

ART. XXIV.

Diſſertation ſur cette Queſtion, &c. i. e. Prize Diſſertation on the following Queſtion, propoſed by the Royal Society of Arts and Sciences of Metz: "*Are there no Means of rendering the Jews in France more happy and uſeful?*" by M. THIERY, Advocate in the Parliament of Nancy. 8vo. Paris. 1788.

THE propoſal of this queſtion does no leſs honour to the Royal Society of Metz, than does the diſſertation before us to its humane and philoſophical author. If the Jews have been accuſed of indulging a ſpirit of hatred and contempt with regard to other nations, when they were in a ſtate of proſperity, it muſt be acknowleged that they have been amply repaid in the ſame coin by thoſe, who have called themſelves Chriſtians; but whoſe ſevere and unjuſt treatment of them has been totally inconſiſtent with that univerſal good-will to man, of which our great Maſter was ſo eminent a pattern.

M. THIERY introduces his ſubject by an account of the various perſecutions and hardſhips which this unhappy people have ſuſtained in the different countries where they have endeavoured to find a ſettlement: this account is written in an animated ſtyle, and leads the author to obſerve that though, in the preſent age, the manners of mankind are leſs barbarous than in former times, yet the treatment of the Jews in France, and, he might have added, in moſt other countries, is far from being ſuch as juſtice requires, and ſound policy would dictate. He

then

then enters more immediately on the diſcuſſion of the queſtion; and ſurveys the obſtacles which are ſuppoſed to lie in the way of the humane end propoſed by it, ariſing from the religion, the manners, the character, the prejudices, and the habits of this extraordinary people. Each of theſe difficulties is ſeparately examined; and he deſcribes their preſent character and manners, appreciates their talents, vices, and virtues, and infers, that though their cuſtoms and prejudices will always conſtitute them a diſtinct ſociety, they will by no means juſtify the contemptuous indifference with which they are generally treated.

Our anceſtors, ſays M. THIERY, perſecuted them; we degrade them; and hence their vices may, in a great meaſure, be aſcribed to our abſurd laws and conduct relative to them: their induſtry is rendered of little advantage, by their being prohibited from exerting it in various occupations, which might ſupply the lower claſſes with the means of ſubſiſtence: thus they are kept in a ſtate of poverty, whence they are ſuppoſed to be diſhoneſt, and are often induced to be ſo, becauſe they are allowed neither the advantages nor the encouragement which would render them ſuperior to temptation: only one branch of induſtry is left open to them, by which the love of gain, and the moſt minute attention to it, are rendered neceſſary to them. To remove the evils of which we complain, we muſt alter that unjuſt treatment from which they flow. To ſucceed in this, we muſt, by admitting them to partake with us the common advantages of civil life, inſpire them with a love of the ſocial virtues, and animate them with a ſenſe of honour; we muſt releaſe them from all the hardſhips under which they labour, remove every idea of oppreſſion from their minds; obliterate, if poſſible, all reſentment of the paſt, but, at leaſt, prevent all apprehenſion for the future: we muſt aboliſh all thoſe humiliating reſtraints which fetter their induſtry; and we muſt encourage their honeſt endeavours, by promoting their ſucceſs. In ſhort, by ſecuring to them the rights of men and of citizens, we muſt unite their private intereſts with thoſe of the public. The only privilege, from which M. THIERY would exclude them, is that of holding places either of honour or profit, which he thinks ought to be enjoyed only by members of the eſtabliſhed church.

M. THIERY obſerves that, by thus improving the condition of the Jews, we ſhall find them a uſeful people; on their ſide, they will gradually renounce their prejudices, and conſent to be happy with us. They expect, ſays he, a Meſſiah, an avenger and protector; let us be ſuch to them; let us fix them with us by our liberality, and that will, to them, be the promiſed land, in which they will experience peace and tranquillity.

ART.

ART. XXV.

Mémoire pour le Peuple François, &c. i. e. Memoir in favour of the Commons of France. 8vo. Paris.

THE deſign of this memoir, which is very much read and admired in France, is to expoſe the defects of that conſtitution of the States General, which the parliaments have pronounced to be legal; and to ſhew the propriety and equity of giving the commons, or *tiers-état*, a greater influence in the aſſembly. With this view, the author firſt endeavours to obviate the arguments that might be deduced from precedent. The convocation of the States General in the year 1614, he obſerves, was merely the conſequence of miniſterial intrigue; the repreſentatives, who compoſed it, were by no means freely elected; nor could that aſſembly be conſidered as national, in the conſtitution of which, the moſt numerous order of the community was ſo much neglected as to render its influence entirely ineffectual. He alſo maintains that, of the ſeveral aſſemblies of the States General, which have been convoked prior to that of 1614, the conſtitution has been various, according to the prevailing intereſt of the age. Under the firſt race of kings, theſe aſſemblies conſiſted chiefly of the military; under the ſecond, of churchmen; and under the third race, the repreſentatives of the people were ſummoned to attend them. It is further argued, that the conſtitution of the aſſembly of the ſtates held in 1614, was ſuch as is inadequate to the purpoſes for which they are now to be [and are] convened: theſe are, to conſolidate the national debt, and to form a national conſtitution, which ſhall repreſent the will of all, and maintain the intereſts of each. From the aſſembly of the States General, the nation hopes for the redreſs of its grievances; but, if this aſſembly be conſtituted like that of 1614, it will confirm and perpetuate the moſt intolerable of all grievances, the deſpotiſm of the prevailing party, and the ſlavery of the people.

The writer proceeds to inveſtigate the rights of the ſeveral orders of the ſtate; and to diſplay, at large, the advantages of a free government: he then inquires into the legal conſtitution of a national and legiſlative aſſembly, and defines the number, rank, property, talents, and virtues of the repreſentatives who ought to compoſe it. As he here reaſons on the principles of political equity, rather than on legal right, he has an extenſive field to range in. His claims in behalf of the commons are not inconſiſtent with the juſt prerogatives of the monarch of a free people; nor does his averſion to ariſtocratical tyranny provoke him to wiſh for the abolition of any privileges of the nobility, except ſuch as are manifeſtly unjuſt in themſelves, injurious to the rights of the commons, and detrimental to the

real

real intereſts of the nation. Thus much for the author's matter; his manner is too declamatory; it betrays a ſtudied affectation of antitheſis, and a laboured turgidity of ſtyle, which are the diſtinguiſhing characters of a falſe taſte. His cauſe, however, is good; and he has happily fallen in with the prevailing ſide.—May ſucceſs attend the friends of FREEDOM in every part of the Globe!

ART. XXVI.

De la Litterature des Turcs, i. e. On the Literature of the Turks. By M. L'Abbé TODERINI. Paris Edition. 3 Vols. 8vo. about 260 Pages in each Volume. 1789.

THE religious bigotry and the pious animoſities which have ſubſiſted, during ſo many ages, between the Chriſtian and the Mohammedan nations, have kept thoſe of the former perſuaſion as ignorant of the manners, character, and literature of the Turks, as they were of the Antipodes before the diſcovery of the mariner's compaſs. It is fortunate for the cauſe of ſcience in general, that, in the preſent day, prejudices begin to loſe much of their priſtine obſtinacy; that cultivated minds, which increaſe in number, ſee the folly and infamy of thoſe national predilections, and of thoſe artificial barriers, which ignorance and prieſtcraft have erected againſt the nobler principles of humanity. Beings of the ſame ſpecies, and children of the ſame univerſal Parent, now begin to follow the genuine propenſities of their nature; and are better diſpoſed to embrace each other as men and brethren. Commerce alſo, that bridge which unites nation to nation, demonſtrates that local advantages, and the proſperity of an individual country, do not conſiſt in ſpreading deſolation, but in the reciprocal communication of benefits. The harſh features and the terrific countenances which a cowardly imagination gave to the *Frenchman*, the *Spaniard*, and the *Turk*, are ſoftening and vaniſhing away like phantoms; and we are learning this important leſſon, that notwithſtanding the diſtinctions of dreſs and manners, human nature appears, under every diſguiſe, eſſentially the ſame in its virtues and defects.

In conſequence of this happier ſtate of things, ſeveral writers have of late favoured the public with much information reſpecting the *Turks*. The rank, ſex, and accompliſhments of the late Lady W. Montagu have been able to open the doors of the Harems, and give to Infidels a peep at thoſe ſcenes which were always hidden from faithful Muſulmans themſelves. Baron *De Tott*, Meſſrs. *De Peyſſonnel*, *Seſtini*, and others, have made us much better acquainted with the manners, cuſtoms, military force, form of government, &c. of the Ottoman Empire, than we have been at any former period. But the honour of communicating to theſe weſtern parts of Europe a complete and full account of

the literature of the Turks, was reſerved for the *Abbé* TODERINI, who has rendered us this ſervice, in the very valuable publication before us; in which his laudable and enthuſiaſtic zeal for the cauſe of literature, his indefatigable induſtry in acquiring genuine information, and his fidelity and accuracy in conveying it, are conſpicuous in every chapter.

The Abbé was preceptor to the ſon of his Excellency Signior *Garzoni*, Envoy from the republic of *Venice* to the *Ottoman Porte*. He paſſed ſeveral years at Conſtantinople (from October 1781 to May 1786) in the family of this illuſtrious perſonage; and eagerly ſeized every advantage which his ſtation gave him, to make himſelf acquainted with the literary ſtate of the Turkiſh nation. He was aſſiſted in his purſuit by the influence which the accompliſhments and exquiſite taſte of the lady of the Ambaſſador, gave her at the Court, and by the kindly offices of Sir *Robert Ainſlie*, the Engliſh Ambaſſador. As the merit of this work reſts on its *authenticity*, it is proper that we lay before our readers a more particular account of the plan which the author followed, and of the ſources whence he obtained his information: which we ſhall do in his own words.

'As I found that the circle of my acquaintance was daily enlarged, and that my reſearches into the manuſcripts poſſeſſed by the Turks, their ſciences, writers, and illuſtrious men, multiplied, I formed the deſign of directing and confining my principal attention to their *ſtudies*; and to treat of the Academies, Libraries, and Printing-office of *Conſtantinople*. I immediately procured a tranſlation of a manuſcript which treated, in Turkiſh verſe, of the ſciences cultivated by them; which I compared with the information I obtained from Turkiſh maſters, concerning whatever related to their academies. I conſulted alſo many authors, not to mention the Franks and Drogmans, who were the beſt acquainted with the erudition of the Muſulmans. I viſited their academies, and cultivated the friendſhip of ſeveral learned Ottomans, particularly of the Muderis or Principal of the College of *Valide*. I frequented their libraries, procured many catalogues of manuſcripts and memoirs, large portions of which I cauſed to be tranſlated. I was aſſiſted in this work by a very extenſive reading of tranſlations from the Oriental languages, and of European authors converſant in the languages and learning of the Muſulmans, philologiſts, hiſtorians, travellers, and biographers, who are very numerous at Conſtantinople. Nor did I ſtop here. I alſo procured, through the channel of my friends, publications from *Vienna*, *Rome*, *Florence*, and *Venice*. When it happened that the learned men whom I had conſulted, entertained different ſentiments on a ſubject, it was diſcuſſed before me; and if any difficulties remained, I had recourſe to the Mufti himſelf, to obtain a *fetfa* or definitive ſentence *. In ſhort,

* 'At the gates of his palace are ſcribes, to whom the queſtion is preſented, which is to be given into the hands of the Mufti; and, a few days afterward, it is returned, on paying a ſmall gratuity, with the fetfa or deciſion written by himſelf. All ſuch as are contrary to the law, are rejected.'

I have

I have ſpared neither pains, nor fatigue, nor ſtudy, nor money, to the extent of my capacity, in order to avoid as many imperfections as poſſible, continually employing the moſt ſevere and attentive criticiſm, to diſcover truth in the midſt of obſcurities.'

Nothing can be more ſatisfactory to thoſe who wiſh for information concerning the various ſubjects diſcuſſed by the author, than the above repreſentation: and in conſequence of his indefatigable induſtry, the learned will not only find the nature and extent of Turkiſh literature minutely and accurately ſtated, but many embarraſſing obſcurities explained, and ſeveral errors, that have been currently received, corrected. As the Turks have never diſtinguiſhed themſelves in the republic of letters, and as general ſcience is beginning merely to dawn on them, theſe volumes cannot be ſuppoſed to be replete with that kind of erudition which will greatly increaſe the ſtock of theſe more enlightened parts of Europe. But men of ſenſe will contemplate with pleaſure the evidences laid before them, that the Turks are far from being ſo barbarous and uncultivated, as our ignorance has hitherto repreſented them. They will obſerve, that there is ſcarcely a branch in the arts or ſciences that is not cultivated with a conſiderable degree of ſucceſs; that men of letters from Chriſtian countries, properly introduced, may obtain free acceſs to ſources of information, without embracing or profeſſing the Mohammedan creed; and that Conſtantinople, if it be not the chief ſeat of the muſes, is not altogether forſaken by them. The Turkiſh nation having advanced to its preſent ſtate of literary knowlege, by means of the Arabic and Perſian languages, the account of the literature of theſe two nations is neceſſarily interwoven with that of the Ottomans; which will enhance its value in the opinion of every Orientaliſt. We muſt, however, apprize our readers, that by his extreme preciſion, and by his purſuing, through all their *minutiæ* and obſcurities, queſtions which will appear trivial to thoſe who have no taſte for ſcientific novelties, M. TODERINI has chiefly devoted the work before us to the uſe of the learned. Yet he has occaſionally enlivened it with anecdotes and remarks which will be univerſally acceptable. He manifeſtly aims at the character of an accurate obſerver and a faithful hiſtorian. If he be more diffuſe than many may think neceſſary, it is becauſe the ſubject is novel, and becauſe his ſources are abundant: nor could his end be obtained, which was to gratify the curioſity of the learned, concerning the preſent ſtate of Turkiſh literature, without details, which would appear unintereſting in any other point of view.

The above remarks will convey ſome ideas of the general nature of the work; we ſhall now deſcend to a few particulars.

It has been generally ſuppoſed, that the cultivation of the ſciences was expreſsly forbidden by Mohammed, as being inimical to his religion. This opinion, probably, owes its riſe to the

conduct of the Calif Omar, who burnt the Alexandrian library, and waged open war againſt every ſpecies of literature. But the Koran expreſsly declares that *it is permitted to Mohammedans to poſſeſs all the ſciences.* The ſentence placed over the door of the Sultan's library at Conſtantinople, is a further confutation of this error: *The ſtudy of the ſciences is a divine command to true believers.* They have two difficulties to ſurmount, which render their love of knowlege the more meritorious. No one can write with elegance in the Turkiſh language, or proſecute any ſcience to advantage, without a tolerable acquaintance with the Arabic and Perſian, which differ from each other as much as the German and Italian. The pride of their own knowlege, and the ſuperſtition of the Muſulmans, which make them deſpiſe every ſpecies of inſtruction conveyed in the language of infidels, is a farther impediment to the general advancement of ſcience. This prejudice begins however to abate. 'I know (ſays the Abbé) two Turks of diſtinguiſhed rank, who are men of letters, who read and write *Italian*; and ſeveral others who wiſh earneſtly to learn it. I was deſired by a French engineer, to procure a treatiſe on algebra written in Italian, for an Ottoman who was familiar with the language.' Several other inſtances of the kind are given; and he unites with M. *De Peyſſonnel* in condemning the ignorance of the Baron *De Tott*, and alſo of M. *Savary*, concerning the ſtate of Turkiſh literature.

The firſt volume of this intereſting work is devoted to the different branches of ſcience cultivated by the Turks. Theſe are again divided into two parts: the *ſtudies* which have an immediate reference to their religion, or are cloſely connected with it; ſuch as the explanations of the Koran, the revelations of Mohammed, metaphyſics, or ſcholaſtic theology, juriſprudence, the art of dividing inheritances, and their political government. Their other ſtudies, which are common to Europeans, are next particularly examined; grammar, logic, rhetoric, geometry, natural hiſtory, medicine, &c. &c. The Koran, being the foundation of the religion, and of the civil laws of Muſulmans, is the firſt object of their ſtudy. Men of letters apply themſelves to this ſtudy, as the ſureſt road to reputation and influence. The number of their commentaries is infinite; but the moſt celebrated is that of Calef, who died in the year 355, of the Mohammedan æra. This ſagacious prince ordered men, the moſt diſtinguiſhed for their learning, to correct the text, and collate the commentaries on the Koran; which amounted, according to ſome authors, to a hundred volumes, at that period. The revelations of Mohammed were of two ſpecies; the one conſiſted in immediate communications from the angel Gabriel; the others were ſimply prophetic. The dexterity of the prophet in evaſions is well known; the following may be placed among the moſt

effectual. The *Coraites* reproaching him that he ſpake of Moſes, who ſtruck the rock, and water flowed in the wilderneſs, and of Jeſus, who raiſed the dead, but that he had worked no miracle to authenticate the divinity of his own miſſion; "Pray to God," ſaid they, "that the mountain *Safa* before us be turned into gold, and we will immediately embrace your doctrine." The prophet had recourſe to prayer; and Gabriel, to extricate him from his embarraſſment, revealed to him that God *did* employ ſuch prodigies to prove the divine authority of his prophets, but the conditions were terrible: for if they continued in unbelief, after the miracle which they had demanded was wrought, they would be exterminated, and their country reduced to aſhes, as in the days of *Heber* and *Saleh*. Chuſe, ſays the angel to the prophet, either to work a miracle, which threatens ruin, or exhort the Coraites to repentance without it. Mohammed did not heſitate to prefer the latter as the ſafeſt, and moſt conformable to the dictates of his heart; not being willing to expoſe the Coraïtes, whom he loved, to ſuch a dreadful chaſtiſement.

Under the article Metaphyſics, M. Toderini informs us, that as much of this ſcience relates to the theology of the Muſulmans, they give it the name of ſcholaſtic theology, and ſometimes term it the divine ſcience. Several points are treated with ſenſe and metaphyſical acumen. 'The Muſulmans have written much on the unity of the Supreme Being, and of Neceſſity: but they abound with ſophiſms, and attack the myſtery of the Holy Trinity, as if we were Polytheiſts.' The Abbé refers us to Father *Maracci* for a full confutation of all their ſubtilties. The names of God, or rather the titles of the Deity, which are mentioned in the Koran, and reſpected by Muſulmans as canonical, amount to *ninety-nine*. Our indefatigable author procured them, written in Arabic, after having, with difficulty, ſurmounted their ſcruples; theſe being among the myſteries which ought to be concealed from Infidels. They expreſs the attributes and characters of the Deity, benignant, venerable, and tremendous. Theſe are repeated at different times in their prayers. Each Muſulman has a *teſpih*, a ſpecies of roſary, compoſed of ninety-nine ſmall balls of agate, jaſper, &c. deſtined to this uſe. The Ottoman juriſprudence, conſidered in its utmoſt extent, is theocratical; but regulated in certain points by the legiſlation of the prince, and by deſpotiſm. This theocratical juriſprudence is founded on the Koran, the written law, and the *Sunnhet*, or oral law, which comprehends thoſe words and actions of the prophet that are not contained in the Koran; but, being preſerved by tradition, have been finally committed to writing. The contradictions, doubts, and obſcurities which abound between the oral and written laws, demanded, in an earlier period, the explanations of the companions of Mohammed; and, afterward, of the

moſt celebrated maſters. Among theſe are the four Imams, founders of as many different ſects, but all within the pale of orthodoxy. Haniſah, the moſt diſtinguiſhed of all, died in the year 150 of the Hegira; Malek in 175; Schafei and Hambal in the years 204, 241. Theſe, according to the Muſulmans, have developed and interpreted the ſpirit of their law both written and oral. Thus the different nations of Mohammedans follow them as their unerring guides, according to the different rites which they have embraced. Haniſah is the grand apoſtle of the Turkiſh nation. In matters which have no connexion with their religion, and where the Koran, Sunnhet, and the doctors of the law, are ſilent, the juriſprudence is eſtabliſhed by the eannamek, or legiſlation of the prince. Ancient cuſtoms are alſo conſidered as having the force of a law. M. TODERINI is of opinion that the government of the Ottoman empire cannot be conſidered as abſolutely deſpotic; its being ſo intimately blended with theocracy, is a powerful check to the deſpotiſm of the ſovereign. A reſtraint is laid on the caprice or the ferocity of the prince by his being ſubject to the Muſulman's legiſlation, to which he binds himſelf by a ſolemn oath, when he girds on the ſword; a cuſtom equivalent to that of coronation. So that, if the mandates and government of the ſultan do not coincide with the theocratic conſtitution, the Mufti hath the power of interfering; and after three admonitions, given in the name of the people and of the law, he is ſolemnly depoſed, impriſoned, and perhaps put to death. His grand object, therefore, if he means to be a tyrant, is to keep in favour with the Mufti.

For a *particular* account of their progreſs in thoſe ſtudies which are common to Europeans, we muſt refer the inquiſitive reader to the Abbé's treatiſe, as we could not poſſibly ſatisfy his curioſity without tranſcribing too large a portion of it; and muſt content ourſelves with ſlightly touching on thoſe articles which, if not the moſt important, will be more generally acceptable.

There are few grammars of the Turkiſh language. Thoſe of the Arabic are very numerous; this language being ſtudied ſcientifically by men of learning, as it is the principal channel through which their learning flows. Nor do they ſee the neceſſity of acquiring their native tongue by the aid of a grammar, while they have the ſuperior advantages of early habits and perpetual exerciſe. Their logic is taken from Ariſtotle. They have alſo, in their libraries, the works of Porphyry, Avicenna, and many other Arabian authors. The *Adab fil Babs*, a work in great eſteem among the Turks and Arabs, teaches the manner of diſputing in general company with ſenſe and politeneſs united. It derives its name from the Arabic *Adab*, which ſignifies method, cuſtom, duty, moral philoſophy, and urbanity. It is a treatiſe of logic, adapted to familiar diſcourſe, as well as to oratory. Examples

amples are given of the manner of anſwering to the propoſitions of another, with propriety of reaſoning joined with politeneſs. Some may think that a treatiſe of this kind is much wanted among us. It might have been particularly ſerviceable when polemical divinity was more in vogue, *i. e.* when abuſive language and uncharitable epithets were conſidered as eſſential marks of *contending earneſtly for the faith.* With reſpect to rhetoric, they value it as an art in which they have made the greateſt proficiency. The beſt informed Turks, though they will readily yield the palm to other Europeans, in every other branch of ſcience, or of the arts, ſtrenuouſly aſſert their ſuperiority in this. *Courteſy* is interwoven with their ideas of moral philoſophy; and the Abbé ſpeaks of the courteſy of their manners in the higheſt terms of praiſe. He repreſents them as wonderfully expert in *arithmetic:* but their proficiency in algebra is not very conſiderable; perhaps through the want of proper treatiſes in the Arabic language. Several young Turks begin, however, to cultivate this ſcience by the aid of European authors. They are tolerably good geometricians; for that ſcience is cultivated by them, as being neceſſary to their favourite ſtudy of aſtronomy, to navigation, forming of their calendars, ſolar quadrants, and their geographical charts, which are valuable. We are obliged to paſs over in ſilence their progreſs in natural hiſtory and experimental philoſophy, chemiſtry, and medicine. Under the latter article, the author corrects a ſmall inaccuracy into which Lady W. Montagu ſeems to have led the public, by aſcribing the practice of inoculation to the Turks. Even in the preſent day, it is not much practiſed by the *European* Turks, though it is more general in *Aſiatic* Turkey. The practice would be, with difficulty, eſtabliſhed at Conſtantinople, as it is repugnant to their religion and to their doctrine of predeſtination. But it is common among the Greeks, Armenians, and Franks, who reſide in the Ottoman empire, and who are the principal phyſicians of the country; and from them her Ladyſhip acquired the knowlege of this uſeful diſcovery. With an air of triumph, M. TODERINI corrects an error of the ſame kind in Voltaire; at whom he occaſionally throws his darts. 'We learn hence a blunder committed by Voltaire, who in the eleventh of his *Lettres Philoſophiques* (written at a period when inoculation was leſs practiſed by the Ottomans than even at preſent) aſſerts that *the Turks had the good ſenſe to adopt the cuſtom with eagerneſs, and that there is not a Bacha at Conſtantinople who does not inoculate his children, even before they are taken from the breaſt.*'

The account given of their aſtronomical knowlege will ſcarcely admit of extract. The Turks are accuſtomed to notice ſuch eclipſes alone as are viſible at Conſtantinople. Without attention to this peculiarity, they are liable to be unjuſtly charged with negligence.

That they are much inferior to other nations of Europe in naval affairs, is a fact known to every one. Father *Boſcovich* tells us, that in ſome voyages which he made in Ottoman veſſels, he perceived the moſt incredible faults in their navigation; which occaſioned the annual loſs of ſeveral hundreds of veſſels in the Black Sea. This was in the year 1772. Gaſi Aſſam, high admiral, inſtituted an academy for navigation in the year following, under the auſpices of the Sultan Muſtapha the 3d, and aſſiſted by M. *De Tott*. It was called *Muhendis Khane*, or the chamber of geometry. The firſt profeſſor was Seid Haſſan Choja, an Algerine, who was well verſed in maritime affairs. He underſtood not only the Arabic and Ottoman languages, but alſo the Engliſh, Italian, and French; was well acquainted with the beſt authors on navigation, and the various inſtruments employed. In the year 1784, another academy was erected for experimental navigation, by the Grand Vizier, Hamid Chalib Pacha, aided by two French engineers. The ſuperintendency was given to Ibraïm Effendi, an Ottoman diſtinguiſhed for his learning, as well as his noble and polite manners. Notwithſtanding Hamid Chalib was depoſed, and ſuffered a tragical end, in the year following, the academy continues to flouriſh.

The chapters which treat of aſtrology, interpretation of dreams, the poetry, and muſic of the Turks, afford much information and amuſement. But we muſt haſten to the ſecond volume; which preſents us with the hiſtories of the public academies and libraries erected by different ſultans of the empire, and with as accurate a catalogue of the publications which they contain as could poſſibly be procured. 'Although theſe inſtitutions among the Turks have never had the celebrity either of the Arabian or Perſian academies, yet they are not leſs numerous; they are governed by wiſe laws, have intelligent profeſſors, are richly endowed, and are able to board and lodge, in ſeparate colleges, a great number of ſtudents. They diſplay an air of liberality and grandeur, which equals, perhaps ſurpaſſes, all other European nations. Before the capture of Conſtantinople, the Ottoman princes indicated the generoſity of their diſpoſitions by founding, amid the tumults of arms and the ferocity of wars, ſeveral academies for the purpoſes of literature and of religion, on a liberal plan.' In theſe ſchools, the great men, in every department of church or ſtate, have been educated. The ſultan Orcan, of the Ottoman line, firſt ſet the example. In the 736th year of the Mohammedan æra, anſwering to the 1335th of the Chriſtian, he founded, at *Burſa* (at that time the capital of the empire), a moſque and an academy, with a magnificence truly royal. It was eſtabliſhed in a monaſtery, and became celebrated for the cultivation of the liberal arts. Very capable profeſſors attracted a large number of diſciples from the remoteſt parts of Perſia and Arabia:

Arabia: ſo that thoſe people, who were conſidered as the firſt of the human ſpecies, did not diſdain to ſeek inſtruction from this ſchool of the Ottomans. Bajazet, the firſt of that name of the Ottoman family, employed the riches exacted from the Chriſtians in the league of Sigiſmond, to erect an academy at Burſa and Adrianople. The Turks aſſert that this ſultan annually founded ſome public ſchool. Amurath the 2d alſo eſtabliſhed in every city which he conquered, a moſque, an imaret, or lodging for pilgrims, a *Khan* for merchants and travellers, and a *Madreſſe*, a ſpecies of charity-ſchool for inſtruction in the firſt rudiments of learning. As ſoon as the conqueror Mohammed the 2d had ſeized the empire of the Greeks, he directed his attention to the advancement of learning, and to poliſh the manners of his people. He opened a brilliant academy at *Saint Sophia*, provided with ſeveral apartments for the ſtudents, and amply endowed for the ſupport of tutors and pupils. He afterward founded a ſecond on a more magnificent and extenſive plan. It is the general cuſtom of the Ottomans to join a building, deſtined to ſome pious or charitable purpoſe, to their royal moſques; and, frequently, colleges for the inſtruction of youth. Mohammed deſtroyed the church of the holy apoſtles built by Juſtinian, in order to conſtruct a moſque: adjacent to this was erected the academy; which is an immenſe building of free-ſtone, conſiſting of a large number of apartments for the uſe of the ſtudents. It comprehends ſixteen colleges; there are the ſame number of profeſſors, excluſive of the three whoſe particular office it is to explain the Koran. The collegiates amount to about three hundred, and nearly an equal number enjoy the benefit of the lectures. In the year of the Hegira 911, Bajazet the ſecond built and endowed an academy at Conſtantinople. It has three profeſſors, and one hundred and twenty ſtudents educated and ſupported by the revenues of the inſtitution. Selim I. who was a man of learning, and a poet, built a royal moſque in the year of the Hegira 945, to which he annexed an academy, endowed for the ſupport of about ninety ſtudents, with their reſpective teachers. To theſe muſt be added the academy of Soliman I. erected to the memory of a beloved ſon; and another in the year 954, adjacent to a ſuperb moſque, which he called Solimania, after his own name; the academy dedicated to the memory of the ſultana Mihru-Mah, daughter of Soliman the Great; it was built in the year 980 of the Hegira—that of Kilig-Ali Bacha—the academy of the ſultan Achmet I. who, in the midſt of the occupations of war and the intrigues of politics, diſcovered a paſſionate fondneſs for ſplendour, and for erecting magnificent edifices. In the beginning of the ſeventeenth century, he built, at an immenſe expenſe, a temple in the Hippodrome; being ambitious to eclipſe the ſplendour of *Saint Sophia*. M. TODERINI calls this edifice a prodigy of magnificence and ſkill. The ſultan,

tan, in order to render it more ornamental, was deſirous of adding to it ſix minarets, in the form of turrets: but as this was the characteriſtic diſtinction of the moſque at Mecca, his project was oppoſed by the mufti. The prince was politic enough to reſpect this remonſtrance, while he was determined to accompliſh his deſign; and he added a ſeventh minaret to the moſque of the prophet. To this building is the academy annexed. The ſultan Mahamud, forming a deſign to build a moſque in the moſt modern taſte, procured various plans and models from Italy, England, and France. But the plan which he formed from theſe, being preſented to the religious, they objected that it reſembled a *Chriſtian* temple rather than a moſque, and adviſed him to give it more of the Mohammedan form, that he might not offend the populace, and expoſe himſelf to an inſurrection. Obliged to ſubmit in part, he united the two ſtyles of architecture; adding the elegance of the European, to the majeſty of the Ottoman manner. Oſman the third, having completed the building, obtained a fetfa from the mufti to give it the name of *Oſmania*; and as it had not been completed and conſecrated to God, he was empowered to conſider it as his own property. The academy has three colleges and three profeſſors, excluſive of the interpreter of the Koran, and the muderis who teaches arithmetic. The ſtudents are from 150 to 170 in number. In the year 1178 of the Hegira, (1764, Chriſt.) Muſtapha III. erected a univerſity at Laleli, which has ſeveral colleges, five profeſſors, and about 130 ſtudents. The academy of the ſultana Valide was erected by the late emperor Aldullahmid, in the year 1194 (1780, Chriſtian æra). It takes its name from the mother of Mohammed IV. The principal is profeſſor of geometry and aſtronomy, well ſkilled in the law, poſſeſſed of much ornamental learning, and is very polite and communicative. The ſtudents amount to about 180. They have ſeparate chambers, take but one meal in the twenty-four hours, and may not have a wife; theſe regulations being thought neceſſary to keep the head clear, and the mind at eaſe. For a more circumſtantial account of theſe inſtitutions, we refer to the work itſelf. The Abbé proceeds to treat of the public libraries of Conſtantinople. We ſhall give the plan in the words of the author:

'I propoſe to communicate to the public, an account of the moſt diſtinguiſhed libraries, to notice their founders, and the time in which they were founded; to mention the claſſes of books, and the number of volumes in each claſs; and to particularize ſuch manuſcripts as are moſt worthy of diſtinction; adding occaſionally, ſome notes of my own. This eſſay, which is the fruit of much pains and expence, by being preſented to the republic of letters, may, perhaps, excite ſome perſon well ſkilled in the Oriental languages, to form, under the auſpices of ſome generous and powerful Mæcenas, a digeſted catalogue of all the manuſcripts in the Turkiſh libraries, which will enrich the literature and ſciences of Europe with a new fund of knowlege.'

Mohammed

Mohammed the ſecond opened the firſt public libraries for the Ottomans at Conſtantinople; theſe were afterward multiplied by the munificence of ſultans and viſirs, and the philoſophic ſpirit of the learned. On the principle that the value of a thing increaſes in our eſtimation in exact proportion to the difficulties of obtaining it, the minute deſcription given of the library of the Seraglio, with a complete catalogue annexed, will be deemed a moſt invaluable preſent to the public.

'This library, the Abbé obſerves, has been hitherto inacceſſible to ſtrangers. Travellers who have ſpoken of it, and the learned who have reaſoned concerning it, fitting in their ſtudies at their eaſe, have confided in vague and fabulous reports. The Abbé Sevin, who went to Conſtantinople in the year 1728, to purchaſe Greek manuſcripts for the king of France's library, was not able to penetrate into this ſanctuary. He was told that the ſultan Amurat had entirely deſtroyed every Greek manuſcript. This anſwer, which ſatisfied the traveller, was given merely to avoid an expreſs refuſal. I made various attempts to ſee this library, but I was long deceived by numberleſs promiſes and evaſions. I ſought to obtain a catalogue, but it was difficult to know for a certainty if there was one. It is not eaſy to gain acceſs to the Seraglio, and yet leſs to ſee the library, which is in the moſt retired part of the building. The Turks alſo, naturally diſtruſtful, ſuperſtitious, and full of prejudices, believe that a ſingle glance of an Infidel's eye on theſe manuſcripts, would endanger this palladium, on which the ſafety of the Ottoman empire depends.'

At length, after three years, he was ſo fortunate as to obtain his deſire by the friendly aid of a nobleman now reſident at Madrid, who was intimately connected with men of the firſt rank at Conſtantinople, and found means to procure tranſcripts of the catalogue at diſtant intervals, through the hands of a page of the Seraglio, who clandeſtinely tranſcribed a few lines every day. It now appears that the merits of this literary curioſity have been much enhanced. It is in itſelf inferior to ſome of the other libraries. Commentaries, explanations, marginal notes, &c. on the Koran, occupy the largeſt portion; to theſe ſucceed treatiſes on juriſprudence, alſo with commentaries and marginal notes. The hiſtories are not numerous, and are chiefly confined to the Ottoman empire. Under philoſophy, we obſerve the myſteries of nature, the truths of Plato, of Pliny, and Ariſtotle's logic. Two queſtions, however, are reſolved by this acquiſition, which have long divided the learned world. It has been aſſerted that there were no manuſcripts in this library in any other languages than the Oriental; but it now appears that it contains ſeveral in the Greek, Latin, and other European languages. Many of the literati have cheriſhed the idea that the Decades of Livy, the works of Tacitus, and the poems of Homer, were depoſited in this library. It was even aſſerted, on the eſtabliſhment of a printing-preſs at Conſtantinople, that the works of Livy were going

to be printed off in the Turkiſh language. But all theſe hopes are diſſipated; as neither of theſe works can be found. Among other curioſities contained in the library of Mohammed the ſecond, is the Koran in *Cufic* * characters. The learned Abbé hence takes occaſion to preſent us with a diſſertation, in the form of a letter addreſſed to Signior E. Borgia, ſecretary of the company *de propaganda fide*, on two very ancient manuſcripts of the Koran, and ſome Cufic coins, which reflect much light on oriental literature. This letter diſplays profound erudition, and much critical acumen.

The learned author proceeds to give, in the third volume, a circumſtantial hiſtory of *Turkiſh typography*. It is a well known fact, that the Greeks, Armenians, and Jews, have printed books at Conſtantinople, for ſeveral years paſt. The Pentateuch was publiſhed by the Jews in the Chaldean, Perſian, Arabic, and Hebrew languages, in the year 1646. At the end of the book of Geneſis is found the following ſentence: *This book of Geneſis was printed in the houſe of Eliezer Soncino.* Nay, in the year 1488, an Hebrew Lexicon, under the title of Leſſons for Youth, was iſſued from a preſs at Conſtantinople. But no printing-preſs was eſtabliſhed among the *Ottomans* before the year 1726. This event introduces a new and important æra in Turkiſh literature. As it will, probably, in a courſe of years, by diffuſing knowlege, lead to a total revolution in the ſentiments and manners of the Turks, the following account of its introduction cannot be unacceptable to our readers. It is taken, the Abbé informs us, from the Supplement to the Ottoman annals of Raſcid, printed at Conſtantinople by Celebi Zadé Effendi, in the Turkiſh language.

Said Effendi, who had accompanied, in his youth, his father Mohammed Effendi in his embaſſy to Paris, amid a multitude of other uſeful curioſities which engaged his attention, was ſtruck with the ingenuity of the invention of printing, and the facility with which books were, by theſe means, multiplied. On his return to Conſtantinople, he communicated the affair to Ibraïm Effendi, a lover of literature; and they united their influence to remove every obſtacle that might oppoſe itſelf to ſo novel and arduous an undertaking. Ibraïm circulated a treatiſe in manuſcript, in which he enlarged on and enforced the advantages ariſing from ſo curious an invention; and preſented the work to the grand vizier Ibraïm Pacha, who was an encourager of literature.

* The *Cufic* character is not be confounded with the Coptic or Egyptian. It is ſuppoſed to be the invention of Marar, the ſon of Mora, who flouriſhed a little before the prophet. It takes its name from the city Cufa, where it was uſed by the learned. It continued in uſe till toward the end of the third century of the Hegira: when it was ſupplanted by the Arabic character.

By theſe means, it was diffuſed among the moſt conſiderable perſonages in the empire. After many deliberations, in which the doctors of the law were conſulted, the mufti pronounced that books on religious ſubjects ſhould be excluded; but all ſuch as treated of the Arabic language, hiſtory, and the ſciences, might be printed. This favourable ſentence being obtained from the mufti, Abdullah Effendi, the grand vizier, procured a licence from the emperor; and this edict of the ſultan was inſcribed in the annals of the empire. Four ſuperintendants were appointed to watch over the correction of the preſs, and to enforce the imperial edict. Ibrahim Effendi was placed by Achmet the third at the head of this inſtitution; and the buſineſs was conducted in his own houſe, in concert with Said Effendi. Theſe two learned men, being guided by the advice of the mufti and the moſt intelligent of the Ottomans, made choice of ſuch books as were deemed the moſt neceſſary and the moſt uſeful to cultivate the minds of the people. Ibrahim Effendi wrote the life of Kiatib Celebi, named alſo Hagi Calfah, a Turk juſtly celebrated for his ſkill in the ſciences. He tranſlated the Journal of the Traveller, or the Hiſtory of the Irruption of the Aguhans, their war with the Perſians, and the deſtruction of the Perſian empire; compoſed, tranſlated, and corrected ſeveral other works, ſuperintended every publication that iſſued from the preſs, procured engravings of geographical, hydrographical, and aſtronomical charts, caſt the types, and was the ſoul of the printing-preſs. Two years elapſed from the time in which the imperial licence was granted to the impreſſion of the firſt work. The Arabic dictionary of Wanculi marks the illuſtrious epoch which enriches the Ottoman literature. It was publiſhed in the year of the Hegira 1141 (of the Chriſtian æra 1728) in two volumes in folio, both being publiſhed together. This work is highly valued by the Turks. All the Arabic words are explained and accompanied by quotations from the moſt celebrated Arabic authors, in order to aſcertain the ſignification and force of the word.

The extent of this article will not permit us to give more circumſtantial details of the publications that have iſſued from the Ottoman preſs. We ſhall only obſerve that the ſubjects ſeem to be well choſen. The greater number conſiſt of the hiſtory and annals of the empire of the Turks, and their wars with other nations, digeſted in a regular ſeries: which will doubtleſs furniſh ample materials for a more authentic hiſtory of the eaſtern nations, as well as of the Turkiſh empire, than any that have yet been communicated to the public. The Abbé TODERINI gives very intereſting and entertaining abridgments of moſt of the publications which he mentions.

ART.

Art. XXVII.

Geographiſche Geſchichte des Menſchen, &c. i. e. A Geographical Hiſtory of Man, and of the Quadrupeds which are diſperſed over the different Parts of the Earth; with a zoological Map, adapted to the ſame. By E. A. W. Zimmerman, Profeſſor of Caroline College, Brunſwick. 8vo. 3 Vols. 1018 Pages. Leipſic.

POWERFUL are the objections urged by many celebrated proficients in natural hiſtory, themſelves, againſt *artificial arrangements*, in the ſtudy of that moſt extenſive ſcience. They allege, and with juſtice, that no ſyſtem can be perfect until our knowlege of the ſubject itſelf be perfect and complete: that thoſe who form artificial arrangements, ever attentive to more minute ſimilarities, frequently place in the ſame claſs, bodies, whoſe grand and leading characteriſtics are the moſt oppoſite to each other; that too great a predilection for mere claſſification, (which, in fact, is no other than forming a *general index* to natural hiſtory,) is apt to draw the attention from what is the moſt intereſting and important in the ſcience, to things which are the moſt trivial, and may be merely *accidental*; and that it induces men to imagine, that a familiar acquaintance with ſome favourite ſyſtem conſtitutes the *eſſence* of the ſcience; although this abſurdity is not greater than it would be to maintain with Hudibras,

That all a Rhetorician's rules
Lie in the NAMING *of his* TOOLS.

Yet to diſcard ſyſtems altogether, is an oppoſite error, of, perhaps, a ſtill more pernicious tendency. Without ſome arrangement, a collection of facts is but *rudis indigeſtaque moles*, difficult to be retained in the memory; and almoſt uſeleſs from the want of being directed to ſome determinate object. It muſt further be granted that this natural love of *ſyſtem*, which is but the love of *order*, has been of much occaſional benefit to the ſcience. For the very attention which has been given to thoſe peculiarities on which ſyſtems are founded, have very conſiderably increaſed our knowlege of the *minutiæ* of nature, whether we receive or reject the favourite order that gave riſe to theſe diſcoveries.

The grand deſideratum is, to obſerve the due medium; to chuſe ſuch a plan as may aſſiſt and direct the ſtudent in his purſuit of knowlege, and not deceive or embarraſs him by ſlighter ſimilarities or differences. In our opinion, few plans have been better calculated to anſwer this deſirable end, than that propoſed by Profeſſor ZIMMERMAN, in the work before us. This celebrated author has laboured many years, with indefatigable induſtry, and no ſmall degree of ſucceſs, in the extenſive vineyard of *natural hiſtory*. His plan of ſtudy has enabled him to contemplate *zoology* in general, in a ſingular and very intereſting point of view. Yet his principal attention has been directed to that branch of the natural hiſtory of men and quadrupeds, which

which relates to their *local reſidence.* His profeſſed deſign is to give a GEOGRAPHICAL *hiſtory of men and quadrupeds*; and to indicate the climates beſt adapted to each ſpecies; to enquire how far the different claſſes of quadrupeds are capable of being ſpread over the various countries of the globe; to trace the changes produced on thoſe animals which inhabit the moſt oppoſite regions, and to mark, with more accuracy than his predeceſſors have done, the effects produced on their form or inſtincts by the influence of thoſe different degrees of heat, cold, humidity, dryneſs, domeſtication, and kind of food, peculiar to theſe diverſities of ſituation. By *climates*, we are to underſtand, not ſimply or ſolely thoſe diſtinguiſhed by the geographical diviſions of the globe, to the excluſion of what he terms *phyſical* climates, or that which depends on the changes produced in any given latitude by ſuch adventitious circumſtances as the lower or more elevated ſituations of a country, its being encompaſſed by water or large tracts of land, placed in an extenſive plain, or ſurrounded by lofty mountains. Peculiarities of the like kind, it is well known, frequently prevent the *phyſical* climate from correſponding entirely with the *geographical*, as a country influenced by them is often much warmer or colder than other regions placed under the ſame degree of latitude.

Profeſſor ZIMMERMAN publiſhed a treatiſe on the ſame ſubject, in the *Latin language*, ſome years ago: which, as we are informed, was favourably received on the continent, though we do not recollect that it has found its way into this iſland. The many publications ſince that period, particularly the works of Lord *Kaims*, Profeſſors *Blumenbach*, *Schreber*, *Euxleben*, and others, have furniſhed ſuch a rich abundance of new materials, and ſuggeſted ſo many new ideas to the author, that the work before us is to be conſidered rather as a *new* publication, on the plan of the former, than as an enlargement of that treatiſe. The preſent performance, though it keeps its principal object in conſtant view, is enriched with moſt of the diſcoveries which have been more recently made, and interſperſed with a great variety of intereſting obſervations of a philoſophical and moral nature.

The work is divided into *four* principal parts. In the *firſt* part, the author takes a view of the nobler animals which are univerſally diffuſed over every part of the habitable globe, and are rendered capable of ſuſtaining the extremes of heat and cold, both in the *old* and in the *new* world: in the *ſecond*, the claſs of quadrupeds which inhabit both worlds, but yet are not ſo univerſal as the other: in the *third*, the inhabitants of particular regions only. The *fourth* part, which conſtitutes nearly the whole of the third volume, is chiefly devoted to various curious

ſpecu-

ſpeculations, and philoſophical inferences drawn from the view of animal nature given in the preceding volumes.

As *man* is allowed to be the lord of this lower world, in regard to the nobler faculties of his mind, ſo with reſpect to *corporeal* advantages, he enjoys a decided pre-eminence.

'His frame is better able to reſiſt every extreme than that of any other animal. He walks over the ſurface of the earth without being checked or limited; and takes up his abode where he pleaſes, without ſuffering any ſenſible diminution of his native ſtrength. The pole, the equator, the higheſt mountains, and the deepeſt mines, find him an inhabitant. He viſits every place, and degenerates in a much leſs degree, in conſequence of local ſituation, than any other of thoſe animals that can ſubſiſt in a great diverſity of climate.'

The author therefore begins his geographical hiſtory with *man*, and enquires,

'What *degrees* of heat or cold is man capable of ſuſtaining? *How* and *wherefore* does he inhabit ſuch a diverſity of climates? Does this capacity proceed from the toughneſs and pliability of his corporeal ſyſtem, or is he, as M. DE BUFFON maintains, indebted to his *mental* powers alone for the advantage? Again, what *influence* have climate, nutrition, and various incidental circumſtances, on him? Are they ſufficient to effect the differences obſervable in human beings; or has nature formed, from the beginning, a diverſity of individuals, each adapted to his own climate? *Which* is the proper land of his nativity, and the ſpot from which he migrated? Is he naturally *biped*, or *quadruped*; in ſize, a *Patagonian* or an *Eſquimaux*; in complexion, a *Negroe* or a *Circaſſian*?'

Theſe are the queſtions which M. ZIMMERMAN examines, at large, in the firſt chapter of this intereſting work; and which he anſwers to *our* ſatisfaction, and, we hope, to the ſatisfaction of all whom they may concern; as he ſupports the ſimplicity of creation, and the dignity of human nature, in oppoſition to all philoſophic levelling. He begins with animadverting on the degrees of cold which the human frame is able to ſuſtain with impunity.

'The greateſt degree of natural *cold* that has hitherto been aſcertained by the thermometer, is that mentioned by the elder *Gmelin*, at *Jeneſeiſk*, 58 deg. N. lat. in the year 1735. It commenced in *January*, and was ſo ſtrong, that the mercury of Fahrenheit's thermometer ſunk two degrees below the freezing point. Birds *fell dead on the ground*, and every thing capable of freezing, became ice. This fact, which has been called in queſtion by ſome, is rendered credible by the narrative given by M. *Pallas*, in his travels through *Siberia*, in the year 1772. He tells us that, at *Kraſſnoyjarſk*, the cold was ſo extreme, on the 7th of December, that the mercury ſunk to 80 degrees below (0), and ſome days afterward, it froze in the ball. Unfortunately, this gentleman's thermometer was not graduated ſufficiently low to enable him to make more accurate obſervations: but according to *Brown*'s experiments, not leſs than 370 degrees below (0) are requiſite completely to congeal the quick-ſilver.

River *. Not less extraordinary must that degree of cold have been which the English sustained at *Churchill*'s River, in *Hudson*'s Bay, according to the narrative given by *Middleton*. The Lanoseen was frozen *twelve feet*, and brandy could not be prevented from freezing in the warmest rooms. Whoever exposed himself to the open air was in danger of losing the epidermis of his face and hands. Yet this degree of cold did not prove fatal to those born in a warmer climate; and it is supported by the inhabitants with the utmost safety. The Canadian savages, who live very near to Hudson's Bay, and the *Esquimaux* Indians, hunt, almost naked, the whole winter through, notwithstanding the severity of their seasons. The Dutch under *Hemskirk*, in the year 1597, who were obliged to pass a winter in *Nova Zembla*, resisted the severity of the cold, though the white bear, native of these regions, sought a warmer atmosphere; and the white fox (*canis lagopus*) was the only animal that remained. *Crantz*, in his account of *Greenland*, asserts that the inhabitants are very slightly clothed, and that they go with their heads, necks, and legs, naked; that the *Norwegian* peasants work with their bosoms exposed to the cold, till the hair is frozen together, and when in a perspiration by labour, cool themselves by rolling in the snow, without receiving any injury.'

After having produced several other instances of a similar nature, our philosopher proceeds to enquire what degrees of *heat* the human frame is able to sustain without apparent detriment. *Adanson* observed that in Senegal, 17 degrees N. lat. Fahrenheit's thermometer was risen in the *shade* to 108½ degrees; and that near the coast it stood at 117½. The Sicilians, during the *Sirok winds*, resist a heat of 112 degrees, and the negroes frequently to the 120th degree, and sometimes far above it.

But the *artificial* heat which has been sustained, is much more astonishing. M. ZIMMERMAN has collected various instances of this; and quotes, among others, the experiments made by Lord *Mulgrave*, Dr. *Solander*, Sir *J. Banks*, and Dr. *Blagden*, from which it appears that they could resist 211, 224, 260 degrees of heat without being roasted alive. But the resisting powers of Dr. *Blagden* himself, who supported, for eight minutes, a heat exceeding that of boiling water by 48 degrees, must yield to those of the French girls mentioned by Messrs. *Du Hamel* and *Tillet*; who inform us, as they were making inquiries concerning a disease which had infected the grain, that they found at *Rochefoucault* in *Angoumois*, some female servants who bore the heat of their ovens, in which fruits and meats were baked, more than ten minutes, with the utmost composure. These academicians, on accurate examination, found the heat of an oven to be exactly 275 1/7 of Fahr. therm. exceeding that of Dr. *Blagden* no less

* Many of our readers will recollect a more ample narrative of the above facts given in Bishop *Watson*'s elegant Essays, vol. i. Essay 7th.

than 15 degrees. The girls were frequently obliged to expoſe themſelves to this heat; and, through the power of cuſtom, bore it without any pernicious effects *.

It has been ſhewn that no animal can withſtand the extreme cold of the northern climates, equal to man, excepting the *canis lagopus*; and experiments further prove that he is ſupreme in the oppoſite quality. According to Dr. *Blagden*, a bitch reſiſted the 220th degree of heat. *Tillet*'s bird, the Loxia, died in the heat of 169$\frac{1}{17}$. A rabbit bore tolerably well 164, but a cock could not endure a heat of 169 degrees, without danger. Thus it appears that man, and man alone, is formed to reſiſt the two extremes: that he lives, and continues healthy under all the variations of temperature from the 232d of natural cold to the 130th degree of natural heat.

No leſs wonderful is the difference of *preſſure* which the human body is capable of ſuſtaining without detriment, which amounts, according to an accurate eſtimate made by our author, to no leſs than a diverſity of 153,000 pounds: that is, the preſſure of the atmoſphere on the bodies of thoſe who inhabit countries level with the ſea, is greater by the above weight, than the inhabitants of the *Cordilliers* experience. And it is well known that Divers can occaſionally ſuſtain upward of 300,000 pounds more than the weight ſupported by the inhabitant of a ſtrand, without any materjal detriment.

This univerſality of his frame expoſes man to a great diverſity of atmoſpheres. He breathes, and often continues healthy, in airs ſurcharged with watery particles, and laden with noxious vapours. Many thouſands paſs their days in the mines of *Potoſi*; and *Condamine* informs us that he found healthful inhabitants in a country between *Loxa* and *Juen*, where they were free from rains only during two months in the year. Man is no leſs qualified by nature to derive wholeſome nourſhment from whatever ſpecies of *food* he may find in each climate. Both his *appetite* and his *make* prove him to be *carnivorous*, *granivorous*, *frugivorous*, and *ichthyofageus*. The *Greenlander* ſatiates his appetite with the raw fleſh of a whale, and waſhes it down with the blood of the ſeal. The inhabitants of *Jakuti* feed luxuriouſly on mice, wolves, foxes, horſes, &c. while the poor *Lybian* is contented with dried graſshoppers. Numberleſs ſects of *India* feed on rice, while an *European* ſtomach can bear, at

* It is neceſſary to inform the Engliſh reader, that, in many parts of France and Switzerland, their domeſtic ovens are very large, and it is cuſtomary for the ſervant maids, inſtead of uſing an inſtrument, to go into theſe glowing ovens, and fetch out the different articles of grain, fruit, &c. after they have been dried or baked ſufficiently.

one

one meal, a farrago of milk, ſoups, mineral waters, oil, vinegar, muſtard, beer, various ſorts of wine, butchers meat, poultry, fiſh, vegetables, and fruits; and afterward, to aſſiſt digeſtion, will take a ſmall mouthful of brandy.

Profeſſor ZIMMERMAN now demands, in oppoſition to the Count de Buffon,

'Is it to *talents* and ingenuity, that the *Greenlander*, the *Eſquimaux*, the *Canadian*, are beholden for their power to reſiſt the cold? Do theſe enable the peaſant to expoſe his open breaſt and naked limbs to the ſeverity of a Northern winter? or the Negroe to ſuſtain a vertical ſun, healthy and ſtrong, though the burning ſands ſcorch the ſoles of his feet? The mind, it is true, can procure many accommodations for the body; can ſupply it with warm clothing, ſhelter it from the ſun's rays, teach to man the various uſes of iron, and inſtruct him to form weapons, &c.; but it cannot, with all its influence, render him the inhabitant of every region, were not his body ſo adapted, by the toughneſs and pliability of its frame.'

An enquiry here preſents itſelf of no ſmall moment: are the human beings which poſſeſs theſe various and oppoſite powers, derived from one common origin: or were different races of men formed and adapted by their original make to their ſpecific climates? M. ZIMMERMAN enters fully into this queſtion, which has been ſo frequently agitated. Like a true ſon of Adam, he contends earneſtly for the old conſtitution, in oppoſition to the bold attacks of a *Voltaire* and a *Hume*. He plainly ſhews, that the diſtinct, and almoſt innumerable, exertions of creative power in the formation of different races of men, is a ſuppoſition, as unneceſſary as it is extravagant; the influence of natural cauſes being equal to all the differences obſervable in the human ſpecies. He walks with a firm foot and ſteady pace, through every region of the habitable globe, examines the ſtature, form, and complexion of its inhabitants, compares theſe with the peculiarities of their climate and ſituation, and ſatisfactorily proves, that the difference of ſtature between the *Laplander* and the *Patagonian*, or of colour between the *Circaſſian* and the *Negroe*, are not ſo great as to require various exertions of omnipotence to create them; nor are they ſo great as the changes produced on the brute creation, confeſſedly by the influence of climate. The *extreme* of cold, he maintains, is an impediment to growth, not only in the human ſpecies, but alſo in the whole animal and vegetable creation: whereas a more moderate degree of cold, connected with a vagrant life, and perpetual exertions of corporeal ſtrength, are favourable to the gigantic ſtature; of which he produces the ancient Germans, and modern Patagonians, as examples and proofs. He aſſerts alſo, and we think he has made his aſſertion good, that the complexion of the human ſpecies is uniformly correſpondent to the degree of heat or cold to which they are habitually expoſed. In

this part of the argument, our philoſopher makes a proper uſe of his diſtinction between the *phyſical* and *geographical* climate; and he aſcribes the erroneous reaſoning of Lord Kaims in particular, to his inattention to this difference. At Senegal, and in the adjacent lands, the thermometer is often at 112 or 117 degrees in the ſhade, and here we find the inhabitants jet black, with woolly hair. The heat is equally great in *Congo* and *Loango*: and theſe countries are inhabited by Negroes only; whereas in *Morocco*, to the North of theſe regions, and at the *Cape of Good Hope*, to the South, the heat is not ſo intenſe; nor are the inhabitants of ſo deep a hue.—Lord K. aſks, wherefore are not the *Abyſſinians* and the inhabitants of *Zaara* of as dark a complexion as the Moors on the coaſt of Guinea? M. ZIMMERMAN anſwers, that 'theſe countries are much cooler. The deſert is not only farther from the equator, but the winds, blowing over the Atlas mountains, which, like the Alps, are covered with ſnow, and the weſterly wind coming from the ſea, muſt conſiderably mitigate the heat. Nor is *Abyſſinia* ſo warm as either *Monomotopa* or *Guinea*. The North Eaſt winds from the ſide of Perſia and Arabia, are cooled by their paſſage over the Red ſea: the Northern winds from Egypt loſe much of their heat on the chain of mountains that is extended between the countries; the winds from the *South* and the *Weſt*, are *ſea* winds. Thus, the only quarter from which they can derive exceſſive heat, is from the *Weſt*; as the air on this ſide muſt paſs over tracts of heated lands.' For a ſimilar reaſon it is that Negroes are not found either in Aſia or South America, under the Equator. The ſituations of theſe countries, which he minutely inveſtigates, expoſe them to ſea breezes and cooling winds from the continent. He confirms his hypotheſis by obſerving, that the mountaineers of *warm* climates, as in *Barbary* and *Ceylon*, are much fairer than the inhabitants of the vallies; that the Saracens and Moors, who conquered the north-eaſt part of Africa in 1700, from being *brown*, are become like the negroes near the Equator; that the Portugueſe, who ſettled at *Senegal* in 1400, became blacks: and Tudela, the Jew, aſſerts, that his countrymen in Abyſſinia acquired the dark complexion of the original natives. Lord Kaims enquires, why negroes retain their colour when in more temperate climates? The Profeſſor partly denies the fact; and affirms, on the authority of *Demanet*, that the negroes educated in *America* and in *Europe*, are not of ſo deep a jet as the natives of *Senegal* or *Guinea*. He further remarks, 'that more time is requiſite to change the complexion from *jet* to fair, than the reverſe: marks which are accidentally made on the ſkin, continue for years.' Nor is the difference of climate ſo great as to effectuate a ſpeedy change. To do juſtice to the experiment, the negroes ſhould be conveyed to the regions of the north, be

kept from intermarrying with the natives, but be continually, like them, expoſed to the influence of the cold; and ſhould ſubſiſt on the ſame diet, &c. But our limits will not permit us to do juſtice to this part of his ſubject, and we muſt haſten to another queſtion of no leſs moment.

It being proved, that verily we are brethren, and that the human race, however we may differ in ſize or complexion, are all of one family; it is natural to enquire, *Who was our progenitor? Adam*, according to the ancient creed? or the *orang outang*, according to the new ſyſtem? The pretenſions of the *orang outang*, or rather of his partizans, for the old gentleman himſelf either *cannot*, or *will* not utter a word on the ſubject, are, that he has been the *man of the woods* for many ages before *gardens* were ever thought of. His claims to humanity are founded on his being able to walk upright occaſionally, being furniſhed with a competent ſhare of muſcles requiſite for the purpoſe. The form of his heart, lungs, breaſt, brains, inteſtines, are ſimilar with thoſe of men; the *cæcum* has alſo its *appendix vermiformis:* he can ſit upright with great eaſe; ſhews more deſign in his plans, than his aſſociates in the foreſts; and can handle a ſtick on occaſion with tolerable dexterity. His diſqualifications are the following: The poſition of the *foramen magnum occipitis*, which is farther backward than in the human ſpecies, and the ſockets of his lower jaw, made to receive the *dentes inciſſores* of the upper, indicate his relationſhip to the *monkey* breed. He has alſo *thirteen ribs* on each ſide; his arms, feet, and toes, are much longer than thoſe of the human ſpecies, &c. and although his foot does not ſo cloſely reſemble a hand, as that of the ape, yet the *pollex pedis*, or the great toe, is placed at a greater diſtance from the other toes, which gives it the appearance and uſes of a *thumb*. Theſe differences indicate, that although the *ourang* can occaſionally act the *biped*, yet he is much better qualified to walk on his fore-feet, and to climb trees, than the generality of the modern race of men. But his being deſtitute of *ſpeech* is a ſubject of much greater triumph to his adverſaries, than any of the differences ſtated above. For there is no nation of men, however ſavage, that is deſtitute of ſpeech; though individuals, ſecluded from ſociety, may in time loſe the faculty. No inſtances are known in which a company of ten or twelve men have been without a language; but upwards of *thirty* of the ourang ſpecies have been found in a herd, without ſhewing the ſmalleſt traces of this faculty. It has been ſuggeſted by *Rouſſeau*, that they may have loſt the power from their neglect of uſing it; but it is very ſingular that they alone ſhould loſe this power, and not that race of men to whom they are ſuppoſed to be ſo nearly related. To theſe arguments, which have been frequently repeated, it is true, but not more ſo than

the whimſical hypotheſis which they oppoſe has been ſtarted, Profeſſor Z. adds a ſatisfactory one, taken from the *ourang outang*'s being deſtitute of that *univerſality* which man ſo eminently poſſeſſes. The *ourang* is confined to the *torrid zone* of the *old* world. But ſince he poſſeſſes ſtrength and agility in his native reſidence, and is formed for running and climbing, wherefore does he not emigrate to other countries which abound equally with proper nouriſhment, did he not feel the incapacity of ſubſiſting in other climates*?

The above queſtion is cloſely connected with another which has greatly diſtreſſed ſome philoſophic minds, and not without reaſon, as it hath an immediate reference to a right deportment: *Is man naturally a biped or a quadruped?* Until this point can be decided, he that walketh *uprightly* does not walk *ſurely*, for he may trangreſs the fundamental law of nature by every ſtep which he takes. While *Rouſſeau*, Lord Monboddo, *Moſcati*, and others, have done their utmoſt to bend the ſtubborn neck of man down to the earth, our philoſopher unites his efforts with thoſe of Meſſrs. *de Buffon*, *de Pauw*, and *Blumenbach*, to ſet him up again; and whether it be from the force of nature, or from habit, the majority of our readers, we preſume, will entertain but few ſcruples about their right to walk erect if they chuſe it; and therefore it will be needleſs to enlarge much on this argument. If any one ſhould have doubts, let him be comforted by the thoughts that this erect poſition is beſt adapted to the conformation of the human head, and the ponderous quantity of human brains:—that the articulation of the *os occipitis* with the firſt vertebræ of the neck, is differently conſtructed from that of quadrupeds, with the obvious deſign that man ſhould be able to move his head in every direction with the greateſt facility:—that the human ſpecies (and alſo monkies) are deſtitute of that ſtrong ligament or tendinous aponeuroſis, vulgarly called *paxwax*, which quadrupeds poſſeſs (as a kind of *ſtay-tape*), to prevent the head from ſinking to the earth; to which, from its natural poſition, it muſt be very prone:—and that our eyes and ears are, fortunately, not placed as thoſe of the quadrupeds. The axis of the human eye is nearly perpendicular with a vertical ſection of the head; whereas, in the brute creation (the larger ape excepted), the poſition of the eyes forms an acute angle:—nature has alſo furniſhed other animals with a *ſuſpenſorium oculi*, a muſcle, which the *erect* attitude renders needleſs, though highly neceſſary in the *prone*; conſequently, whoever tries the experiment will find that, in the inclined direction, both his eyes and his ears are in the moſt

* When this firſt volume was written, Profeſſor ZIMMERMAN was ignorant of the anatomical diſcoveries of the late Prof. Camper: he mentions them in the ſecond vol. as *deciſive*.

unfavourable

unfavourable ſituation poſſible for quick hearing or extenſive viſion:—the ſhape, breadth, ſtrength of the vertebræ of the back and loins, are ſo coincident with the erect attitude of the trunk, that the moſt conſcientious mortal muſt ſurely think this attitude innocent and harmleſs. From the above conſiderations, and many others which might be adduced, it appears that *Ovid* is no leſs a philoſopher than a poet, when he ſings,

Pronaque cum ſpectent animalia cetera terram,
Os homini ſublime dedit, cœlumque tueri
Juſſit, et erectos ad ſidera tollere vultus.

The author now proceeds to thoſe animals which are beſt able to ſuſtain a diverſity of climate, next to the human ſpecies, both domeſtic and wild. It would be impracticable to follow him in theſe enquiries, or even to give a ſummary view of them: we ſhall ſelect, therefore, the *canine ſpecies*, as a ſpecimen of his manner of treating this part of the ſubject.

'The dog follows man through every region and climate. The *Greenlanders* have no other tame animal but this moſt uſeful one, which draws their ſledges, hunts their bears, ſerves them for clothing and for food. Neither is there any animal equally capable of ſubſiſting on ſo great a variety of ſubſtances as this; whoſe ſtomach is able to ſuſtain and digeſt the moſt oppoſite kinds of food. But this animal is not equally capable of reſiſting exceſſive heat. Heat is frequently the cauſe of madneſs; and in warm climates, he ſoon degenerates. The European dogs conveyed to *Africa* ſoon become dumb, or rather their bark changes into a low hoarſe noiſe. They grow ſharp eared, ugly, loſe their hair, and alſo their natural courage. An European dog is highly prized by the negroes "as long as it can *ſpeak*," as they term it.'

The Profeſſor is ſtrongly perſuaded that a due attention to the influence of climate, diverſity in food, and ſtate of *ſlavery*, by which the original inſtincts of animals are ſuppreſſed from the beginning, until they are almoſt loſt; and habits foreign to their genuine nature are acquired; will in many caſes enable us to account for that great diverſity obſervable in the animal kingdom, without having ſuch frequent recourſe to an original diſtinction of race or of ſpecies*. Applying this idea to the canine race, which are ſo multifarious, he ſupports, with much ingenuity, the hypotheſis, that they derive their origin from different ſources, whoſe blended inſtincts and forms give ſuch an infinite variety, viz. the *wolf*, the *canis aurius*, or *jackall*, the *fox*, and particularly from the *wolf*. He aſſerts, and gives ſeveral examples in proof of his aſſertion, that each of theſe animals have been tamed and domeſticated. The wolf, which is by far the

* He admits that theſe variations may, in proceſs of time, by the perpetual influence of occaſional cauſes, conſtitute new and diſtinct ſpecies of animals.

moſt wild and ſavage of the three, is uſed by the Americans, inſtead of dogs, for the purpoſe of hunting. The ſhe-wolf, mentioned by the Count *de Buffon*, was not only faithful to its maſter, but fawned and careſſed in the manner of a dog. Hence he deems it extremely probable, that in the courſe of a few generations, the offspring of this animal might become a ſpecies of houſe-dog. The wolf not only copulates with the dog, but the offſpring poſſeſs likewiſe the power of propagation; which has been generally conſidered as the diſtinguiſhing characteriſtic of a *genus*. The periods of geſtation are nearly the ſame; and if the dog be more prolific, this may ſimply proceed from its being domeſticated, which is allowed univerſally to be the caſe with the ſwine. It is not uncommon in *Thuringia*, for the females of the canine ſpecies to go into the woods, and return pregnant by the wolves. The three moſt celebrated comparative anatomiſts in Europe, *Daubenton*, *Hunter*, and *Bourgelat*, after the moſt minute examination, aſſert, that both the external and internal conſtruction of each are perfectly ſimilar. The *jackal*, according to the teſtimonies of *Pallas* and *Guldenſtedt*, has inſtincts very correſpondent with thoſe of the canine race. It is eaſily tamed; it wags its tail, and careſſes the human ſpecies; it is fond of dogs, and plays with them; and the ſound of its voice is ſimilar. It is known in India to copulate with dogs; and *Chardin* aſſerts, that the female will admit the careſſes of the wolf. M. *Pallas* further adds, that the houſe-dog of the *Calmuks* ſo nearly reſembles the jackal, that they ought to be conſidered as belonging to the ſame race. The *fox* ſeems to be further removed from the ſpecies of dogs, by its having an inſtinct peculiar to itſelf, that of digging holes in the earth. But yet it copulates with the dog; is capable of being tamed to ſuch a degree as to follow its maſter to the chace; and, as to external form, it is univerſally known that ſome ſpecies of dogs bear a ſtrong reſemblance to the fox.

Linné, *Euxleben*, *Pennant*, and *de Buffon*, in the natural hiſtory of the *ſquirrel*, have conſidered certain diverſities in colour, ſize, and alſo in the preſence or abſence of a tuft, or rather pencil of hair upon the ears *, as the characteriſtic mark of different ſpecies. *Gmelin* the younger aſſerts, on the contrary, from his own obſervations, that the ſame animal is of a *brownish red* in the ſummer months, and changes into an *aſh colour* during the winter: and that the ſame animal has not always this pencil of hair. Hence he concludes, that the *petit gris* of M. *de Buffon* is eſſentially the ſame with the common ſquirrel. M. ZIMMERMAN ſubſcribes to this opinion, and maintains that the above diſtinctions are too trifling to conſtitute a difference of ſpecies,

* *Pilis ad aures elongatis.*

when

when inſtincts and habits of living are the ſame in each; and adds,

'The durable grey colour of the American ſquirrel is, to me, leſs remarkable than this power of becoming grey. If, in the œconomy of nature, an animal be ſo conſtituted, that it can, from red, be changed into an aſh colour, it is eaſy to conceive that, in ſome ſtates, the colour ſhall be permanent.'—'*Euxleben*, in like manner, conſiders the *petit gris* of America as a diſtinct ſpecies from the *grey ſquirrel* of the old world, becauſe it is ſomewhat larger than the European: but this is of ſmall moment. *Daubenton* gives eight inches and a half to the *red* ſquirrel, and to the American *petit gris*, ten inches. But ſhall we ſeparate a race of animals, whoſe inſtincts, manners, and form, are in other reſpects perfectly ſimilar, merely on account of ſo ſlight a diſcrepance? This plan of procedure would multiply ſpecies *ad infinitum*.'

He applies the ſame mode of reaſoning to the *weezel*, or *muſtela vulgaris*, and *ermine*, or *muſtela erminea*.

'The difference of ſpecies, according to M. *de Buffon*, and other naturaliſts, is taken from their ſize, and the colour of their tails. The weezel is ſix inches and a half in length, the other *nine*: the tail of the ermine is tipt with *black*, that of the weezel with *yellow*. They have the ſame inſtincts, are found in the ſame places, and are equally diffuſed; they both change their hair in the ſame manner, being red in the ſummer, and white in the winter, and they equally inhabit hot and cold climates.'

In the ſecond part of this intereſting work, which treats of thoſe quadrupeds that are diffuſed over large diſtricts, without being univerſal, the Profeſſor commences from the north pole, and thence proceeds to the temperate and torrid zones. A ſubdiviſion is here neceſſarily made between the animals which are common to the four quarters of the world, and ſuch as are not found in *America*. He remarks, that this part is not ſo rich in materials as the preceding, though the diverſity in ſpecies is greater, becauſe a greater uniformity of climate keeps each genus and ſpecies more diſtinct; and, accordingly, fewer ſubjects for ſpeculation preſent themſelves.

The third part is chiefly devoted to the quadrupeds which are found in ſmaller diſtricts. Theſe are the moſt numerous of all, as thoſe which are univerſally or generally diffuſed, are united with thoſe peculiar to theſe diſtricts. Hence the author takes occaſion to give, under this diviſion, a ſummary view of all the quadrupeds known, with their characteriſtic differences, according to the order of *Ray*. This is the more valuable, as he has aſſembled together the recent diſcoveries of the moſt celebrated naturaliſts, ſo that it may be conſidered as a more complete compendium of the natural hiſtory of quadrupeds, than any which have preceded it.

In the fourth and laſt part, the Profeſſor gives catalogues of the animals which are found in each grand diviſion of the world,

and

and alſo in the different iſlands. We find at the end of the third volume, a *geographico-zoological* chart, or a map of the world, in which animals are made to ſupplant towns and villages; and by which, with the aid of a few marks or characters, denoting colours and degrees of magnitude, the ſtudent may, with little trouble, refreſh his memory in thoſe leading articles, local reſidence, hue, and ſize.

We cannot accompany this indefatigable and well-informed writer any further, at preſent. Out of a copious abundance of materials, we have ſelected ſuch ſpecimens as we thought would prove moſt acceptable to the generality of our readers, while they gave ſome juſt ideas of what was moſt peculiar in his plan. The ſpeculations and enquiries contained in the third volume, are too important to be overlooked; and ſome account of them ſhall be given in a future article. We ſhall take our leave, for the preſent, with obſerving, that notwithſtanding we entertain a very high opinion of Profeſſor ZIMMERMAN's geographical hiſtory, as being replete with uſeful information, and as placing the hiſtory of the higher order of animals in a new and intereſting light: yet it is very deficient in the graces of compoſition. Through the want of a proper arrangement of his ideas, he perpetually anticipates and repeats. His introduction not only plunges too deeply into ſubjects which immediately concern the object of his treatiſe, but into others that have a remote reference. It was unneceſſary alſo to produce ſo many vouchers for facts which no one will be inclined to diſcredit; and he dwells on *minutiæ*, oftener, and longer, than an Engliſh reader is, in the preſent day, accuſtomed to endure. In ſhort, though we wiſh to do juſtice to his diſtinguiſhed merits, we muſt confeſs that he is not altogether exempt from the cenſure which the elegant Count *de Buffon* paſſes on ſcientific Germans, when he complains, *qu'ils groſſiſſent à deſſein leurs ouvrages d'une quantité d'erudition inutile, en ſorte que le ſujet qu'ils traitent, eſt noyé dans la quantité de matieres inutiles*, &c.

[*To be continued.*]

ART. XXVIII.

Hiſtoire Secrete de la Cour de Berlin, &c. i. e. Secret Memoirs of the Court of Berlin, in a Series of Letters. 8vo. pp. 420. Paris. 1789.

A FONDNESS for every ſpecies of ſcandal is ſo generally prevalent at the preſent day, that a book with the title of *Secret Memoirs*, will, no doubt, be ſought after with avidity. Such a publication, however, carries an abſurdity on the very face of it: for if the anecdotes recorded therein were really *genuine*, and at the ſame time *ſecret*, it would be impoſſible to give them in detail, and in the preciſe and particular manner in which

which the author here pretends to communicate them. The fact indeed is, that volumes of this kind are fabricated to gratify the reigning propenſity of the times. Amid *ſome* truths, which are eaſily collected, falſehoods, of the groſſeſt and moſt malignant nature, are uſually found in them. In the preſent '*Secret Hiſtory*,' the latter are abundant indeed! Abuſe, too, is ſo plenteouſly poured on the Emperor and the preſent King of Pruſſia, that we ſtand *aſtounded*, as Milton would expreſs it, at the writer's temerity, and boldneſs of expreſſion. He repreſents theſe diſtinguiſhed perſonages as the weakeſt among princes, and wholly incapable of an equal and an honourable government. Frederic William, in particular, is attacked with unparalleled ſeverity and injuſtice: we ſay, with the *higheſt injuſtice*;—for as the letters here preſented to us, and which are ſuppoſed to contain an hiſtory of him in his regal capacity, are dated between the months of July 1786, and January 1787, when he had recently aſcended the throne, it is impoſſible that any deciſive judgment could be formed reſpecting him. But it will be aſked if the author has proved, or endeavoured to prove, by any one inſtance, the weakneſs and incapacity already ſpoken of? To this we anſwer in the negative; for with his bare aſſertions we have nothing to do. What then will it amount to, in the opinion of unprejudiced perſons, when an anonymous writer ſhall ſay in general terms, that the K. of P. is a *Sardanapalus?* What will it amount to, when that ſame writer, after violently cenſuring every regulation and promotion made by the King, ſhall exclaim—'*Quelle proſtitution d'honneurs!*' And, further, what can we poſſibly think of ſuch an author, when even an HERTZBERG is included in his cenſure; and when he roundly maintains, that the naming of the Duke of Brunſwic to the poſt of Field Marſhal in the Pruſſian army, is the only appointment which has done the ſmalleſt honour to the preſent reign? The following extract will ſerve as a ſpecimen of the writer's manner:

'*Jamais royaume n'annonça une plus prompte decadence. On le ſappe par tous les endroits á la fois. On diminue les moyens de recette; on multiplie les depenſes; on tourne le dos aux principes; on gaſpille l'opinion; on affoiblit l'armée; on décourage le tres petit nombre de gens qu'on pourroit employer; on mecontente ceux-la meme pour leſquels on a mecontenté tout le monde; on éloigne tous les etrangers gens de merite; on s'entoure de canaille pour avoir l'air de regner ſeul. Cette funeſte manie eſt la cauſe la plus feconde de tout le mal qui ſe fait, et de tout celui qui ſe prépare.* *** *Parmi les autres graces, on diſtingue un prêtre viſionaire, predicant, effronté, couché ſur l'etat des gratifications pour deux mille écus; le Baron de Boden, renvoyé de Caſſel, eſpion de police a Paris, connu à Berlin pour voleur, filou, fauſſaire, capable de tout, excepté de ce qui eſt honnete, et dont le roi lui-meme a dit,* ceſt un coquin; *decoré de la clef de Chambellan. Des penſions ſans nombre à des etres obſcures ou infames. Les academiciens Welner et Molines, nommés directeurs des finances*

finances de l'académie.—Toutes ces faveurs annoncent un prince ſans tact, ſans délicateſſe, ſans eſtime de lui-meme ni de ſes dons, ſans ſoin de ſa gloire, ſans égard pour l'opinion, auſſi propre à décourager ceux qui ſont quelque choſe, qu'à enhardir ceux qui ne ſont rien, ou pis que rien.'

We cannot think of following Count Mirabeau, the reputed author of theſe Memoirs*, in the charges of *incapacity*, &c. which he has brought againſt the King of Pruſſia, and his miniſters. To the Engliſh reader they would be little intereſting, could we even allow them to be juſt: and in the other caſe, they are certainly unworthy of farther attention. Our only apprehenſion is, that his aſſertions may, by ſome, be admitted as *truths*. High ſituation is not a ſufficient ſecurity againſt the attacks of the ſmaller and more inſignificant race of animals.—They are capable of conſiderable miſchief.

" An eagle towering in his pride of place
Was, by a mouſing owl, hawk'd at and kill'd."

But however indignantly we may expreſs ourſelves reſpecting the man who thus prematurely and unhandſomely throws out invectives againſt the prince by whom he appears to have been received with cordiality †, we cannot withhold the praiſe which is juſtly due to him as an able projector. His ſcheme for an alliance between England, France, and Pruſſia, on the broad baſis of a reciprocal guaranty, is worthy of particular attention, as it would probably be the means of ſettling and preſerving the peace of Europe. His obſervations on the treaty of commerce between England and France, are likewiſe extremely judicious. Although a Frenchman ‡, he very honeſtly declares, and even labours to ſhew, that the advantages to be derived from it are, or will be in a very little time, entirely on the ſide of the latter. And when we conſider that our neighbours will, by degrees, become well inſtructed in the art of imitating our ſeveral manufactures, while on our part we are unable, both on account of our ſoil and climate, to grow the wines which make, by reaſon

* We have mentioned this gentleman's name only on newſpaper authority, and common reports; for which we are not anſwerable.

† The reader may gueſs at this writer's ſituation at the Court of Berlin, from a line or two in one of his letters, and which we quote not only as a proof of prejudice too haſtily taken up, but to ſhew ſtill farther the *illiberality* and coarſeneſs of his expreſſion. *** ' *Mais reſter ici, condamné au ſupplice des bêtes, a ſonder et remuer les fanoſités fangeuſes d'une adminiſtration qui ſignale chacune des ſes journées par un nouveau trait de puſillanimité et d'imperitié, c'eſt ce dont je n'ai plus la force, parceque cela ne me paroit bon a rien. Faites moi donc revenir,* &c.'

‡ The title-page to the preſent work announces it as, ' *Correſpondance d'un Voyageur François,*' while in the *avant-propos*, it is ſaid, ' *Ce'ſt un Anglois qui ecrit.*' We know not what is meant by this contradiction; but the title-page is apparently right.

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of the lowering the duties, ſo conſiderable a portion of their exports, they muſt ultimately be far greater gainers than ourſelves. But after all, no material objection, in our opinion, can be raiſed againſt the treaty in queſtion, in whatever point of view it may be taken: though, perhaps, the expectations of advantage from it have not yet been anſwered on either ſide.

Annexed to the preſent publication, is an *Eſſai ſur la Secte des Illuminés:* an order of men who are now to be found in Germany in conſiderable numbers; and who, according to this author, bind themſelves to a due obſervance of the laws of the ſociety by the moſt ſolemn and unnatural *rites*—Rites, which, for ſecreſy and horror, can only be compared with the Eleuſinian myſteries, and the feaſt of Atreus,—and of which he has given a very circumſtantial account. We have not room for further extracts, but will bring our readers acquainted with the matter when the Engliſh tranſlation of the work before us [juſt publiſhed] ſhall come to hand; and we ſhall be the more attentive to the whole, as ſome *demi prophets* and *demi wonder-workers* have lately ſtarted up among us, whom we ſuſpect of being connected with this *enlightened* clan.

After expreſſing our diſapprobation of the *general contents* of this volume, as far as it relates to the government of Pruſſia; we muſt, from a principle of juſtice, acknowlege, that many curious and important *facts* are ſcattered through its pages.

Art. XXIX.

Hiſtoire de la Societé Royale de Médecine, &c. i e. Hiſtory of the Royal Society of Medicine for the Years 1780 and 1781, with the Memoirs Practical and Medico-Philoſophical of thoſe Years; extracted from the Regiſters of the Society. Vol. IV *. Part I. Pages 392. Part II. Pages 430. Paris. 1785.

IN the Appendix to the ſeventy-fifth volume of our Review, we noticed many of the principal memoirs contained in this volume of the Pariſian Royal Society of Medicine; but the following, (not then reviewed) are likewiſe worthy the public attention:

Medical.

Mem. III. *Caries of the Oſſa Capitis by Expoſure to cold Air.* A ſoldier, aged thirty-nine years, after having ſuſtained the fatigues of the ſiege of Savannah, being in a profuſe ſweat, was ſuddenly expoſed to a blaſt of wind, which exerted its influence principally on the crown and the left ſide of the head. After having ſuffered many alarming ſymptoms, and ſubmitted to many

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* For our accounts of the preceding volumes of theſe Memoirs, ſee vols. lxii. and lxviii.

ineffectual

ineffectual applications, he was conveyed to the *Cape*, and committed to the medical care of M. *Planté*. This gentleman, perceiving a large, but ſoft and yielding, tumour ſurrounded by ſeveral others in the parts affected, imagined that the bones might be carious. On examination, he found this to be the fact, and that the *coronal*, *parietal*, and *temporal ſutures* were the ſeats of this cariofity. After an exfoliation had taken place, the *dura mater* was laid bare, and a motion in it was very perceivable for ſeveral days. The pieces of bone which ſeparated at different times, amounted to nineteen. After the ſpace of ſeventeen months, the wounds began to cicatrize, and were perfectly cloſed, March 24, 1781. No other inconvenience was felt than a ſanous diſcharge and deafneſs in the left ear, owing to the loſs of two of the ſmall bones, and ſhooting pains on the change of weather.

Mem. IV. *Two anatomical Diſſections which indicated Phænomena different from thoſe which were apprehended from the Appearance of the Diſeaſe.* By M. HALLE. 1. *Schirrhous induration of the membranes of the ſtomach.* Every thing ſeemed to indicate, in this female patient, that the *liver* was principally injured, and that a large ſuppuration would be found internally. Yet the *ſtomach* was the only viſcus that was morbidly affected. It was become thick, and of the hardneſs of a cartilage, in almoſt every part. But it ſtill retained its colour: no marks of ulceration or of inflammation appeared, nor was the evil extended to the adjacent parts. 2. *Singular* degenerate ſtate *of the two kidneys.* A woman was ſeized, about two years after ſhe had been troubled with a painful inflation of the abdomen, with a malignant fever, of which ſhe died in the ſpace of fifteen days. In every ſtage of the diſeaſe, the urine continued clear and abundant. Yet the contexture of each kidney was totally deſtroyed. The one contained a large quantity of ſerous matter, and four calculæ; of which the largeſt filled up the pelorus: the other kidney was reduced to a ſmall membranous ſac which incloſed a ſtone about the ſize of a pea, and ſome remains of the mamillæ in a deformed ſtate, in which the two ſubſtances that conſtitute the kidney were no longer to be diſtinguiſhed. This curious narrative is accompanied with an engraving repreſenting the parts in their morbid ſtate.

Mem. VIII. *Obſervations on an Aneuriſm of the Arch of the Aorta, attended with an Eroſion of the upper Rib, and of the Sternum.* By M. SCARPA, Profeſſor of Anatomy at *Piſa*. M. SCARPA juſtly attributes the eroſion of the internal membrane of the artery and of theſe bones, to the continued friction of the blood againſt parts which were no longer poſſeſſed of ſmooth and poliſhed ſurfaces, and not to an acrimony of the humours, as ſome have imagined. He alſo aſcribes the enlargement of the heart, common in this ſpecies of aneuriſm, to the preternatural diſtention

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and poſition of the arch. This article will doubtleſs call to the minds of many of our medical readers, the very extraordinary caſe of the late Dr. William Cooper, where the effects of the continual pulſation of the aneuriſmal *ſacculum* were much more aſtoniſhing.

Mem. XI. *Eſſai ſur le Scorbut*, &c. i. e. Eſſay on the Scurvy, in which the Nature of antiſcorbutic Remedies is inveſtigated, and alſo their Uſe and Combinations in the different Species, Complications, and Degrees of the Diſorder. By M. GOGUELIN, Correſpondent of Moicontour, in Britanny.

M. G concludes, from his obſervations and experience, that vegetables in general, their fruits, juices, infuſions, &c. are, properly ſpeaking, antiſcorbutics.

'All recent vegetables (ſays he), in general, are equally ſucceſsful in curing the ſcurvy. All have therefore ſomething in common that produces the deſired effect. Now they have *this* in common; they all ferment, more or leſs, and that readily, and for a conſiderable ſpace of time: and all of them loſe their antiſcorbutic virtue, according to the progreſs of the fermentation. What conſequences may we draw hence? The two following: 1ſt, That this common ſubſtance ſo ſurpriſingly efficacious, is that mucilaginous ſubſtance which all freſh vegetables contain in a larger or ſmaller quantity, united with thoſe particular principles that cauſe a diverſity in taſte, as ſweet, bitter, ſour, or are productive of other medicinal effects, as evacuants, alterants, &c. 2dly, That as this mucous ſubſtance is the natural aliment of fermentation, this proceſs is the beſt chemical method that can be employed, of diſcovering where it may be found, though at the ſame time its property is hereby deſtroyed.'

This mucilaginous ſubſtance is only ſerviceable, when it is eaten and digeſted in the ſtomach of the patient. Hence it follows that ſuch vegetables, or their productions, that have gone through a fermentation, are no longer remarkably antiſcorbutic: but *honey* and *ſugar* contain and preſerve this mucilage unaltered. M. GOGUELIN proceeds, in the ſecond part of this ingenious eſſay, to examine if there be different ſpecies of the ſcurvy, conſtituting eſſential diſtinctions; and adopts the opinion of *Lind* and *De Haën*, that the diſeaſe is every where eſſentially the ſame, and of a putrid nature. He then enquires into the cauſes, which impede the natural progreſs of the diſeaſe, the diſorders that moſt frequently accompany it, and indicates the methods of treatment; ſubjoining ſeveral formulæ of which he has found the moſt efficacious. His obſervations were made during a long courſe of ſea voyages. As *ſugar* contains the only principle which is really antiſcorbutic in freſh vegetables, he recommends the free uſe of it on board of ſhips, as conſtituting a part of the proviſions. He thinks that about *two ounces per* day might be given to each man with ſingular advantage.

CHIRUR-

CHIRURGICAL.

Mem. II. *Obſervations on ſingular Contractions in the Rectum.* By M. ANCELIN. Two inſtances of this kind are given. In the firſt caſe, on opening the body, the inteſtines were found conſiderably enlarged; the colon was prodigiouſly diſtended, and filled with fæces through its whole extent. At its junction with the rectum, there was a circular cartilaginous conſtriction, ſo that a common quill could ſcarcely be admitted. The *ſtreight* was about four lines in length; the colon above the ſtricture, and the rectum beneath it, gradually enlarging in the manner of a *double* funnel. In the ſecond caſe, at the place of a ſimilar ſtricture, the root of a tooth was found, which the patient had ſwallowed a few days before he was taken ill; and which was obſtructed from paſſing, by the adheſion of the point at the place of the ſtricture. M. ANCELIN has invented an inſtrument to remedy this evil; but to have a juſt idea of it, recourſe muſt be had to the plate annexed.

This learned and uſeful Society diſtributed at their laſt aſſembly, March 3d, 1788, the rewards * propoſed to the moſt ſatisfactory anſwers to the following queſtion: "*What diſeaſes proceed from the evaporation of ſtagnant waters, and in marſhy grounds, affecting either the inhabitants of the parts adjacent, or thoſe who are employed to drain them; and by what method can theſe diſeaſes be prevented or cured?*"

The firſt medal was adjudged to Dr. BICKER, of *Rotterdam:* the ſecond to M. RAMEL, M. D. of *Aubigny in Provence*; and the third to Dr. BAUMES, of *Niſmes*. All of them are members of ſeveral learned ſocieties, and gentlemen well known in the literary world. M. *Bicker* has chiefly enlarged on the *preſervatives*; and he deſcribes, with great accuracy, an epidemic diſeaſe which prevailed among the inhabitants of the moraſſes in *Holland*. But he has omitted to ſpeak of the chronic diſorders, of which theſe emanations are productive. M. *Ramel* has communicated a great number of very intereſting obſervations which he had made in *Africa*, on the fatal influence of ſtagnant waters. But, in exploring the cauſes of the diſeaſes produced, he ſeems to aſcribe too much to the ſimple *humidity* occaſioned in the atmoſphere, without attention to its being charged with putrid miaſmata. M. *Baumes* gives a general hiſtory of the diſeaſes occaſioned by the evaporation of ſtagnant water, not only in *France*, but in other countries where the ſubject has engaged attention: his memoir is leſs enriched with medical obſervations, than either of the others.

* The premium is a medal of gold in value two hundred livres.

ART.

ART. XXX.

The Hiſtory of Hindoſtan, during the Reigns of Jehángìr, Shâh Jehân, and Aurungzebe. By Francis Gladwin, Eſq. 4to. Vol. I. pp. 132. Calcutta. 1788.

IN our laſt Appendix, we gave an account of the great Oriental work lately tranſlated by Mr. Gladwin, entitled the *Ayeen Akbery*; to which the preſent hiſtory, compiled by the ſame ingenious hand, may be conſidered as, in ſome meaſure, *ſupplementary*; as it carries on the hiſtorical detail of the moſt material changes that happened in the conſtitution of Hindoſtan, through the reigns of the three next ſucceſſors to Akber. Of theſe emperors, above named, notice has already been taken in our Reviews*, and, conſequently, our readers are not wholly unacquainted with their characters; but, in the work now before us, the moſt conſiderable events of their reigns are given in regular arrangement. This volume is juſt come to our hands, through the favour of a friend; but, we believe, no copies of it are yet imported for ſale. We have not had time allowed us for a particular account of the preſent volume; but we propoſe to give ſome extracts from it at a future opportunity; to which we look forward with the greater ſatisfaction, as we underſtand the ſecond volume will ſpeedily make its appearance.

Meanwhile, it is with pleaſure that we obſerve the progreſs which Mr. Gladwin is making in his cultivation of Oriental literature. The labours of men ſo eminently qualified, cannot but prove highly advantageous to the intereſt of learning in general; and muſt add greatly to our knowlege of the Eaſtern world, with which this nation is now ſo intimately connected, but of which we have, till very lately, been moſt aſtoniſhingly ignorant. We ſhall, now, ceaſe to confound, as many of us have done, the followers of the Bedas †, and thoſe of the Mohammedan faith; whoſe oppoſite characters are thus well contraſted in the preface to the volume now before us:—'The *one*, mild and forgiving, refuſing proſelytes, but profeſſing an univerſal philanthropy: the *other*, fierce and vindictive, making converts with the ſword; deſpiſing and perſecuting all who embrace not their particular creed; purſuing, with unrelenting fury, even thoſe among themſelves who differ but in the moſt immaterial point, regarding them as abſolute infidels, the objects of their ſcorn and utter deteſtation.'—But are the Turks, alone, chargeable with this extreme of bigotry?

* Conſult our General Index, vol. ii.

† The divine Books, or Laws, of the Bramins.

Mr. G. informs his readers, that the materials for this work are taken from authentic Perſian manuſcripts; of which he has an ample collection, purchaſed, as he aſſures us, at a very great expence, during twenty years reſidence in India. 'The Engliſh reader,' he adds, 'may rely on the fidelity of this compilation; and, for the ſatisfaction of the Orientaliſt, wherever I have met with any law, or regulation, particularly important, curious, or intereſting, I have given the original along with the tranſlation, in an Appendix, at the end of each reign.'—The reign of Aurungzebe furniſhes many important documents; as, under the government of that monarch, the conſtitution of Hindoſtan was publicly declared to be founded on the ſtricteſt principles of Mohammedaniſm. In theſe edicts, the landed property, and other rights of the ſubject, are clearly ſtated; many points relative to the prerogative of the crown, are accurately defined; and the officers of government are fully inſtructed in the nature and extent of their reſpective duties.

The preſent volume contains the reign of JEHA'NGÌR; of whoſe death the following remarkable circumſtance is related: He was exceſſively fond of bathing; and, one day, having dived in a moat, and remained ſo long under water that he became ſenſeleſs, one of his ſervants, in order to ſave his life, dragged him out by the hair of his head. When he came to himſelf, inſtead of properly rewarding ſuch faithful and very ſeaſonable ſervice, he was ſo enraged at the indignity of being dragged by the hair, that he ordered the man's hands to be cut off: in conſequence of which, when a ſimilar accident befel him again, the attendants ſuffered his moſt ſacred Majeſty to remain under water till he was actually dead. This happened A. D. 1510. The pride, or ſuperſtition, or both, of this Indian Emperor, reminds us of a ſimilar proof of royal gratitude in one of the Kings of Spain. The Queen was in imminent danger by a fall from her horſe, and her foot being entangled in the ſtirrup, one of the attendants flew to her relief; which he happily effected: and was rewarded by a ſentence of death, for having profanely dared to touch her Majeſty's royal foot.

To the volume (which, for the preſent, we reluctantly cloſe) is added, a vocabulary of the *Arabic*, *Perſian*, and *Hindoos* words: which will be very acceptable to the Oriental reader.

ART.

ART. XXXI.

The Memoirs of Khojeh Abdulkurreem, a Caſhmerian of Diſtinction, who accompanied Nadir Shah, on his Return from Hindoſtan to Perſia; whence he travelled to Baghdad, Damaſcus, and Aleppo, and after viſiting Medina and Mecca, embarked at the Port of Jeddeh, and ſailed to Hooghly in Bengal. Including the Hiſtory of Hindoſtan from A. D. 1739 to 1749; with an Account of the European Settlements in Bengal, and on the Coaſt of Coromandel. Tranſlated from the original Perſian, by Francis Gladwin, Eſq. 8vo. pp. 219. 5s. ſewed. Printed at Calcutta, 1788, and ſold by White in London.

MR. GLADWIN, we ſee, with pleaſure, continues his uſeful labours, in opening to us the treaſures of Eaſtern literature, which, but for his great ſkill and happy induſtry, might ſtill have continued locked up from our view, in the hidden receſſes of their original languages.

Of the author of this hiſtory, the following account is given, by himſelf, in his preface: He was born in the land of Caſhmeer, which he ſtyles 'the Semblance of the Celeſtial Paradiſe, the Inheritance of our great Anceſtor;' and in a note we are informed, that the Caſhmerians ſo ſtyle their country in all their public writings.

Our Eaſtern hiſtorian ſays, that at the time when Nadir Shah was carrying on his ravages in Hindoſtan, he procured an introduction to that conqueror, in order to accompany him in his return to Perſia; and this the author did with the view of accompliſhing, with facility, a deſire which he had long entertained, of performing a pilgrimage to Mecca. On his being preſented to Nadir Shah, that modern Tamerlane not only promiſed him his protection, but took him into his ſervice; in which he held a poſt of ſome diſtinction.

On his return from his travels to Hooghly, in Bengal, he was ſolicited by his friends to write the hiſtory of his travels, and alſo of the moſt intereſting occurrences of his own time, reſpecting the affairs of Hindoſtan, and the exploits of Nadir Shah; to many of which he had himſelf been an eye-witneſs; and this, ſays he, 'I have accordingly attempted, in a plain and unaffected ſtyle, free from flattery and exaggeration, which too often ſtain the hiſtoric page. I have alſo avoided prolixity, as well as ſtudied cadences, and flowing periods, which only ſerve to perplex the ſenſe.'

Khojeh Abdulkurreem writes, indeed, like an honeſt intelligent man, with ſtrict impartiality, and with every appearance of that reverence for truth, which ought to be the governing principle of every hiſtorian. Whatever were his obligations to Nadir Shah, he ſpeaks of the general character and conduct of that tyrant in terms which plainly ſhew, that his pen was under no

undue influence. 'He was,' ſays our author, 'a brave and experienced ſoldier, poſſeſſed of an acute, diſcriminating underſtanding, with activity, reſolution, and foreſight; he knew very well how to conquer, and to make himſelf obeyed; but he was totally ignorant of the true principles of government for the proſperity of a kingdom; and the impetuoſity of his temper, his cruelty and hardneſs of heart, made his name univerſally abhorred and deteſted.

The following ſhort paſſage may ſerve as a ſpecimen of our hiſtorian's turn of ſentiment, and mode of expreſſion:

'Notwithſtanding Nadir Shah was very illiterate and tyrannical, yet whenever he gained a victory, he attributed his good fortune to the power of heaven, and never failed to offer up public thankſgiving for it. And it is to this piety, that we muſt aſcribe his great ſucceſs. On the other hand, ſome of his officers vainly boaſted, that theſe victories were ſolely the fruits of their valour, which preſumption drew on them the divine vengeance, and terminated in their deſtruction, in the manner following.

'After the conqueſt of the fort of Jieyook, Nadir Shah, by beat of drum, prohibited the ſoldiers from moleſting the inhabitants. The Kezlebaſhes, regardleſs of theſe orders, and thinking to find this place full of money and jewels like Shahjehanabad *, began to plunder; but after great ſearch, could diſcover nothing but grain, and ſome furs. As ſoon as intelligence hereof was brought to Nadir Shah, he ſent a party to ſeize the offenders, and bring them before him. All the officers amongſt them, from the commander of a thouſand to a Debaſhy †, he ordered to be beheaded in his preſence, and the private ſoldiers he diſmiſſed with the loſs of their ears and noſes. The execution laſted till ſunſet, when he commanded the headleſs trunks, with their arms, to be carried to the main-guard, by which way every one paſſed, and there to lie expoſed for two days as an example to others. I was preſent the whole time, and ſaw the wonderful hand of God, which employs ſuch inſtruments for the execution of his divine vengeance. Although not one of the executioners was ſatisfied with Nadir Shah, yet nobody dared to diſobey his commands; a father beheaded his ſon, and a brother a brother, and yet preſumed not to complain.'

Khojeh Abdulkurreem ſays little or nothing of the natural hiſtory of the countries through which he travelled, but he frequently gives us brief deſcriptions of the principal places which occur in his itinerary; and often expreſſes himſelf with becoming concern, and humane feeling, when he has occaſion to notice the ruin of cities, and the depopulation of provinces, through the miſgovernment of deſpotiſm, and the ravages of barbarous invaſions.

On the whole, this production will be of conſiderable uſe to future compilers of Eaſt Indian hiſtory; and, in the mean

* Dehli, which city they had, before, taken and plundered.

† A commander of ten.

time, will afford conſiderable information and amuſement to its readers in general: though, it muſt be confeſſed, that the ſtrange uncouth names of perſons, places, and matters of which we have little knowlege, may prove, in ſome meaſure, a drawback on their entertainment.

ART. XXXII.

A Narrative of the Tranſactions in Bengal, during the Soobahdaries of Azeem us Shan—Jaffer Khan—Shuja Khan—Sirafraz Khan—and Alyvirdi Khan. Tranſlated from the original Perſian, by Francis Gladwin, Eſq. 8vo. pp. 211. 5s. ſewed. Calcutta printed; and ſold in London by White. 1788.

THIS Perſian narrative may be conſidered as a companion to the preceding memoirs, written by the learned Caſhmeerian. Mr. Gladwin, in the dedication of this tranſlation to George Vanſittart, Eſq. obſerves, that the name of the author of the original manuſcript is unknown, but that he appears to be well acquainted with his ſubject, and that he affords us much curious information on the ſtate of the government and of the revenues of Bengal, during a very intereſting period of Aſiatic hiſtory. The narrative, which comes down to the death of Alyvirdi Khan in 1756, abounds, like all the Indian hiſtories, with horrid details of battles, murders, acts of rapacity and treachery, and ſcenes of deſolation: the natural effects of fanaticiſm, ſuperſtition, and deſpotic ſway: from all which, the poor Hindoos of Bengal, &c. are now ſo happily freed by the ſalutary influence of a Britiſh government!

We are ſorry that the author of the Perſian MS. of this narrative is unknown, as it abounds with many important facts, and intereſting repreſentations, with reſpect to the authenticity of which, it is natural for the reader to regret that the ſanction of the relator's name and character is wanting.

ART. XXXIII.

PUNDNA'MEH. *A Compendium of Ethics.* Tranſlated from the Perſian of Sheikh Sadi of Shiraz. 8vo. pp. 59. Calcutta, from the Preſs of Stuart and Cooper. 1788.

THE name of Sadi is ſufficient to excite the reader's attention to this little Perſian manual of moral inſtruction; which greatly reſembles the Proverbs of Solomon. It is divided under the following heads: *Beneficence, Liberality, Parſimony, Humility, Arrogance, Knowlege, Ignorance, Juſtice, Oppreſſion, Contentment, Avarice, Obedience to God, Divine Worſhip, Gratitude to God, Patience, Truth, Falſehood, Fate and Deſtiny, Warning not to have any Reliance but upon* GOD, *Warning from evil Intentions and Actions, Reflections on the Inſtability of worldly*

Good.—The ſhort chapter on Falſehood, may be given as a ſpecimen:

'Whoſoever exerciſes a lying tongue, the lamp of his heart ſhall not have light.

'Falſehood diſhonoureth a man:

'Falſehood maketh a man aſhamed.

'Oh, brother! never utter a lie,

'For a liar is deſpicable, and without credit:

'The wiſe man ſhunneth the liar, ſince nobody maketh any account of him.'

The Perſian original, and the Engliſh tranſlation, are printed in oppoſite pages. We ſuppoſe Mr. Gladwin to be the tranſlator.

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'DR. M'Cauſland finds, that in the Monthly Review for May, it is obſerved, that the hypotheſis which he has offered in reſpect to the phænomena of the Barometer, is not entirely new.

'He can only ſay, that at the time he wrote it, he had never met with even a hint on the ſubject, in the courſe of either his reading or converſation; and when it was ſhewn, in the ſpring of the year 1786, to a gentleman who had the firſt opportunities of being informed of every thing that was new in ſcience, he aſſured the author that he had never before heard of ſuch an hypotheſis.

'As Dr. M'Cauſland is extremely deſirous to ſee every thing that has been ſaid on this ſubject from which he might receive information, he will think himſelf extremely obliged to the Monthly Reviewer, if he will communicate the title of the publication to which he alludes.'

In ſaying that Dr. M'Cauſland's hypotheſis was not *entirely* new, we did not mean to inſinuate that he had borrowed the hint from any preceding writer, for his work has *intrinſic* marks of originality, and ingenious inveſtigation. We meant, that the phænomena had been referred, by ſome other philoſophers, to cauſes of the ſame general tendency, *viz.* to chemical combinations and decompoſitions taking place in the atmoſphere, by which the ſpecific *gravity*, or actual *quantity*, of the atmoſpheric fluid, are, in different circumſtances, increaſed or diminiſhed. We alluded particularly to Pignotti's *Congetture Meteorologiche*, publiſhed in 1781; and M. De Luc's hypotheſis of the reciprocal transformation, in the atmoſphere, of water and air into one another, in the ſecond volume of his *Idées ſur la Meteorologie*, publiſhed in 1787. An account of the former may be ſeen in the ſixty-fifth volume of our Review, p. 305; and of the latter, in vol. 77. p. 116.

*** The author of the SICK LAUREAT * may reſt aſſured, that, when we reviewed his Poem ſo entitled, we had not the ſmalleſt idea of

* See Review for April laſt, p. 366.

aſcribing

aſcribing to him the celebrated DIABOLIAD; nor do we apprehend that ſuch a ſuſpicion could poſſibly ariſe in the mind of any diſcerning reader. Neither could we, for a moment, ſuppoſe, that a writer of ſo much real merit could ever ſtoop to the littleneſs of "praiſing himſelf *:" a meanneſs, of which he ſo ſtrongly, and properly, expreſſes his contempt, in the letter which he has addreſſed to us, from D——r.

* Alluding to the compliments which he has paid to the author of the Diaboliad, in his poem above mentioned.

†††† Amicus, R. T. and S. W. are referred to the anſwer given to "A Young Reader," at the end of our laſt month's Review. We wiſh neither to offend nor diſcourage well-diſpoſed ſtudents; but as we muſt not ſuffer ourſelves to be drawn out of our province, a ſtop muſt, if poſſible, be put to applications for *advice*, in matters appertaining to the buſineſs of *education*.

‡*‡ The verſes on the King's illneſs, ſigned *Thyrſis*, ſhould have been ſent to a Magazine; the Reviewers can have nothing to ſay to manuſcripts, and anonymous papers.

† The *Erratum*, in p. 483 of our Review for June, marked in the laſt page of that number, was inſerted by miſtake; the correction having been attended to, after a few ſheets only were printed off.

Errata in Vol. lxxx.

P. 63. l. *penult.* dele the word '*agreeably.*'
280. Note, l. 1. for '*manire,*' r. *manière.*
334. Note, l. 1. for '*meilieurs,*' r. *meilleurs.*
385. l. 21. read, the *firſt three* chapters, &c.
418. Par. 2. l. 1. dele *in.*
460. l. 4. from bott. for '*Eton,*' r. *Ecton.*
471. Correſpondence ‡††, read, it will *be* reviewed.

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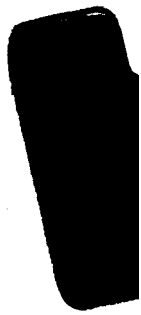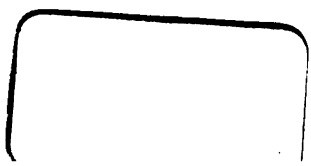
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